

LETTERS

WRITTEN BY

THE LATE RIGHT HONOURABLE.

PHILIP DORMER STANHOPE,

EARL OF CHESTERFIELD,

TO

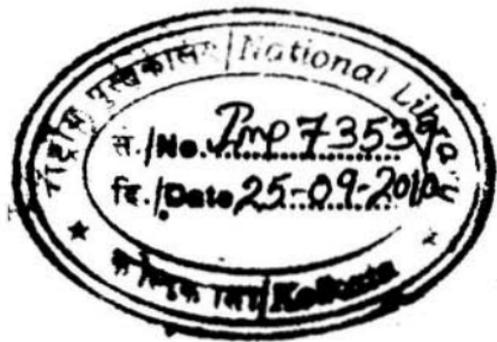
HIS SON,

PHILIP STANHOPE, Esq.

LATE ENVOY EXTRAORDINARY AT THE
COURT OF DRESDEN.

VOL. III.

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LATE ENVOY EXTRAORDINARY AT
THE COURT OF DRESDEN.

TOGETHER WITH

SEVERAL OTHER PIECES
ON VARIOUS SUBJECTS.

PUBLISHED FROM THE ORIGINALS BY

MRS. EUGENIA STANHOPE.

IN FOUR VOLUMES.

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1800

LORD CHESTERFIELD'S

LETTERS.

XXVIIII B 35

LETTER CCXXI.

London, March 29th, O. S. 1750.

MY DEAR FRIEND,

YOU are now, I suppose, at Naples, in a new scene of *Virtù*, examining all the curiosities of Herculaneum, watching the eruptions of Mount Vesuvius, and surveying the magnificent churches and public buildings by which Naples is distinguished. You have a Court there into the bargain, which, I hope, you frequent and attend to. Polite manners, a versatility of mind, a complaisance even to enemies, and the *volto sciolto*, with the *pensieri stretti*, are only to be learned at Courts; and must be well learned by whoever would either shine or thrive in them. Though they do not change the nature, they smoothen and soften the manners of mankind. Vigilance, dexterity, and flexibility, supply the place of natural

tural force; and it is the ablest mind, not the strongest body, that prevails there. Monsieur and Madame Fogliani will, I am sure, show you all the politeness of Courts; for I know no better bred people than they are. Domesticate yourself there while you stay at Naples, and lay aside the English coldness and formality. You have also a letter to Comte Mahon, which I hope you frequent, as it is the best of his company. His sister, Madame Bulkeley, is now here; and, had I known of your going so soon to Naples, I would have got you, *ex abundanti*, a letter from her to her brother. The conversation of the moderns in the evening is full as necessary for you, as that of the antients in the morning.

You would do well, while you are at Naples, to read some very short history of that kingdom. It has had great variety of masters, and has occasioned many wars; the general history of which will enable you to ask many proper questions, and to receive useful informations in return. Inquire into the manner and form of that government; for constitution it has none, being an absolute one; but the most absolute governments have certain customs and forms, which are more or less observed by their respective tyrants. In China it is the fashion for the Emperors, absolute as they are, to govern with justice and equity; as in the other Oriental monarchies it is the custom to govern by violence and cruelty. The King of France, as absolute, in fact, as any of them, is by custom only more gentle; for I know of no constitutional

constitutional bar to his will. England is now the only monarchy in the world that can properly be said to have a constitution; for the people's rights and liberties are secured by laws. I cannot reckon Sweden and Poland to be monarchies, those two Kings having little more to say than the Doge at Venice. I do not presume to say any thing of the constitution of the Empire to you, who are *jurispritorum Germanicorum facile princeps*.

When you write to me, which, by the way, you do pretty seldom, tell me rather whom you see, than what you see. Inform me of your evening transactions and acquaintances; where, and how, you pass your evenings; what English people you meet with, and a hint of their characters; what people of learning you have made acquaintance with: and, if you will trust me with so important an affair, what *belle passion* inflames you. I interest myself most in what personally concerns you most; and this is a very critical year in your life. To talk like a virtuoso, your canvas is, I think, a good one, and *Raphael Harte* has drawn the outlines admirably; nothing is now wanting but the colouring of Titian, and the graces, the *morbidezza* of Guido; but that is a great deal. You must get them soon, or you will never get them at all. *Per la lingua Italiana sono sicuro ch' ella n'è adesso professore, a segno tale ch' io non ardisca dirle altra cosa in quella lingua se non.* Addio.

L E T T E R C C X X I I

London; April 26th, O. S. 1750.

MY DEAR FRIEND,

AS your journey to Paris approaches, and as that period will, one way or other, be of infinite consequence to you, my letters will henceforwards be principally calculated for that meridian. You will be left there to your own discretion, instead of Mr. Harte's; and you will allow me, I am sure, to distrust a little the discretion of eighteen. You will find in the Academy a number of young fellows much less discreet than yourself. These will all be your acquaintances; but look about you first and inquire into their respective characters, before you form any connections among them; and, *cæteris paribus*, single out those of the most considerable rank and family. Shew them a distinguishing attention; by which means you will get into their respective houses, and keep the best company. All those French young fellows are excessively *étourdis*: be upon your guard against scrapes and quarrels: have no pleasantries with them, no *jeux de mains*, no *coups de chambrière*, which frequently bring on quarrels. Be as lively as they, if you please, but at the same time be a little wiser than they. As to letters, you will find most of them ignorant; do not reproach them with that ignorance, nor make them feel your superiority.

riority. It is not their fault; they are all bred up for the army; but, on the other hand, do not allow their ignorance and idleness to break in upon those morning hours which you may be able to allot to your serious studies. No breakfastings with them, which consume a great deal of time; but tell them (not magisterially and sententiously) that you will read two or three hours in the morning, and that for the rest of the day you are very much at their service. Though, by the way, I hope you will keep wiser company in the evenings.

I must insist upon your never going to what is called the English coffee-house at Paris, which is the resort of all the scrub English, and also of the fugitive and attainted Scotch and Irish: party quarrels, and drunken squabbles, are very frequent there; and I do not know a more degrading place in all Paris. Coffee-houses and taverns are by no means creditable at Paris. Be cautiously upon your guard against the infinite number of fine-dressed and fine-spoken *chevaliers d'industrie* and *aventuriers*, which swarm at Paris; and keep every body civilly at arm's length, of whose real character or rank you are not previously informed. Monsieur le Comte or Monsieur le Chevalier in a handsome laced coat, *et très bien mis*, accosts you at the play, or some other public place; he conceives at first sight an infinite regard for you, he sees that you are a stranger of the first distinction, he offers you his services, and wishes nothing more ardently than to contribute, as far as may be in his little power, to procure you *les agrémens de Paris*.

He is acquainted with some ladies of condition, *qui préfèrent une petite société agréable, et des petits soupers aimables d'honnêtes gens, au tumulte et à la dissipation de Paris*; and he will with the greatest pleasure imaginable have the honour of introducing you to these ladies of quality. Well, if you were to accept of this kind offer, and go with him, you would find *au troisième* a handsome and painted p—d strumpet, in a tarnished silver or gold second-hand robe; playing a sham party at cards for livres, with three or four sharpers well dressed enough, and dignified by the title of Marquis, Comte, and Chevalier. The lady receives you in the most polite and gracious manner, and with all those *compliments de routine* which every French woman has equally. Though she loves retirement and shuns *le grand monde*, yet she confesses herself obliged to the Marquis for having procured her so inestimable, so accomplished an acquaintance as yourself; but her concern is how to amuse you, for she never suffers play at her house for above a livre; if you can amuse yourself with that low play till supper, *à la bonne heure*. Accordingly you sit down to that little play, at which the good company takes care that you should win fifteen or sixteen livres, which gives them an opportunity of celebrating both your good luck and your good play. Supper comes up, and a good one it is, upon the strength of your being to pay for it. *La Marquise en fait les honneurs au mieux*, talks sentiments, *mœurs, et morale*; interlarded with *enjouement*, and accompanied with some oblique ogles, which bid you not despair in
time,

time. After supper, pharaon, lansquenet, or quinze, happen accidentally to be mentioned: the Chevalier proposes playing at one of them for half an hour; the Marquise exclaims against it, and vows she will not suffer it, but is at last prevailed upon by being assured *que ce ne sera que pour des riens*. Then the wished-for moment is come, the operation begins: you are cheated, at best, of all the money in your pocket, and, if you stay late, very probably robbed of your watch and snuff-box, possibly murdered for greater security. This, I can assure you, is not exaggerated, but a literal description of what happens every day to some raw and inexperienced stranger at Paris. Remember to receive all these civil gentlemen, who take such a fancy to you at first sight, very coldly; and take care always to be previously engaged, whatever party they propose to you. You may happen sometimes in very great and good companies to meet with some dextrous gentlemen, who may be very desirous, and also very sure, to win your money, if they can but engage you to play with them. Therefore lay it down as an invariable rule never to play with men, but only with women of fashion, at low play, or with women and men mixed. But at the same time, whenever you are asked to play deeper than you would, do not refuse it gravely and sententiously, alledging the folly of staking what would be very inconvenient to one to lose, against what one does not want to win; but parry those invitations ludicrously, *et en badinant*. Say that, if you were sure to lose, you might possibly

play, but that, as you may as well win, you dread *l'embaras des richesses*, ever since you have seen what an incumbrance they were to poor Harlequin, and that therefore you are determined never to venture the winning above two Louis a day; this sort of light trifling way of declining invitations to vice and folly is more becoming your age, and at the same time more effectual, than grave philosophical refusals. A young fellow who seems to have no will of his own, and who does every thing that is asked of him, is called a very good-natured, but at the same time is thought a very silly young fellow. Act wisely, upon solid principles, and from true motives; but keep them to yourself, and never talk sententiously. When you are invited to drink, say you wish you could, but that so little makes you both drunk and sick, *que le jeu ne vaut pas la chandelle*.

Pray show great attention, and make your court to Monsieur de la Guérinière; he is well with Prince Charles, and many people of the first distinction at Paris; his commendations will raise your character there, not to mention that his favour will be of use to you in the Academy itself. For the reasons which I mentioned to you in my last, I would have you be *interne* in the Academy for the first six months; but after that, I promise you that you shall have lodgings of your own *dans un hotel garni*, if in the mean time I hear well of you, and that you frequent and are esteemed in the best French companies. You want nothing now, thank God; but exterior advantages, that last polish, that *tournure du monde*, and those

those graces, which are so necessary to adorn and give efficacy to the most solid merit. They are only to be acquired in the best companies, and better in the best French companies than in any other. You will not want opportunities, for I shall send you letters that will establish you in the most distinguished companies, not only of the *beau monde*, but of the *beaux esprits* too. Dedicate, therefore, I beg of you, that whole year to your own advantage and final improvement; and do not be diverted from those objects by idle dissipations, low seduction, or bad example. After that year, do whatever you please; I will interfere no longer in your conduct: for I am sure both you and I shall be safe then. Adieu.

