A selection from Lord Chesterfield's Letters to his son, on education ... / prepared for translation into French ... By Isidore Brasseur.

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A Selection

FROM

LORD CHESTERFIELD'S LETTERS.

A SELECTION

FROM

LORD CHESTERFIELD'S LETTERS

To his Son,

ON EDUCATION,

EMBRACING THE MOST APPROPRIATE PASSAGES, PREPARED FOR TRANSLATION INTO

FRENCH.

FOR THE USE OF SCHOOLS.

BY

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MDCCCXLVI.

NOTA BENE.—Throughout the book, the mark * indicates the suppression of the word or words *in italics*, over which it is placed, or that such word or words are transposed, in the translation, as the notes then show.

PREFACE.

THE importance of an elementary book which may facilitate the work of translation from English into French, and enable the scholar more fully to comprehend his task, is so obvious, that no British Scholastic Institution can be indifferent to its advantages; much more, then, will its utility be appreciated in places in which the study of the elegant idiom of Buffon forms an important feature in the education of young men.

The want of such an auxiliary to guide the progressive stages of instruction has been long felt with regret. Professors have, therefore, in the interim, been divided between the alternative of placing in the hands of their pupils such compositions as the *Spectator* and the like difficult works, or of substituting, in

their stead, English *translations* from the French, designed, it is true, to assist, and not to hamper their progress.

But both methods will, on reflection, be found equally inadequate to the purpose intended. In the former, the learner has to contend with greater difficulties than he can master, and in his struggles, he is left to his own unassisted resources; and in the latter, very little advantage can accrue to the pupil, since it is not by merely *retranslating* English *versions* into the original French, but by translating in Idiomatic French (of course with the help of notes) the peculiar expressions of *genuine* English, that his mind will be impressed with the frequent difference in the construction of the two languages.

The Editor has, therefore, spared no pains to select from among the works of British prose writers some one which, while it teaches useful lessons to the student, it is not above his capacity to translate.

He has been influenced in his choice by the opinion of a man who ranks high in the national literature; the opinion of Dr. Johnson, who observes, when speak-

ing of LORD CHESTERFIELD'S LETTERS TO HIS SON, ON EDUCATION, "take away the immorality, and the book should be put into the hands of every young gentleman." This remark seems amply to justify the Editor's present selection.

Dr. Johnson is borne out as well by the sentiments of the Reviewer of these Letters,* as by those contained in the preface to the late edition of them. †

"Lord Chesterfield," says the reviewer, "survives among us, because his letters on the education of his son, are, in point of style, a finished and classical work, and contain instructions for the conduct of life, that will never be obsolete."

And again, the same critic thus expresses himself: "the remarks on punctuality, order, dispatch, the proper use of time, on the cheapness and vast value of civility to servants and other inferiors, and so forth, all these are instinct with most consummate good sense and knowledge of life and business; and certainly nothing can be more attractive than the

* *Quarterly Review*, for Sept. 1845.

† By Lord Mahon.

style in which they are set before young readers."

"It is by these Letters," says the illustrious editor, "that Lord Chesterfield's character as an author must stand or fall. Viewed as compositions, they appear almost unrivalled as models for a serious epistolary style, clear, elegant, and terse, never straining at effect, and yet, never hurried into carelessness. While constantly urging the same topics, so great in their variety of argument and illustration, that, in one sense, they appear always different, in another sense, always the same."

To meet the views even of the most scrupulous, the Editor has taken especial care to expunge from the present selection all that the most rigid moralist could wish to be "taken away."

I. B.

King's College,

September, 1846

A

SELECTION

FROM

LORD CHESTERFIELD'S LETTERS.

Monday.