L E T T E R CCXXIII.

London, April 30th, O. S. 1750.

MY DEAR FRIEND,

MR. Harte, who in all his letters gives you some dash of panegyric, told me in his last a thing that pleases me extremely; which was, that at Rome you had constantly preferred the established Italian assemblies to the English conventicles set up against them by dissenting English ladies. That shows sense, and that you know what you are sent abroad for. It is of much more consequence to know the

Mores

Mores multorum hominum than the *Urbes*. Pray continue this judicious conduct wherever you go, especially at Paris, where, instead of thirty, you will find above three hundred English, herding together, and conversing with no one French body.

The life of *les Milords Anglois* is regularly, or if you will irregularly, this. As soon as they rise, which is very late, they breakfast together, to the utter loss of two good morning hours. Then they go by coachfulls to the Palais, the Invalides, and Notre-Dame; from thence to the English coffee-house, where they make up their tavern party for dinner. From dinner, where they drink quick, they adjourn in clusters to the play, where they crowd up the stage, dressed up in very fine clothes, very ill made by a Scotch or Irish taylor. From the play to the tavern again, where they get very drunk, and where they either quarrel among themselves, or fall forth, commit some riot in the streets, and are taken up by the watch. Those who do not speak French before they go, are sure to learn none there. Their tender vows are addressed to their Irish laundress, unless by chance some itinerant English woman, eloped from her husband, or her creditors, defrauds her of them. Thus, they return home, more petulant, but not more informed, than when they left it; and show, as they think, their improvement, by affectedly both speaking and dressing in broken French.

Hunc tu Romane caveto.

Connect

Connect yourself, while you are in France, intirely with the French; improve yourself with the old, divert yourself with the young; conform chearfully to their customs, even to their little follies, but not to their vices. Do not however remonstrate or preach against them, for remonstrances do not suit with your age. In French companies in general you will not find much learning, therefore take care not to brandish yours in their faces. People hate those who make them feel their own inferiority. Conceal all your learning carefully, and reserve it for the company of *les Gens d'Eglise*, or *les Gens de Robe*; and even then let them rather extort it from you, than find you over willing to draw it. You are then thought, from that seeming unwillingness, to have still more knowledge than it may be you really have, and with the additional merit of modesty into the bargain. A man who talks of, or even hints at his *bonnes fortunes*, is seldom believed, or, if believed, much blamed: whereas a man who conceals with care is often supposed to have more than he has, and his reputation of discretion gets him others. It is just so with a man of learning; if he affects to show it, it is questioned, and he is reckoned only superficial; but if afterwards it appears that he really has it, he is pronounced a pedant. Real merit of any kind, *ubi est non potest diu celari*; it will be discovered, and nothing can depreciate it, but a man's exhibiting it himself. It may not always be rewarded as it ought; but it will always be known. You will in general find the women of the *beau monde* at Paris

more,

more instructed than the men, who are bred up singly for the army, and thrown into it at twelve or thirteen years old; but then that sort of education, which makes them ignorant of books, gives them a great knowledge of the world, an easy address, and polite manners.

Fashion is more tyrannical at Paris than in any other place in the world; it governs even more absolutely than their King, which is saying a great deal. The least revolt against it is punished by proscription. You must observe and conform to all the *minutiae* of it, if you will be in fashion there yourself; and if you are not in fashion, you are nobody. Get therefore, at all events, into the company of those men and women *qui donnent le ton*; and though at first you should be admitted upon that shining theatre only as a *persona muta*, persist, persevere, and you will soon have a part given you. Take great care never to tell in one company what you see or hear in another, much less to divert the present company at the expence of the last; but let discretion and secrecy be known parts of your character. They will carry you much farther, and much safer, than more shining talents. Be upon your guard against quarrels at Paris; honour is extremely nice there, though the asserting of it is exceedingly penal. Therefore *point de mauvaises plaisanteries, point de jeux de main, et point de raillerie piquante.*

Paris is the place in the world where, if you please, you may the best unite the *utile* and the *dulce*. Even your pleasures will be your improvements, if you take them with the people of the place, and in high life. From what you have hitherto done every where else, I have just reason to believe, that you will do every thing you ought at Paris. Remember that it is your decisive moment; whatever you do there will be known to thousands here, and your character there, whatever it is, will get before you hither. You will meet with it at London. May you and I both have reason to rejoice at that meeting! Adieu.

L E T T E R CCXXIV.

London, May 8th, O. S. 1750.

MY DEAR FRIEND,

AT your age the love of pleasures is extremely natural, and the enjoyment of them not unbecoming: but the danger, at your age, is mistaking the object, and setting out wrong in the pursuit. The character of a man of pleasure dazzles young eyes; they do not see their way to it distinctly, and fall into vice and profligacy. I remember a strong instance of this a great many years ago. A young fellow, determined

mined to shine as a man of pleasure, was at the play, called the *Libertine destroyed*, a translation of *le Festin de Pierre* of Moliere's. He was so struck with what he thought the fine character of the *Libertine*, that he swore he would be the *Libertine destroyed*. Some friends asked him, whether he had not better content himself with being only the *Libertine*, without being *destroyed*? to which he answered with great warmth, "No, for that being *destroyed* was the "perfection of the whole." This, extravagant as it seems in this light, is really the case of many an unfortunate young fellow, who, captivated by the name of pleasures, rushes indiscriminately, and without taste, into them all, and is finally *destroyed*. I am not stoically advising, nor parsonically preaching to you, to be a Stoic at your age; far from it: I am pointing out to you the paths to pleasures, and am endeavouring only to quicken and heighten them for you. Enjoy pleasures, but let them be your own, and then you will taste them: but adopt none; trust to Nature for genuine ones. The pleasures that you would feel, you must earn; the man who gives himself up to all, feels none sensibly. Sardanapalus, I am convinced, never in his life felt any. Those only who join serious occupations with pleasures, feel either as they should do. Alcibiades, though addicted to the most shameful excesses, gave some time to philosophy, and some to business. Julius Cæsar joined business with pleasure so properly, that they mutually assisted each other; and, though he was the husband of all the wives at Rome, he found time

to be one of the best Scholars, almost the best Orator, and absolutely the best General there. An uninterrupted life of pleasure is as insipid as contemptible. Some hours given every day to serious business must whet both the mind and the senses, to enjoy those of pleasure. A surfeited glutton, an emaciated sot, and an enervated, rotten whoremaster, never enjoy the pleasures to which they devote themselves; they are only so many human sacrifices to false Gods. The pleasures of low life are all of this mistaken, merely sensual, and disgraceful nature; whereas those of high life, and in good company (though possibly in themselves not more moral), are more delicate, more refined, less dangerous, and less disgraceful; and, in the common course of things, not reckoned disgraceful at all. In short, pleasure must not, nay cannot, be the business of a man of sense and character; but it may be, and is, his relief, his reward. It is particularly so with regard to the women, who have the utmost contempt for those men, that, having no character nor consideration with their own sex, frivolously pass their whole time in *ruelles*, and at *toilettes*. They look upon them as their lumber, and remove them whenever they can get better furniture. Women choose their favourites more by the ear than by any other of their senses, or even their understandings. The man whom they hear the most commended by the men, will always be the best received by them. Such a conquest flatters their vanity, and vanity is their universal, if not their strongest passion. A distinguished

gished shining character is irresistible with them; they crowd to, nay, they even quarrel for the danger, in hopes of the triumph. Though by the way (to use a vulgar expression) she who conquers only catches a Tartar, and becomes the slave of her captive. *Mais c'est la leur affaire.* Divide your time between useful occupations and elegant pleasures. The morning seems to belong to study, business, or serious conversations with men of learning and figure; not that I exclude an occasional hour at a *toilette*. From sitting down to dinner, the proper business of the day is pleasure, unless real business, which must never be postponed for pleasure, happens accidentally to interfere. In good company, the pleasures of the table are always carried to a certain point of delicacy and gratification, but never to excess and riot. Plays, operas, balls, suppers, gay conversations in polite and cheerful companies, properly conclude the evenings; not to mention the tender looks that you may direct, and the sighs that you may offer, upon these several occasions, to some propitious or unpropitious female Deity; whose character and manners will neither disgrace nor corrupt yours. This is the life of a man of real sense and pleasure; and by this distribution of your time, and choice of your pleasures, you will be equally qualified for the busy, or the *beau monde*. You see I am not rigid, and do not require that you and I should be of the same age. What I say to you, therefore, should have the more weight, as coming from a friend, not a father. But, low company,
and

and their low vices, their indecent riots, and profligacy, I never will bear, nor forgive.

I have lately received two volumes of Treatises, in German and Latin, from Hawkins, with your orders, under your own hand, to take care of them for you; which orders I shall most dutifully and punctually obey, and they wait for you in my library, together with your great collection of rare books, which your Mamma sent me upon removing from her old house.

I hope you not only keep up but improve in your German, for it will be of great use to you when you come into business, and the more so, as you will be almost the only Englishman who either can speak or understand it. Pray speak it constantly to all Germans, wherever you meet them, and you will meet multitudes of them at Paris. Is Italian now become easy and familiar to you? Can you speak it with the same fluency that you can speak German? You cannot conceive what an advantage it will give you, in negotiations, to possess Italian, German, and French perfectly, so as to understand all the force and *finesse* of those three languages. If two men of equal talents negotiate together, he who best understands the language in which the negotiation is carried on will infallibly get the better of the other. The signification and force of one single word is often of great consequence in a treaty; and even in a letter.

Remember the *graces*, for without them *ogni fatica è vana*. Adieu.

L E T T E R CCXXV.

London, May the 17th, O. S. 1750.

MY DEAR FRIEND,

YOUR apprenticeship is near out, and you are soon to set up for yourself; that approaching moment is a critical one for you, and an anxious one for me. A tradesman who would succeed in his way, must begin by establishing a character of integrity and good manners: without the former, nobody will go to his shop at all; without the latter, nobody will go there twice. This rule does not exclude the fair arts of trade. He may sell his goods at the best price he can, within certain bounds. He may avail himself of the humour, the whims, and the fantastical tastes of his customers; but what he warrants to be good must be really so, what he seriously asserts must be true, or his first fraudulent profits will soon end in a bankruptcy. It is the same in higher life, and in the great business of the world. A man who does not solidly establish, and really deserve, a character of truth, probity, good manners, and good morals, at his first setting out in the world, may impose, and shine like a meteor for a very short time, but will very soon vanish, and be extinguished with contempt. People easily pardon, in young men, the common irregularities of the senses; but they do not forgive the least vice of the heart.

heart. The heart never grows better by age; I fear, rather worse; always harder. A young liar will be an old one; and a young knave will only be a greater knave as he grows older. But should a bad young heart, accompanied with a good head (which, by the way, very seldom is the case), really reform in a more advanced age, from a consciousness of its folly, as well as of his guilt; such a conversion would only be thought prudential and political, but never sincere. I hope in God, and I verily believe, that you want no moral virtue. But the possession of all the moral virtues, *in actu primo*, as the logicians call it, is not sufficient; you must have them *in actu secundo* too: nay, that is not sufficient neither; you must have the reputation of them also. Your character in the world must be built upon that solid foundation, or it will soon fall, and upon your own head. You cannot therefore be too careful, too nice, too scrupulous, in establishing this character at first, upon which your whole depends. Let no conversation, no example, no fashion, no *bon mot*, no silly desire of seeming to be above, what most knaves, and many fools, call prejudices, ever tempt you to avow, extenuate, or laugh at the least breach of morality; but show upon all occasions, and take all occasions to show, a detestation and abhorrence of it. There, though young, you ought to be strict; and there only, while young, it becomes you to be strict and severe. But there too, spare the persons, while you lash the crimes. All this relates, as you easily judge, to the vices of the heart, such as lying, fraud, envy, malice, de-

traction, &c. and I do not extend it to the little frailties of youth, flowing from high spirits, and warm blood. It would ill become you, at your age, to declaim against, and sententiously censure, a gallantry, an accidental excess of the table, a frolic, an inadvertency: no, keep as free from them yourself as you can; but say nothing against them in others. They certainly mend by time, often by reason; and a man's worldly character is not affected by them, provided it be pure in other respects.

To come now to a point of much less, but yet of very great consequence, at your first setting out. Be extremely upon your guard against vanity, the common failing of unexperienced youth; but particularly against that kind of vanity, that dubs a man a cockcomb; a character which, once acquired, is more indelible than that of the priesthood. It is not to be imagined by how many different ways vanity defeats its own purposes. One man decides peremptorily upon every subject, betrays his ignorance upon many, and shows a disgusting presumption upon the rest. Another desires to appear successful among the women; he hints at the encouragement he has received from those of the most distinguished rank and beauty, and intimates a particular connection with some one: if it is true, it is ungenerous; if false, it is infamous: but in either case he destroys the reputation he wants to get. Some flatter their vanity, by little extraneous objects, which have not the least relation to themselves; such as being descended from, related to, or

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acquainted with, people of distinguished merit, and eminent characters. They talk perpetually of their grandfather such-a-one, their uncle such-a-one, and their intimate friend Mr. such-a-one, with whom, possibly, they are hardly acquainted. But, admitting it all to be as they would have it, what then? Have they the more merit for these accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinsic merit; a rich man never borrows. Take this rule for granted, as a never-failing one.—That you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait, when you angle for praise. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty, I do not mean timidity, and awkward bashfulness. On the contrary, be inwardly firm and steady, know your own value, whatever it may be, and act upon that principle; but take great care to let nobody discover that you do know your own value. Whatever real merit you have, other people will discover: and people always magnify their own discoveries, as they lessen those of others.

For God's sake, revolve all these things seriously in your thoughts, before you launch out alone into the ocean of Paris. Recollect the observations that you have yourself made upon mankind, compare and connect them with my instructions, and then act systematically and consequentially from them; not *au jour la journée*. Lay your little plan now, which you

will hereafter extend and improve by your own observations, and by the advice of those who can never mean to mislead you; I mean, Mr. Harte and myself.

L E T T E R C C X X V I .

London, May 24th, O. S. 1750.

MY DEAR FRIEND,

RECEIVED yesterday your letter of the 7th, N.S. from Naples, to which place I find you have travelled, classically, critically, and *da virtuoso*. You did right, for whatever is worth seeing at all is worth seeing well, and better than most people see it. It is a poor and frivolous excuse, when any thing curious is talked of, that one has seen, to say, *I saw it, but really I did not much mind it*. Why did they go to see it, if they would not mind it? or why would they not mind it when they saw it? Now you are at Naples, you pass part of your time there, *en bonnête homme, da garbato cavaliers*, in the Court, and the best companies. I am told that strangers are received with the utmost hospitality at Prince —; *que lui il fait bonne chère, et que madame la Princesse donne chère entière; mais que sa chair est plus que bazardeé ou mortifiée même*; which, in plain English, means that she is not only tender, but rotten. If this be true,

as I am pretty sure it is, one may say to her in a literal sense, *juvenumque frodis, publica cura.*

Mr. Harte informs me that you are clothed in sumptuous apparel; a young fellow should be so, especially abroad, where fine clothes are so generally the fashion. Next to their being fine, they should be well made; and worn easily: for a man is only the less genteel for a fine coat, if in wearing it he shows a regard for it, and is not as easy in it as if it were a plain one.

I thank you for your drawing, which I am impatient to see, and which I shall hang up in a new gallery that I am building at Blackheath, and very fond of; but I am still more impatient for another copy, which I wonder I have not yet received; I mean, the copy of your countenance. I believe, were that a whole length, it would still fall a good deal short of the dimensions of the drawing after Dominichino, which you say is about eight feet high; and I take you, as well as myself, to be of the family of the *Piccolomini*. Mr. Bathurst tells me, that he thinks you rather taller than I am; if so, you may very possibly get up to five feet eight inches, which I would compound for, though I would wish you five feet ten. In truth, what do I not wish you, that has a tendency to perfection? I say a tendency only, for absolute perfection is not in human nature, so that it would be idle to wish it. But I am very willing to compound for your coming nearer to perfection than the generality of your contemporaries: without a compliment to you, I think you bid fair for that.

Mr. Harte affirms (and, if it were consistent with his character, would, I believe, swear) that you have no vices of the heart; you have undoubtedly a stock both of antient and modern learning, which, I will venture to say, nobody of your age has, and which must now daily increase, do what you will. What then do you want towards that practicable degree of perfection which I wish you? Nothing, but the knowledge, the turn, and the manners of the world; I mean, the *beau monde*. These it is impossible that you can yet have quite right: they are not given, they must be learned. But then, on the other hand, it is impossible not to acquire them, if one has a mind to them; for they are acquired insensibly, by keeping good company, if one has but the least attention to their characters and manners. Every man becomes, to a certain degree, what the people he generally converses with are. He catches their air, their manners, and even their way of thinking. If he observes with attention, he will catch them soon; but if he does not, he will at long run contract them insensibly. I know nothing in the world but poetry that is not to be acquired by application and care. The sum total of this is a very comfortable one for you, as it plainly amounts to this, in your favour; that you now want nothing but what even your pleasures, if they are liberal ones, will teach you. I congratulate both you and myself, upon your being in such a situation, that, excepting your exercises, nothing is now wanting but pleasures to complete you. Take them, but (as I am sure you will)

with

with people of the first fashion, wherever you are, and the business is done. Your exercises at Paris, which I am sure you will attend to, will supple and fashion your body; and the company you will keep there will, with some degree of observation on your part, soon give you the air, address, manners, in short, *le ton de la bonne compagnie*. Let not those considerations, however, make you vain; they are only between you and me: but as they are very comfortable ones, they may justly give you a manly assurance, a firmness, a steadiness, without which a man can neither be well-bred, or in any light appear to advantage, or really what he is. They may justly remove all timidity, awkward bashfulness, low diffidence of one's self, and mean abject complaisance to every or any body's opinion. La Bruyere says, very truly, *on ne vaut dans ce monde, que ce que l'on veut valoir*: It is a right principle to proceed upon in the world, taking care only to guard against the appearances and outward symptoms of vanity. Your whole then, you see, turns upon the company you keep for the future. I have laid you in variety of the best at Paris, where, at your arrival, you will find a cargo of letters, to very different sorts of people, as *beaux esprits, sçavants, et belles dames*. These, if you will frequent them, will form you, not only by their examples, but by their advice, and admonitions in private, as I have desired them to do; and consequently add to what you have, the only one thing now needful

Pray

Pray tell me what Italian books you have read, and whether that language is now become familiar to you. Read Ariosto and Tasso through, and then you will have read all the Italian poets, who, in my opinion, are worth reading. In all events, when you get to Paris, take a good Italian master to read Italian with you three times a week; not only to keep what you have already, which you would otherwise forget, but also to perfect you in the rest. It is a great pleasure, as well as a great advantage, to be able to speak to people of all nations, and well, in their own language. Aim at perfection in every thing, though in most things it is unattainable; however, they who aim at it, and persevere, will come much nearer to it, than those whose laziness and despondency make them give it up as unattainable. *Magnis tamen excidit arista*, is a degree of praise which will always attend a noble and shining temerity, and a much better sign in a young fellow, than *serpere humi, tutus nimium timidusque procella*. For men, as well as women,

—— born to be controul'd,

Stoop to the forward and the bold.

A man who sets out in the world with real timidity and diffidence, has not an equal chance in it; he will be discouraged, put by, or trampled upon. But to succeed, a man, especially a young one, should have inward firmness, steadiness, and intrepidity; with exterior modesty, and *seeming* diffidence. He must modestly, but resolutely, assert his own rights and privileges. *Suaviter in modo, but fortiter in re*. He should have an apparent frankness and openness,

but

but with inward caution and closeness. All these things will come to you by frequenting and observing good company. And by good company, I mean that sort of company, which is called good company by every body of that place. When all this is over, we shall meet; and then we will talk over, *tête-à-tête*, the various little finishing strokes, which conversation and acquaintance occasionally suggest, and which cannot be methodically written.

Tell Mr. Harte that I have received his two letters of the 2d and 8th, N. S. which, as soon as I have received a third, I will answer. Adieu, my dear! I find you will do.

L E T T E R CCXXVII.