Dear Boy,[a]

I send you, *here enclosed*,[b] your historical exercise for this week; and thank you for correcting some faults I had been guilty of in former papers. I shall be very glad to be taught by you; and, I assure you, I would rather have you able to instruct me, than any other body in the world. I was very well pleased with your objection to my calling the brothers, that fought for the Romans and the Albans, the *Horatii* and the *Curiatii; for which I can give you no*[c] better reason, than usage and custom, which *determine*[d] all languages. As to ancient proper names, there is no *settled*[e] rule, and we must be guided by

a Mon cher enfant —b ci-inclus —c je ne puis vous en donner —d servent de lois dans—e fixe.—

custom : for example, we say Ovid and Virgil, and not Ovidius and Virgilius, as they are in Latin : *but then*[f] we say, Augustus Cæsar, as in the Latin, and not August Cæsar, which would be the *true*[g] English. We say Scipio Africanus as in Latin, and not Scipio the African. We say Tacitus, and not Tacit : so that *in short*, custom[h] is the only rule to be *observed*[i] in this case. But, wherever custom and usage will allow it, I *would rather choose*[j] not to alter the ancient proper names. They have more dignity *I think*[k] in their *own*,[l] than in *our language*.[m] The French, change most of the ancient proper names, and give them a French termination, *which*[n] sometimes *sounds even ridiculous* ;[o] as for instance, they call the emperor Titus, *Tite ;* and the historian Titus-Livius, whom we commonly call in English Livy, they *call*[p] *Tite Live*. I am very glad you *started*[q] this objection ; for the only way to get knowledge, is to inquire and *object*.[r] Pray remember to *ask*[s] questions, and to *make*[t] your objections, whenever you do not understand, *or have any doubts about any thing*.[u]

[f] d'un autre côté —[g] proprement —[h] en un mot —[i] que l'on doive observer —[j] j'aimerais mieux —[k] ce me semble —[l] propre langue —[m] la nôtre —[n] ce qui —[o] forme un son ridicule à nos oreilles —[p] l'appellent —[q] ayez proposé —[r] de faire des objections —[s] de faire —[t] proposer —[u] une chose ou qu'elle vous aura fait naître quelques doutes.

Dear Boy,

Signor Zamboni compliments me, *through you*,[a] much more than I deserve; but pray do you take care to *deserve*[b] what he says of you; and remember that praise, when it is not deserved, is the severest satire and *abuse*;[c] and the most effectual *way*[d] of exposing people's vices and *follies*.[e] This is a *figure of speech*[f] called Irony; which is saying directly the contrary of what you mean; but yet it is not a lie, because you plainly show that you mean directly the contrary of what you say; so that you deceive nobody. For example; *if one were*[g] to compliment a *notorious*[h] knave for his singular honesty and probity; and an *eminent*[i] fool for his wit and *parts*,[j] the irony is *plain*;[k] and every body would discover the satire. Or, suppose that I *were to commend*[l] you for your great attention to your book, and *for your retaining and remembering*[m] what you have once learned; would not you plainly perceive the irony, and see that I laughed at you? *Therefore*,[n] whenever you are commended for anything, consider *fairly*[o] *with*[p] yourself, whether you deserve it or not; and if you do not deserve it, remember *that you are only*

[a] A votre sujet. — [b] justifier. — [c] affront. — [d] moyen. — [e] ridicules. — [f] manière de parler. — [g] si l'on allait. — [h] avéré — [i] de première sorte — [j] savoir — [k] claire — [l] loue — [m] et de ce que vous retenez — [n] c'est pourquoi — [o] bien — [p] en —

abused and laughed at; [q] and endeavour to deserve better for the future, and *to prevent* [r] the irony.

[q] qu'on vous fait un affront et qu'on se moque de vous —[r] de vous garantir de.

July the 24th, 1739.

My dear boy,

I was pleased *with your asking me,* [a] the last time I saw you, why I had *left off writing;* [b] *for I looked upon it a sign*[c] that you liked *and minded my letters* : [d] if that be the case, you shall hear from me often enough; and my letters may be of use if you will give attention to them; otherwise it is only giving myself trouble to no purpose; for it signifies nothing to read a thing once, if one does not mind and remember it. It is *a sure sign*[e] of a little mind, to be doing one thing, and at the same time to be either thinking of another, or not thinking at all. One should always think of what one is about : when one is learning, one should not think of play; and when one is at play, one should not think of one's learning. Besides that, if you do not mind your book while you *are at it* [f] it *will be* [g] a double trouble to you, for you must learn it *all over again.* [h]