London, June the 5th, O. S. 1750.

MY DEAR FRIEND,

I HAVE received your picture, which I have long waited for with impatience: I wanted to see your countenance, from whence I am very apt, as I believe most people are, to form some general opinion of the mind. If the painter has taken you as well as he has done Mr. Harte (for his picture is by far the most like I ever saw in my life), I draw good conclusions from your countenance, which has both spirit and *finesse* in it. In bulk you are pretty well increased since I saw you; if your height is not increased.

creased in proportion, I desire that you will make haste to complete it. Seriously, I believe that your exercises at Paris will make you shoot up to a good size; your legs, by all accounts, seem to promise it. Dancing excepted, the wholesome part is the best part of those academical exercises. *Us degraissent leur homme.* A propos of exercises; I have prepared every thing for your reception at Monsieur de la Guériniere's, and your room, &c. will be ready at your arrival. I am sure you must be sensible how much better it will be for you to be *interne* in the Academy, for the first six or seven months at least, than to be *en hôtel garni*, at some distance from it, and obliged to go to it every morning, let the weather be what it will, not to mention the loss of time too; besides, by living and boarding in the Academy, you will make an acquaintance with half the young fellows of fashion at Paris; and in a very little while be looked upon as one of them in all French companies; an advantage that has never yet happened to any one Englishman that I have known. I am sure you do not suppose that the difference of the expence, which is but a trifle, has any weight with me in this resolution. You have the French language so perfectly, and you will acquire the French *tournure* so soon, that I do not know any body likely to pass his time so well at Paris as yourself. Our young countrymen have generally too little French, and too bad address, either to present themselves, or be well received, in the best French companies; and, as a proof of it, there is no one instance

instance of an Englishman's having ever been suspected of a gallantry with a French woman of condition, though every French woman of condition is more than suspected of having a gallantry. But they take up with the disgraceful and dangerous commerce of prostitutes, actresses, dancing women, and that sort of trash; though if they had common address, better achievements would be extremely easy. *Un arrangement*, which is, in plain English, a gallantry, is, at Paris, as necessary a part of a woman of fashion's establishment, as her house, table, coach, &c. A young fellow must therefore be a very awkward one to be reduced to, or of a very singular taste to prefer, drabs and dagger, to a commerce (in the course of the world not disgraceful) with a woman of health, education, and rank. Nothing sinks a young man into low company, both of women and men, so surely as timidity, and diffidence of himself. If he thinks that he shall not, he may depend upon it he will not please. But, with proper endeavours to please, and a degree of persuasion that he shall, it is almost certain that he will. How many people does one meet with every-where, who, with very moderate parts, and very little knowledge, push themselves pretty far, singly by being sanguine, enterprizing, and persevering? They will take no denial from man or woman; difficulties do not discourage them; repulsed twice or thrice, they rally, they charge again, and nine times in ten prevail at last. The same means will much sooner, and more certainly, attain the same ends, with your parts

parts and knowledge. You have a fund to be sanguine upon, and good forces to rally. In business (talents supposed) nothing is more effectual, or successful, than a good, though concealed, opinion of one's self, a firm resolution, and an unwearied perseverance. None but madmen attempt impossibilities; and whatever is possible, is one way or another to be brought about. If one method fails, try another, and suit your methods to the characters you have to do with. At the treaty of the Pyrenees, which Cardinal Mazarin and Don Louis de Haro concluded *dans l'Isle des Faisans*, the latter carried some very important points by his constant and cool perseverance.

The Cardinal had all the Italian vivacity and impatience; Don Louis all the Spanish phlegm and tenaciousness. The point which the Cardinal had most at heart was, to hinder the re-establishment of the Prince of Condé, his implacable enemy; but he was in haste to conclude, and impatient to return to Court, where absence is always dangerous. Don Louis observed this, and never failed at every conference to bring the affair of the Prince of Condé upon the *tapis*. The Cardinal for some time refused even to treat upon it; Don Louis, with the same *sang froid*, as constantly persisted, till he at last prevailed; contrary to the intentions and the interest both of the Cardinal and of his Court. Sense must distinguish between what is impossible, and what is only difficult; and spirit and perseverance will get the better of the latter. Every man is to be had one way

way or another, and every woman almost any way. I must not omit one thing, which is previously necessary to this, and indeed to every thing else; which is attention, a flexibility of attention; never to be wholly engrossed by any past or future object, but instantly directed to the present one, be it what it will. An absent man can make but few observations; and those will be disjointed and imperfect ones, as half the circumstances must necessarily escape him. He can pursue nothing steadily, because his absences make him lose his way. They are very disagreeable, and hardly to be tolerated in old age; but in youth they cannot be forgiven. If you find that you have the least tendency to them, pray watch yourself very carefully, and you may prevent them now; but, if you let them grow into a habit, you will find it very difficult to cure them hereafter; and a worse distemper I do not know.

I heard with great satisfaction the other day, from one who has been lately at Rome, that nobody was better received in the best companies than yourself. The same thing, I dare say, will happen to you at Paris; where they are particularly kind to all strangers, who will be civil to them, and show a desire of pleasing. But they must be flattered a little, not only by words, but by a seeming preference given to their country, their manners, and their customs; which is but a very small price to pay for a very good reception. Were I in Africa, I would pay it to a Negro for his good-will. Adieu.

LETTER

L E T T E R CCXXVIII.

London, June the 11th, O. S. 1750.

MY DEAR FRIEND,

THE President Montesquieu (whom you will be acquainted with at Paris) after having laid down, in his book *de l'Esprit des Loix*, the nature and principles of the three different kinds of government, viz. the democratical, the monarchical, and the despotic, treats of the education necessary for each respective form. His chapter upon the education proper for the monarchical, I thought worth transcribing, and sending to you. You will observe that the monarchy which he has in his eye is France.

* Ce n'est point dans les maisons publiques ou l'on instruit l'enfance, que l'on reçoit dans les monarchies la principale éducation; c'est lorsque l'on entre dans le monde que l'éducation en quelque façon commence. Là est l'école de ce que l'on appelle l'honneur, ce maître universel, qui doit partout nous conduire.

C'est

* In monarchies, the principal branch of education is not taught in colleges or academies. It commences, in some measure, at our setting out in the world; for this is the school of what we call honour, that universal preceptor, which ought every where to be our guide.

Here

C'est là que l'on voit et que l'on entend toujours dire trois choses, qu'il faut mettre dans les vertus une certaine noblesse, dans les mœurs une certaine franchise, dans les manières une certaine politesse.

Les vertus qu'on nous y montre sont toujours moins ce que l'on doit aux autres, que ce que l'on se doit à soi-même, elles ne sont pas tant ce qui nous appelle vers nos concitoyens, que ce qui nous en distingue.

On n'y juge pas les actions des hommes comme bonnes, mais comme belles; comme justes, mais comme grandes; comme raisonnables, mais comme extraordinaires.

Dès que l'honneur y peut trouver quelque chose de noble, il est ou le juge qui les rend légitimes, ou le sophiste qui les justifie.

II

Here it is that we constantly hear three rules or maxims; viz. That we should have a certain nobleness in our virtues, a kind of frankness in our morals, and a particular politeness in our behaviour.

The virtues we are here taught, are less what we owe to others, than to ourselves; they are not so much what draws us towards society, as what distinguishes us from our fellow-citizens.

Here the actions of men are judged, not as virtuous, but as shining; not as just, but as great; not as reasonable, but as extraordinary.

When honour here meets with any thing noble in our actions, it is either a judge that approves them, or a sophister by whom they are excused.

Il permet la galanterie lors qu'elle est unie à l'idée du sentiment du cœur, ou à l'idée de conquête ; et c'est la vraie raison pour laquelle les mœurs ne sont jamais si pures dans les monarchies, que dans les gouvernemens républicains.

Il permet la ruse, lorsqu'elle est jointe à l'idée de la grandeur de l'esprit ou de la grandeur des affaires, comme dans la politique dont les finesses ne l'offensent pas.

Il ne défend l'adulation que lorsqu'elle est séparée de l'idée d'une grande fortune, et n'est jointe qu'au sentiment de sa propre bassesse.

A l'égard des mœurs, j'ai dit que l'éducation des monarchies doit y mettre une certaine franchise. On y veut donc de la vérité dans les discours. Mais est-ce par amour pour elle ? Point du tout. On la veut, parce

It allows of gallantry, when united with the idea of sensible affection, or with that of conquest ; this is the reason why we never meet with so strict a purity of morals in monarchies, as in republican governments.

It allows of cunning and craft, when joined with the notion of greatness of soul or importance of affairs ; as for instance, in politics, with whose finesses it is far from being offended.

It does not forbid adulation, but when separate from the idea of a large fortune, and connected only with the sense of our mean condition.

With regard to morals, I have observed, that the education of monarchies ought to admit of a certain frankness and open carriage. Truth therefore in conversation is here a necessary point. But is it for the sake of truth ? By no means. Truth is requisite only, because a person habituated to veracity has an air of boldness

parce qu'un homme qui est accoutumé à la dire paroît être hardi et libre. En effet, un tel homme semble ne dépendre que des choses, et non pas de la maniere dont un autre les reçoit.

C'est ce qui fait qu'autant que l'on y recommande cette espece de franchise, autant on y méprise celle du peuple, qui n'a que la verité et la simplicité pour objet.

Enfin, l'éducation dans les monarchies exige dans les manieres une certaine politesse. Les hommes nés pour vivre ensemble, sont nés aussi pour se plaire ; et celui qui n'observeroit pas les bienséances, choquant tous ceux avec qui il vivroit, se décréditeroit au point qu'il deviendroit incapable de faire aucun bien.

Mais ce n'est pas d'une source si pure que la politesse a coutûme de tirer son origine. Elle naît de l'envie de se distinguer. C'est par orgueil que nous
 sommes

boldness and freedom. And, indeed, a man of this stamp seems to lay a stress only on the things themselves, not on the manner in which they are received.

Hence it is, that in proportion as this kind of frankness is commended, that of the common people is despised, which has nothing but truth and simplicity for its object.

In fine, the education of monarchies requires a certain politeness of behaviour. Man, a sociable animal, is formed to please in society ; and a person that would break through the rules of decency, so as to shock those he conversed with, would lose the public esteem, and become incapable of doing any good.

But politeness, generally speaking, does not derive its original from so pure a source. It rises from a desire of distinguish-

sommes polis : nous nous sentons flatté d'avoir des manières qui prouvent que nous ne sommes pas dans la bassesse, et que nous n'avons pas vécu avec cette sorte de gens que l'on a abandonnés dans tous les âges.

Dans les monarchies la politesse est naturalisée à la Cour. Un homme excessivement grand rend tous les autres petits. De-là les égards que l'on doit à tout le monde ; de-là naît la politesse, qui flatte autant ceux qui sont polis que ceux à l'égard de qui ils le sont, parce qu'elle fait comprendre qu'on est de la cour, ou qu'on est digne d'en être.

L'air de la cour consiste à quitter sa grandeur propre pour une grandeur empruntée. Celle-ci flatte plus un courtisan que la sienne même. Elle donne une certaine modestie superbe, qui se répand au-loin,
mais

ing ourselves. It is pride that renders us polite : we are flattered with being taken notice of for a behaviour that shows we are not of a mean condition ; and that we have not been bred up with those who in all ages are considered as the scum of the people.

Politeness, in monarchies, is naturalized at Court. One man excessively great renders every body else little. Hence that regard which is paid to our fellow-subjects : hence that politeness equally pleasing to those by whom, as to those towards whom, it is practised ; because it gives people to understand, that a person actually belongs, or at least deserves to belong, to the Court.

A Court air consists in quitting a real for a borrowed greatness. The latter pleases the Courtier more than the former. It inspires him with a certain disdainful modesty, which shews itself externally,

mais dont l'orgueil diminue insensiblement, à proportion de la distance ou l'on est de la source de cette grandeur.

On trouve à la cour une délicatesse de goût en toutes choses, qui vient d'un usage continuel des superfluités d'une grande fortune, de la variété, et surtout de la lassitude des plaisirs, de la multiplicité, de la confusion même des fantaisies, qui lorsqu'elles sont agréables y sont toujours reçues.

C'est sur toutes ces choses que l'éducation se porte pour faire ce qu'on appelle l'honnête homme, qui a toutes les qualités et toutes les vertus que l'on demande dans ce gouvernement.

À, l'honneur se mêlant par-tout entre dans toutes les façons de penser et toutes les manières de sentir, et dirige même les principes.

Cet

nally, but whose pride insensibly diminishes in proportion to its distance from the source of this greatness.

At Court we find a delicacy of taste in every thing, a delicacy arising from the constant use of the superfluities of life, from the variety, and especially the satiety of pleasures, from the multiplicity and even confusion of fancies, which, if they are but agreeable, are sure of being well received,

These are the things which properly fall within the province of education, in order to form what we call a man of honour, a man possessed of all the qualities and virtues requisite in this kind of government.

Here it is that honour interferences with every thing, mixing even with people's manner of thinking, and directing their very principles.

Cet honneur bizarre fait que les vertus ne sont que ce qu'il veut, et comme il les veut; il met de son chef des regles à tout ce qui nous est prescrit; il étend ou il borne nos devoirs à sa fantaisie, soit qu'ils aient leur source dans la religion, dans la politique, ou dans la morale.

Il n'y a rien dans les monarchies que les loix, la religion, et l'honneur prescrivent tant que l'obéissance aux volontés du Prince: mais cet honneur nous dicte que le Prince ne doit jamais nous prescrire une action qui nous deshonne, parce qu'elle nous rendroit incapable de le servir.

Crillon refusa d'assassiner le Duc de Guise, mais il offrit à Henri Trois de sa battre contre lui. Après la Saint Barthelemi, Charles Neuf ayant écrit à tous les gouverneurs de faire massacrer les Huguenots, le Viscomte Dorte, qui commandoit dans Bayonne, écrit
au

To this whimsical honour it is owing that the virtues are only just what it pleases; it adds rules of its own invention to every thing prescribed to us; it extends or limits our duties according to its own fancy, whether they proceed from religion, politics, or morality.

There is nothing so strongly inculcated in monarchies, by the laws, by religion, and honour, as submission to the Prince's will; but this very honour tells us, that the Prince never ought to command a dishonourable action, because this would render us incapable of serving him.

Crillon refused to assassinate the duke of Guise, but offered to fight him. After the massacre of St Bartholomew, Charles IX. having sent orders to the Governors in the several provinces for the Huguenots to be murdered, Viscount Dort, who commanded

au Roi : “ Sire, Je n’ai trouvé parmi les habitans et
 “ les gens de guerre, que de bons citoyens, et de
 “ braves soldats, et pas un bourreau ; ainsi eux et
 “ moi supplions Votre Majesté d’employer nos bras
 “ et nos vies à choses faisables.” Ce grand et géné-
 reux courage regardoit une lâcheté comme une chose
 impossible.

Il n’y a rien que l’honneur prescrive plus à la No-
 blesse, que de servir le Prince à la guerre. En effet,
 c’est la profession distinguée, parce que ses hasards,
 ses succès, et ses malheurs même conduisent à la
 grandeur. Mais en imposant cette loi, l’honneur
 veut en être l’arbitre, et s’il se trouve choqué, il exige
 ou permet qu’on se retire chez soi.

Il veut qu’on puisse indifféremment aspirer aux
 emplois ou les refuser ; il tient cette liberté au dessus
 de la fortune même.

L’honneur

at Bayonne, wrote thus to the King : “ Sire, Among the inhabi-
 “ tants of this town, and your Majesty’s troops, I could not find
 “ so much as one executioner ; they are honest citizens and brave
 “ soldiers. We jointly therefore beseech your Majesty to com-
 “ mand our arms and lives in things that are practicable.” This
 great and generous soul looked upon a base action as a thing im-
 possible.

There is nothing that honour more strongly recommends to
 the Nobility, than to serve their Prince in a military capacity.
 And indeed this is their favourite profession, because its dangers,
 its success, and even its miscarriages, are the road to grandeur.
 Yet this very law of its own making, honour chooses to ex-
 plain ; and, in case of any affront, it requires or permits us to
 retire.

L'honneur a donc ses regles suprêmes, et l'éducation est obligée de s'y conformer. Les principales sont, qu'il nous est bien permis de faire cas de notre fortune, mais qu'il nous est souverainement défendu d'en faire aucun de notre vie.

La seconde est, que lorsque nous avons été une fois placés dans un rang, nous ne devons rien faire ni souffrir qui fasse voir que nous nous tenons inférieurs à ce rang même.

La troisieme, que les choses que l'honneur défend, sont plus rigoureusement défendues, lorsque les Loix ne concourent point à les proscrire, et que celles qu'il exige sont plus fortement exigées, lorsque les Loix ne le demandent pas.

Though our government differs considerably from the French, inasmuch as we have fixed laws, and constitutional barriers, for the security of our liber-

It insists also, that we should be at liberty either to seek or to reject employments; a liberty which it prefers even to an ample fortune. - Honour, therefore, has its supreme laws, to which education is obliged to conform. The chief of these are, that we are permitted to set a value upon our fortune, but are absolutely forbidden to set any upon our lives.

The second is, That, when we are raised to a post or preferment, we should never do or permit any thing which may seem to imply that we look upon ourselves as inferior to the rank we hold.

The third is, That those things, which honour forbids, are more rigorously forbidden, when the laws do not concur in the prohibition; and those it commands are more strongly insisted upon, when they happen not to be commanded by law.

Mr. NUGENT'S Translation.

ties and properties; yet the President's observations hold pretty near as true in England as in France. Though monarchies may differ a good deal, Kings differ very little. Those who are absolute, desire to continue so; and those who are not, endeavour to become so; hence, the same maxims and manners almost in all Courts: voluptuousness and profusion encouraged; the one to sink the people into indolence; the other into poverty, consequently into dependency. The Court is called the world here, as well as at Paris; and nothing more is meant, by saying that a man knows the World, than that he knows Courts. In all Courts, you must expect to meet with connexions without friendship, enmities without hatred, honour without virtue, appearances saved, and realities sacrificed; good manners, with bad morals; and all vice and virtue so disguised, that whoever has only reasoned upon both would know neither when he first met them at Court. It is well that you should know the map of that country, that, when you come to travel in it, you may do it with greater safety.

From all this, you will of yourself draw this obvious conclusion, That you are, in truth, but now going to the great and important school, the World: to which Westminster and Leipzig were only the little preparatory schools, as Mary-le-bone, Wandsworth, &c. are to them. What you have already acquired will only place you in the second form of this new school, instead of the first. But if you intend, as
I suppose

I suppose you do, to get into the shell, you have very different things to learn from Latin and Greek; and which require much more sagacity and attention, than those two dead languages: the language of pure and simple nature: the language of nature variously modified, and corrupted by passions, prejudices, and habits: the language of simulation, and dissimulation; very hard, but very necessary to decypher. Homer has not half so many, nor so difficult dialects, as the great book of the school you are now going to. Observe therefore progressively, and with the greatest attention, what the best scholars in the form immediately above you do, and so on, till you get into the shell yourself.

Adieu.

Pray tell Mr. Harte, that I have received his letter of the 27th May, N. S. and that I advise him never to take the English news-writers literally, who never yet inserted any one thing quite right. I have both his patent and mandamus, in both which he is Walter, let the news-papers call him what they please.

LETTER

L E T T E R CCXXIX.

London, July 9th, O. S. 1750.

MY DEAR FRIEND

I SHOULD not deserve that appellation in return from you, if I did not freely and explicitly inform you of every corrigible defect, which I may either hear of, suspect, or at any time discover in you. Those who in the common course of the world will call themselves your friends, or whom, according to the common notions of friendship, you may possibly think such, will never tell you of your faults, still less of your weaknesses. But, on the contrary, more desirous to make you their friend, than to prove themselves yours, they will flatter both, and, in truth, not be sorry for either. Interiorly, most people enjoy the inferiority of their best friends. The useful and essential part of friendship, to you, is reserved singly for Mr. Harte and myself; our relations to you stand pure, and unsuspected of all private views. In whatever we say to you, we can have no interest but yours. We can have no competition, no jealousy, no secret envy or malignity: We are therefore authorized to represent, advise, and remonstrate; and your reason must tell you that you ought to attend to, and believe us.

I am

I am credibly informed, that there is still a considerable hitch or hobble in your enunciation; and that, when you speak fast, you sometimes speak unintelligibly. I have formerly and frequently laid my thoughts before you so fully upon this subject, that I can say nothing new upon it now. I must therefore only repeat, that your whole depends upon it. Your trade is to speak well, both in public and in private. The manner of your speaking is full as important as the matter, as more people have ears to be tickled, than understandings to judge. Be your productions ever so good, they will be of no use, if you stifle and strangle them in their birth. The best compositions of Corelli, if ill executed, and played out of tune, instead of touching, as they do when well performed, would only excite the indignation of the hearers, when murdered by an unskilful performer. But to murder your own productions, and that *coram populo*, is a *Medean cruelty*, which Horace absolutely forbids. Remember of what importance Demosthenes, and one of the Gracchi, thought *enunciation*; read what stresses Cicero and Quintilian lay upon it; even the herb-women at Athens were correct judges of it. Oratory, with all its graces, that of enunciation in particular, is full as necessary in our government, as it ever was in Greece or Rome. No man can make a fortune or a figure in this country, without speaking, and speaking well, in public. If you will persuade, you must first please; and if you will please, you must tune your voice to harmony, you must articulate every syllable distinctly,

your

your emphases and cadences must be strongly and properly marked; and the whole together must be graceful and engaging: if you do not speak in that manner, you had much better not speak at all. All the learning you have, or ever can have, is not worth one groat without it. It may be a comfort and an amusement to you in your closet, but can be of no use to you in the world. Let me conjure you, therefore, to make this your only object till you have absolutely conquered it, for that is in your power; think of nothing else, read and speak for nothing else. Read aloud, though alone, and read articulately and distinctly, as if you were reading in public, and on the most important occasion. Recite pieces of eloquence, declaim scenes of tragedies to Mr. Harte, as if he were a numerous audience. If there is any particular consonant which you have a difficulty in articulating, as I think you had with the R, utter it millions and millions of times, till you have uttered it right. Never speak quick, till you have first learned to speak well. In short, lay aside every book, and every thought, that does not directly tend to this great object, absolutely decisive of your future fortune and figure.

The next thing necessary in your destination is writing correctly, elegantly, and in a good hand too; in which three particulars, I am sorry to tell you, that you hitherto fail. Your hand-writing is a very bad one, and would make a scurvy figure in an office-book of letters, or even in a lady's pocket-book. But that fault is easily cured by care, since every man

who

who has the use of his eyes and of his right hand,

Can write whatever hand he pleases.

As to the correctness and elegance of your writing, attention to grammar does the one, and to the best authors the other. In your letter to me of the 27th June, N. S. you omitted the date of the place, so that I only conjectured from the contents that you were at Rome.

Thus I have, with the truth and freedom of the tenderest affection, told you all your defects, at least all that I know or have heard of. Thank God, they are all very curable; they must be cured, and I am sure you will cure them. That once done, nothing remains for you to acquire, or for me to wish you, but the turn, the manners, the address, and the *graces*, of the polite world; which experience, observation, and good company, will insensibly give you. Few people at your age have read, seen, and known so much as you have; and consequently few are so near as yourself to what I call perfection, by which I only mean, being very near as well as the best. Far, therefore, from being discouraged by what you still want, what you already have should encourage you to attempt, and convince you that by attempting you will inevitably obtain it. The difficulties which you have surmounted were much greater than any you have now to encounter. Till very lately, your way has been only through thorns and briars; the few that now remain are mixed with roses. Pleasure is now the principal remaining part
of

of your education. It will soften and polish your manners; it will make you pursue and at last overtake the *Graces*. Pleasure is necessarily reciprocal; no one feels who does not at the same time give it. To be pleased, one must please. What pleases you in others, will in general please them in you. Paris is indisputably the seat of the *Graces*; they will even court you, if you are not too coy. Frequent and observe the best companies there, and you will soon be naturalized among them; you will soon find how particularly attentive they are to the correctness and elegance of their language, and to the graces of their enunciation; they would even call the understanding of a man in question, who should neglect, or not know the infinite advantages arising from them. *Narrer, réciter, déclamer bien*, are serious studies among them, and well deserve to be so every where. The conversations, even among the women, frequently turn upon the elegancies, and minutest delicacies of the French language. An *enjouement*, a gallant turn, prevails in all their companies, to women, with whom they neither are, nor pretend to be in love; but should you (as may very possibly happen) fall really in love there with some woman of fashion and sense (for I do not suppose you capable of falling in love with a strumpet), and that your rival, without half your parts or knowledge, should get the better of you, merely by dint of manners, *enjouement, badinage*; &c. how would you regret not having sufficiently attended to these accomplishments, which you despised as superficial and trifling,

trifling, but which you would then find of real consequence in the course of the world! And men, as well as women, are taken by these external graces. Shut up your books then now as a business, and open them only as a pleasure: but let the great book of the World be your serious study; read it over and over, get it by heart, adopt its style, and make it your own.

When I cast up your account as it now stands, I rejoice to see the balance so much in your favour; and that the items *per contra* are so few, and of such a nature, that they may be very easily cancelled. By way of debtor and creditor, it stands thus:

Creditor, By French.	Debtor, To English.
German.	Enunciation.
Italian.	Manners.
Latin.	
Greek.	
Logic.	
Ethics.	
History.	
Jus { Naturæ.	
Gentium.	
Publicum.	

This, my dear friend, is a very true account, and a very encouraging one for you. A man who owes so little can clear it off in a very little time, and, if he is a prudent man, will; whereas a man, who by long negligence owes a great deal, despairs of ever being able to pay; and therefore never looks into his accounts at all.

When

When you go to Genoa, pray observe carefully all the *environs* of it, and view them with somebody who can tell you all the situations and operations of the Austrian army, during the famous siege, if it deserves to be called one; for in reality the town never was besieged, nor had the Austrians any one thing necessary for a siege. If Marquis Centurioni, who was last winter in England, should happen to be there, go to him with my compliments, and he will show you all imaginable civilities.

I could have sent you some letters to Florence, but that I knew Mr. Mann would be of more use to you than all of them. Pray make him my compliments. Cultivate your Italian, while you are at Florence, where it is spoken in its utmost purity, but ill pronounced.

Pray save me the seed of some of the best melons you eat, and put it up dry in paper. You need not send it me; but Mr. Harte will bring it in his pocket when he comes over. I should likewise be glad of some cuttings of the best figs, especially *il Fico gentile*, and the Maltese; but as this is not the season for them, Mr. Mann will, I dare say, undertake that commission; and send them to me at the proper time by Leghorn. Adieu. Endeavour to please others, and divert yourself as much as ever you can, *en bonnête et galant homme*.

P. S. I send you the enclosed to deliver to Lord Rochford, upon your arrival at Turin.

L E T T E R CCXXX.

London, Aug. 6th, O. S. 1750.

MY DEAR FRIEND,

SINCE your letter from Sienna, which gave me a very imperfect account both of your illness and your recovery, I have not received one word either from you or Mr. Harte. I impute this to the carelessness of the post singly; and the great distance between us, at present, exposes our letters to those accidents. But, when you come to Paris, from whence the letters arrive here very regularly, I shall insist upon your writing to me constantly once a week; and that upon the same day, for instance, every Thursday, that I may know by what mail to expect your letter. I shall also require you to be more minute in your account of yourself than you have hitherto been, or than I have required; because of the informations which I have received from time to time from Mr. Harte. At Paris you will be out of your time, and must set up for yourself; it is then that I shall be very solicitous to know how you carry on your business. While Mr. Harte was your partner, the care was his share, and the profit yours. But at Paris, if you will have the latter, you must take the former along with it. It will be quite a new world to you; very different from the little world that you have hitherto

hitherto seen ; and you will have much more to do in it. You must keep your little accounts constantly every morning, if you would not have them run into confusion, and swell to a bulk that would frighten you from ever looking into them at all. You must allow some time for learning what you do not know, and some for keeping what you do know : and you must leave a great deal of time for your pleasures ; which (I repeat it again) are now become the most necessary part of your education. It is by conversations, dinners, suppers, entertainments, &c. in the best companies, that you must be formed for the world. *Les manieres, les agréments, les graces*, cannot be learned by theory ; they are only to be got by use among those who have them ; and they are now the main object of your life, as they are necessary steps to your fortune. A man of the best parts and the greatest learning, if he does not know the World by his own experience and observation, will be very absurd ; and consequently very unwelcome in company. He may say very good things : but they will probably be so ill-timed, misplaced, or improperly addressed, that he had much better hold his tongue. Full of his own matter, and uninformed of, or inattentive to, the particular circumstances and situations of the company, he vents it indiscriminately : he puts some people out of countenance ; he shocks others ; and frightens all, who dread what may come out next. The most general rule that I can give you for the World, and which your experience will convince

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you

you of the truth of, is, Never to give the tone to the company, but to take it from them; and to labour more to put them in conceit with themselves, than to make them admire you. Those whom you can make like themselves better, will, I promise you, like you very well.

A System-monger, who, without knowing any thing of the World by experience, has formed a system of it in his dusty cell, lays it down, for example, that (from the general nature of mankind) flattery is pleasing. He will therefore flatter. But how? Why, indiscriminately. And, instead of repairing and heightening the piece judiciously, with soft colours and a delicate pencil; with a coarse brush, and a great deal of white-wash, he daubs and besmears the piece he means to adorn. His flattery offends even his patron; and is almost too gross for his mistress. A Man of the World knows the force of flattery as well as he does; but then he knows how, when, and where, to give it; he proportions his dose to the constitution of the patient. He flatters by application, by inference, by comparison, by hint; and seldom directly. In the course of the world there is the same difference, in every thing, between system and practice.

I long to have you at Paris, which is to be your great school; you will be then in a manner within reach of me.

Tell me, are you perfectly recovered, or do you still find any remaining complaint upon your lungs?

Your

Your diet should be cooling, and at the same time nourishing. Milks of all kinds are proper for you; wines of all kinds bad. A great deal of gentle, and no violent exercise, is good for you. Adieu. *Gratia, Fama, Valetudo, contingat abundè!*

L E T T E R CCXXXI.

London, Oct. 22d, O. S. 1750.

MY DEAR FRIEND,

THIS letter will, I am persuaded, find you, and I hope safely, arrived at Montpellier: from whence I trust that Mr. Harte's indisposition will, by being totally removed, allow you to get to Paris before Christmas. You will there find two people, who, though both English, I recommend in the strongest manner possible to your attention; and advise you to form the most intimate connexions with them both, in their different ways. The one is a man whom you already know something of, but not near enough: it is the Earl of Huntingdon; who, next to you, is the truest object of my affection and esteem; and who (I am proud to say it) calls me, and considers me as his adopted father. His parts are as quick, as his knowledge is extensive, and if quality were worth

putting into an account, where every other item is so much more valuable, his is the first almost in this country: the figure he will make, soon after he returns to it, will, if I am not more mistaken than ever I was in my life, equal his birth and my hopes. Such a connexion will be of infinite advantage to you; and I can assure you that he is extremely disposed to form it upon my account, and will, I hope and believe, desire to improve and cement it upon your own.

In our parliamentary government, connexions are absolutely necessary; and, if prudently formed, and ably maintained, the success of them is infallible. There are two sorts of connexions, which I would always advise you to have in view. The first I will call equal ones; by which I mean those, where the two connecting parties reciprocally find their account, from pretty near an equal degree of parts and abilities. In those there must be a freer communication; each must see that the other is able, and be convinced that he is willing, to be of use to him. Honour must be the principle of such connexions; and there must be a mutual dependance, that present and separate interest shall not be able to break them. There must be a joint system of action; and, in case of different opinions, each must recede a little, in order at last to form an unanimous one. Such, I hope, will be your connexion with Lord Huntingdon. You will both come into Parliament at the same time; and if you have an equal share of abilities

ties

ties and application, you and he, with other young people, whom you will naturally associate, may form a band which will be respected by any Administration, and make a figure in the public. The other sort of connexions I call unequal ones; that is, where the parts are all on one side, and the rank and fortune on the other. Here, the advantage is all on one side; but that advantage must be ably and artfully concealed. Complaisance, an engaging manner, and a patient toleration of certain airs of superiority, must cement them. The weaker party must be taken by the heart, his head giving no hold; and he must be governed, by being made to believe that he governs. These people, skilfully led, give great weight to their leader. I have formerly pointed out to you a couple that I take to be proper objects for your skill: and you will meet with twenty more, for they are very rife.

The other person, whom I recommend to you, is a woman; not as a woman, for that is not immediately my business; besides, I fear she is turned of fifty. It is Lady Hervey, whom I directed you to call upon at Dijon; but who, to my great joy, because to your great advantage, passes all this winter at Paris. She has been bred all her life at Courts; of which she has acquired all the easy good-breeding, and politeness, without the frivolousness. She has all the reading that a woman should have; and more than any woman need have; for she understands Latin

perfectly well, though she wisely conceals it. As she will look upon you as her son, I desire that you will look upon her as my delegate: trust, consult, and apply to her without reserve. No woman ever had, more than she has, *le ton de la parfaitement bonne compagnie, les manieres engageantes, et le je ne sçais quoi qui plait*. Desire her to reprove and correct any, and every, the least error and inaccuracy in your manner, air, address, &c. No woman in Europe can do it so well; none will do it more willingly, or in a more proper and obliging manner. In such a case, she will not put you out of countenance, by telling you of it in company; but either intimate it by some sign, or wait for an opportunity when you are alone together. She is also in the best French company, where she will not only introduce, but *puff* you, if I may use so low a word. And I can assure you, that it is no little help, in the *beau monde*, to be puffed there by a fashionable woman. I send you the enclosed billet to carry her only as a certificate of the identity of your person, which I take it for granted she could not know again.

You would be so much surpris'd to receive a whole letter from me, without any mention of the exterior ornaments necessary for a Gentleman, as manners, elocution, air, address, graces, &c. that, to comply with your expectations, I will touch upon them; and tell you, that, when you come to England, I will show you some people, whom I do not

now care to name, raised to the highest stations singly by those exterior and adventitious ornaments; whose parts would never have entitled them to the smallest office in the excise. Are they then necessary, and worth acquiring, or not? You will see many instances of this kind at Paris, particularly a glaring one, of a person * raised to the highest posts and dignities in France, as well as to be absolute sovereign of the *beau monde*, singly by the graces of his person and address; by woman's chit-chat, accompanied with important gestures; by an imposing air, and pleasing *abord*. Nay, by these helps, he even passes for a wit, though he hath certainly no uncommon share of it. I will not name him, because it would be very imprudent in you to do it. A young fellow at his first entrance into the *beau monde* must not offend the king *de facto* there. It is very often more necessary to conceal contempt than resentment, the former being never forgiven, but the latter sometimes forgot.

There is a small quarto book, intitled *Histoire Chronologique de la France*, lately published by le President Hénault; a man of parts and learning, with whom you will probably get acquainted at Paris. I desire that it may always lie upon your table, for your recourse as often as you read history. The chronology, though chiefly relative to the history

* Mr. le Maréchal de Richelieu

of France, is not singly confined to it; but the most interesting events of all the rest of Europe are also inserted, and many of them adorned by short, pretty, and just reflections. The new edition of *les Memoires de Sully*, in three quarto volumes, is also extremely well worth your reading, as it will give you a clearer and truer notion of one of the most interesting periods of the French history, than you can yet have formed from all the other books you may have read upon the subject. That Prince, I mean Henry the Fourth, had all the accomplishments and virtues of a Hero, and of a King; and almost of a Man. The last are the most rarely seen. May you possess them all! Adieu.

Pray make my compliments to Mr. Harlé; and let him know that I have this moment received his letter of the 12th, N. S. from Antibes. It requires no immediate answer; I shall therefore delay mine till I have another from him. Give him the enclosed, which I have received from Mr. Elliot.



LETTER

L E T T E R CCXXXII.

London, November 1st, O. S. 1750.

MY DEAR FRIEND,

I HOPE this letter will not find you still at Montpellier, but rather be sent after you from thence to Paris, where, I am persuaded, that Mr. Harte could find as good advice for his leg as at Montpellier, if not better; but, if he is of a different opinion, I am sure you ought to stay there as long as he desires.

While you are in France, I could wish that the hours you allot for historical amusement should be intirely devoted to the history of France. One always reads history to most advantage in that country to which it is relative; not only books, but persons being ever at hand, to solve doubts and clear up difficulties. I do by no means advise you to throw away your time in ransacking, like a dull Antiquarian, the minute and unimportant parts of remote and fabulous times. Let blockheads read what blockheads wrote. A general notion of the history of France, from the conquest of that country by the Franks, to the reign of Lewis the XIth, is sufficient for use, consequently sufficient for you. There are, however, in those remote times, some remarkable æras, that deserve more particular attention; I mean, those in which some notable alterations happened in the

the constitution and form of government. As, for example, the settlement of Clovis in Gaul, and the form of government which he then established; for, by the way, that form of government differed in this particular from all the other Gothic governments, that the people had not, either collectively or by representatives, any share in it. It was a mixture of monarchy and aristocracy; and what were called the States General of France consisted only of the Nobility and Clergy, till the time of Philip le Bel, in the very beginning of the fourteenth century; who first called the people to those assemblies, by no means for the good of the people, who were only amused by this pretended honour; but, in truth, to check the Nobility and Clergy, and induce them to grant the money he wanted for his profusion; this was a scheme of Enguerrand de Marigny his minister, who governed both him and his kingdom to such a degree, as to be called the coadjutor and governor of the kingdom. Charles Martel laid aside these assemblies, and governed by open force. Pepin restored them, and attached them to him, and with them the nation; by which means he deposed Childeric, and mounted the throne. This is a second period worth your attention. The third race of Kings, which begins with Hugues Capet, is a third period. A judicious reader of history will save himself a great deal of time and trouble, by attending with care only to those interesting periods of history, which furnish remarkable events, and make æras; going slightly over the common run of events. Some
people

people read history, as others read the Pilgrim's Progress; giving equal attention to, and indiscriminately loading their memories with every part alike. But I would have you read it in a different manner: take the shortest general history you can find of every country; and mark down in that history the most important periods, such as conquests, changes of Kings, and alterations of the form of government; and then have recourse to more extensive histories, or particular treatises, relative to these great points. Consider them well, trace up their causes, and follow their consequences. For instance, there is a most excellent, though very short history of France, by Le Gender. Read that with attention, and you will know enough of the general history; but when you find there such remarkable periods as are above mentioned, consult Mezeray, and other the best and minutest historians, as well as political treatises upon those subjects. In later times, Memoirs, from those of Philip de Commines, down to the innumerable ones in the reign of Lewis the XIVth, have been of great use, and thrown great light upon particular parts of history.

Conversation in France, if you have the address and dexterity to turn it upon useful subjects, will exceedingly improve your historical knowledge; for people there, however classically ignorant they may be, think it a shame to be ignorant of the history of their own country: they read that if they read nothing else; and, having often read nothing else, are proud of having read that, and talk of it willingly:
even

even the Women are well instructed in that sort of reading. I am far from meaning by this, that you should always be talking, wisely, in company, of books, history, and matters of knowledge. There are many companies which you will, and ought to keep, where such conversations would be misplaced and ill-timed; your own good sense must distinguish the company, and the time. You must trifle with triflers; and be serious only with the serious, but dance to those who pipe. *Cur in theatrum Cato severè venisti?* was justly said to an old man: how much more so would it be to one of your age? From the moment that you are dressed, and go out, pocket all your knowledge with your watch, and never pull it out in company unless desired: the producing of the one unasked, implies that you are weary of the company; and the producing of the other unrequired, will make the company weary of you. Company is a republic too jealous of its liberties, to suffer a dictator even for a quarter of an hour; and yet in that, as in all republics, there are some few who really govern; but then it is by seeming to disclaim, instead of attempting to usurp the power: that is the occasion in which manners, dexterity, address, and the undefineable *je ne sçais quoi* triumph; if properly exerted, their conquest is sure, and the more lasting for not being perceived. Remember, that this is not only your first and greatest, but ought to be almost your only object, while you are in France.

I know

I know that many of your countrymen are apt to call the freedom and vivacity of the French, petulance and ill-breeding; but, should you think so, I desire upon many accounts that you will not say so: I admit that it may be so, in some instances of *petits maitres dourdis*, and in some young people unbroken to the world; but I can assure you that you will find it much otherwise with people of a certain rank and age upon whose model you will do very well to form yourself. We call their steady assurance impudence; Why? Only, because what we call modesty is awkward bashfulness, and *mauvaise honte*. For my part, I see no impudence, but, on the contrary, infinite utility and advantage, in presenting one's self with the same coolness and unconcern, in any, and every company: till one can do that, I am very sure that one can never present one's self well. Whatever is done under concern and embarrass-ment must be ill done; and, till a man is absolutely easy and unconcerned in every company, he will never be thought to have kept good company, nor be very welcome in it. A steady assurance, with seeming modesty, is possibly the most useful qualification that a man can have in every part of life. A man would certainly make a very considerable fortune and figure in the world, whose modesty and timidity should often, as bashfulness always does, put him in the deplorable and lamentable situation of the pious *Æneas*, when *obstupuit, steteruntque*

runtque comæ; et vox faucibus hæsit! Fortune (as well as women)

—born to be controul'd,
Stoops to the forward and the bold.

Affurance and Intrepidity, under the white banner of seeming Modesty, clear the way for Merit, that would otherwise be discourag'd by difficulties in its journey; whereas barefaced Impudence is the noisy and blustering harbinger of a worthless and senseless usurper.

You will think that I shall never have done recommending to you these exterior worldly accomplishments, and you will think right, for I never shall; they are of too great consequence to you, for me to be indifferent or negligent about them: the shining part of your future figure and fortune depends now wholly upon them. These are the acquisitions which must give efficacy and success to those you have already made. To have it said and believed that you are the most learned man in England, would be no more than was said and believed of Dr. Bentley: but to have it said, at the same time, that you are also the best-bred, most polite, and agreeable man in the kingdom, would be such a happy composition of a character, as I never yet knew any one man deserve; and which I will endeavour, as well as ardently wish, that you may. Absolute perfection is, I well know, unattainable: but I know too, that a man of parts may be unweariedly aiming at, and arrive pretty near it. Try, labour, persevere. Adieu.

LETTER

L E T T E R CCXXXIII.

London, Nov. 8th, O. S. 1750

MY DEAR FRIEND,

BÉFORE you get to Paris, where you will soon be left to your own discretion, if you have any, it is necessary that we should understand one another thoroughly; which is the most probable way of preventing disputes. Money, the cause of much mischief in the world, is the cause of most quarrels between fathers and sons; the former commonly thinking, that they cannot give too little; and the latter, that they cannot have enough: both equally in the wrong. You must do me the justice to acknowledge, that I have hitherto neither stinted nor grudged any expence that could be of use, or real pleasure to you; and I can assure you, by the way, that you have travelled at a much more considerable expence than I did myself: but I never so much as thought of that, while Mr. Harte was at the head of your finances; being very sure, that the sums granted were scrupulously applied to the uses for which they were intended. But the case will soon be altered, and you will be your own receiver and treasurer. However, I promise you, that we will not quarrel singly upon the *quantum*, which shall be cheerfully and freely granted; the application and

appropriation of it will be the material point, which I am now going to clear up, and finally settle with you. I will fix, or even name, no settled allowance, though I well know in my own mind what would be the proper one; but I will first try your draughts, by which I can in a good degree judge of your conduct. This only I tell you in general, that, if the channels through which my money is to go are the proper ones, the source shall not be scanty; but should it deviate into dirty, muddy, and obscure ones (which, by the bye, it cannot do for a week, without my knowing it), I give you fair and timely notice, that the source will instantly be dry. Mr. Harte, in establishing you at Paris, will point out to you those proper channels: he will leave you there upon the foot of a man of fashion, and I will continue you upon the same; you will have your coach, your valet de chambre, your own footman, and a valet de place; which, by the way, is one servant more than I had. I would have you very well drest, by which I mean, drest as the generality of people of fashion are; that is, not to be taken notice of, for being either more or less fine than other people: it is by being well drest, not finely drest, that a Gentleman should be distinguished. You must frequent *les spectacles*, which expence I shall willingly supply. You must play *à des petits jeux de commerce*, in mixed companies; that article is trifling; I shall pay it chearfully. All the other articles of pocket-money are very inconsiderable at Paris, in comparison of what they are here; the silly custom of giving

money

money wherever one dines or sups, and the expensive importunity of subscriptions, not being yet introduced there. Having thus reckoned up all the decent expences of a gentleman, which I will most readily defray; I come now to those which I will neither bear nor supply. The first of these is gaming, of which, though I have not the least reason to suspect you, I think it necessary eventually to assure you, that no consideration in the world shall ever make me pay your play-debts: should you ever urge to me that your honour is pawned, I should most immoveably answer you, that it was your honour, not mine, that was pawned; and that your creditor might e'en take the pawn for the debt.

Low company, and low pleasures, are always much more costly than liberal and elegant ones. The disgraceful riots of a tavern are much more expensive, as well as dishonourable, than the sometimes pardonable excesses in good company. I must absolutely hear of no tavern scrapes and squabbles.

I come now to another and very material point; I mean women; and I will not address myself to you upon this subject, either in a religious, a moral, or a parental style. I will even lay aside my age, remember yours, and speak to you, as one man of pleasure, if he had parts too, would speak to another. I will by no means pay for whores, and their never-failing consequences, surgeons; nor will I, upon any account, keep singers, dancers, actresses, and *id genus omne*; and, independently of the expence,

pence, I must tell you, that such connexions would give me, and all sensible people, the utmost contempt for your parts and address: a young fellow must have as little sense as address, to venture, or more properly to sacrifice his health, and ruin his fortune, with such sort of creatures; in such a place as Paris especially, where gallantry is both the profession and the practice of every woman of fashion. To speak plainly; I will not forgive your understanding c—s and p—s; nor will your constitution forgive them you. These distempers, as well as their cures, fall nine times in ten upon the lungs. This argument, I am sure, ought to have weight with you; for I protest to you, that, if you meet with any such accident, I would not give one year's purchase for your life. Lastly, there is another sort of expence that I will not allow, only because it is a silly one; I mean the fooling away your money in baubles at toy-shops. Have one handsome snuff-box (if you take snuff), and one handsome sword; but then no more very pretty and very useless things.

By what goes before, you will easily perceive, that I mean to allow you whatever is necessary, not only for the figure, but for the pleasures of a Gentleman, and not to supply the profusion of a Rake. This, you must confess, does not favour of either the severity or parsimony of old age. I consider this agreement between us, as a subsidiary treaty on my part, for services to be performed on yours. I promise you, that I will be as punctual in the payment of the

the subsidies, as England has been during the last war; but then I give you notice at the same time, that I require a much more scrupulous execution of the treaty on your part, than we met with on that of our allies; or else that payment will be stopped. I hope all that I have now said was absolutely unnecessary, and that sentiments more worthy and more noble than pecuniary ones would of themselves have pointed out to you the conduct I recommend; but, in all events, I resolved to be once for all explicit with you, that, in the worst that can happen, you may not plead ignorance, and complain that I had not sufficiently explained to you my intentions.

Having mentioned the word Rake, I must say a word or two more upon that subject, because young people too frequently, and always fatally, are apt to mistake that character for that of a man of pleasure; whereas, there are not in the world two characters more different. A rake is a composition of all the lowest, most ignoble, degrading, and shameful vices; they all conspire to disgrace his character, and to ruin his fortune; while wine and the p—x contend which shall soonest and most effectually destroy his constitution. A dissolute, flagitious footman, or porter, makes full as good a rake as a man of the first quality. By the bye, let me tell you, that, in the wildest part of my youth, I never was a rake, but, on the contrary, always detested and despised the character.

A man of pleasure, though not always so scrupulous as he should be, and as one day he will wish he

had been; refines at least his pleasures by taste, accompanies them with decency, and enjoys them with dignity. Few men can be men of pleasure, every man may be a rake. Remember that I shall know every thing you say or do at Paris as exactly as if, by the force of magic, I could follow you every where, like a Sylph or a Gnome, invisible myself. Seneca says, very prettily, that one should ask nothing of God, but what one should be willing that men should know; nor of men but what one should be willing that God should know: I advise you to say or do nothing at Paris, but what you would be willing that I should know. I hope, nay, I believe, that will be the case. Sense, I dare say, you do not want; instruction, I am sure, you have never wanted; experience you are daily gaining; all which together must inevitably (I should think), make you both *respectable et aimable*, the perfection of a human character. In that case, nothing shall be wanting on my part, and you shall solidly experience all the extent and tenderness of my affection for you; but dread the reverse of both! Adieu.

P. S. When you get to Paris, after you have been to wait on Lord Albemarle, go to see Mr. Yorke, whom I have particular reasons for desiring that you should be well with, as I shall hereafter explain to you. Let him know that my orders, and your own inclinations, conspired to make you desire his friendship and protection.

L E T T E R CCXXXIV.

MY DEAR FRIEND,

I HAVE sent you so many preparatory letters for Paris, that this, which will meet you there, shall only be a summary of them all.

You have hitherto had more liberty than any body of your age ever had ; and I must do you the justice to own, that you have made a better use of it than most people of your age would have done ; but then, though you had not a jailer, you had a friend with you. At Paris, you will not only be unconfined, but ~~unassisted~~. Your own good sense must be your only guide ; I have great confidence in it, and am convinced that I shall receive just such accounts of your conduct at Paris as I could wish ; for I tell you beforehand, that I shall be most minutely informed of all that you do, and almost of all that you say there. Enjoy the pleasures of youth, you cannot do better ; but refine and dignify them like a man of parts : let them raise and not sink, let them adorn and not vilify, your character ; let them, in short, be the pleasures of a Gentleman, and taken with your equals at least, but rather with your superiors, and those chiefly French.

Inquire into the characters of the several Academicians, before you form a connexion with any of them ; and be most upon your guard against those who make the most court to you.

You cannot study much in the academy : but you may study usefully there, if you are an œconomist, of your time, and bestow only upon good books those quarters and halves of hours which occur to every body in the course of almost every day ; and which, at the year's end, amount to a very considerable sum of time. Let Greek, without fail, share some part of every day : I do not mean the Greek poets, the catches of Anacreon, or the tender complaints of Theocritus, or even the porter-like language of Homer's Heroes ; of whom all smatterers in Greek know a little, quote often, and talk of always ; but I mean Plato, Aristoteles, Demosthenes, and Thucydides, whom none but adepts know. It is Greek that must distinguish you in the learned world, Latin alone will not. And Greek must be sought to be retained, for it never occurs like Latin. When you read history, or other books of amusement, let every language you are master of have its turn, so that you may not only retain, but improve in every one. I also desire that you will converse in German and Italian, with all the Germans and the Italians with whom you converse at all. This will be a very agreeable and flattering thing to them, and a very useful one to you.

Pray apply yourself diligently to your exercises ; for though the doing them well is not supremely meritorious, the doing them ill is illiberal, vulgar, and ridiculous.

I recommend theatrical representations to you ; which are excellent at Paris. The tragedies of Corneille and Racine, and the comedies of Molière, well attended