One of the most important points of life is

[a] De vous entendre me demander — [b] cessé de vous écrire— [c] cela me parut une preuve.— [d] mes lettres et que vous y songiez — [e] l'indice certain — [f] l'avez en main — [g] causera— [h] une seconde fois—

Decency;[i] which *is*[j] to do *what is proper*,[k] and where it is proper; for many things are *proper at one time*,[l] and in one place, that are extremely *improper*[m] in another: for example; it is very *proper and decent*[n] that you should play some part of the day; but you must feel that it would be very improper and indecent, if you *were to fly your kite, or play at*[o] nine-pins, while you are with Mr. Maittaire. It is very proper and decent to dance well; *but then*[p] you must dance only at balls, and *places of entertainment*;[q] for you would be reckoned a fool, if you were to dance at church, or at a funeral. I hope, by these examples, you understand the meaning of the word *Decency;* which in French is *Bienséance;* in Latin, *Decorum;* and in Greek, Πρεπον. Cicero says *of it*:[r] *Sic hoc Decorum, quod elucet in vitâ, movet approbationem eorum quibuscum vivitur, ordine et constantiâ, et moderatione dictorum omnium atque factorum*: *by which*[s] you see how necessary Decency is, to *gain*[t] the approbation of mankind. And as I am sure you desire *to gain*[u] Mr. Maittaire's approbation, without which you will never have mine, I dare say you *will mind and give*[v] attention to whatever he says to you, and behave yourself

[i] convenance —[j] consiste —[k] ce qu'il faut—[l] bonnes en certains temps—[m] déplacées—[n] raisonnable et bienséant —[o] vouliez jouer au cerf-volant ou aux—[p] mais—[q] assemblées—[r] à ce sujet—[s] par-là—[t] s'attirer—[u] mériter.—[v] ferez—

seriously and decently, while your are with him; afterwards play, run, and jump, as much as *ever you please.*[w]

[w] qu'il vous plaira.

Isleworth, September the 10th, 1739.

Dear Boy,

Since you promise *to give attention,*[a] and *to mind*[b] what you learn, I shall give myself the trouble of writing to you again, and shall endeavour to instruct you in several things, that do *not fall under M. Maittaire's province;*[c] *and which if they did,*[d] he could teach you much better than I can. I neither pretend nor propose to teach them you thoroughly; you are not yet of an age fit for *it*:[e] I only *mean*[f] to give you a general *notion,*[g] at present, of some things that you must learn more particularly *hereafter*[h] and that will then be the easier to you, *for having had a general idea of them now.*[i] For example, *to give*[j] you some notion of History.

History is an *account*[k] of whatever has been done by *any country*[l] in general, or by *any*[m] number of people, or by *any one*[n] man: thus the Roman History is an account of what the the Romans did, as a nation; the history of

[a] D'être attentif—[b] retenir—[c] n'entrent point dans le plan d'instruction de—[d] car autrement—[e] cela—[f] veux—[g] aperçu—[h] par la suite—[i] que vous en aurez déjà une idée générale—[j] je vais vous donner—[k] récit—[l] une nation—[m] un certain—[n] un seul—

Catiline's conspiracy, is *an account*[o] of what was done by a particular number of people; and the history of Alexander the great, written by Quintus Curtius, is the *account*[p] of the life and actions of one single man. History is, in short, an account or relation of *any thing that has been done.*[q]

History *is divided*[r] into sacred and prophane, ancient and modern.

Sacred History is the Bible, *that is*,[s] the Old and New Testament. The Old Testament is the History of the Jews, who were God's chosen people; and the New Testament is the History of Jesus Christ, the Son of God.

Prophane History is *an account*[t] of the Heathen Gods, such as you read in Ovid's Metamorphoses, and which you will know *a great deal more of*,[u] when you read Homer, Virgil, and the other ancient Poets.

Ancient History is the account of all the kingdoms and countries in the world, *down to the end*[v] of the Roman empire.

Modern History is the account of all the kingdoms and countries of the world, since the destruction of the Roman empire.

The perfect knowledge of History is extremely necessary; because, *as it informs us*[w] of what was done by other people, in

o la relation—p le détail—q une chose qui s'est accomplie —r se divise—s c'est-à-dire — t l'histoire — u beaucoup mieux—v jusqu'à la chute—w en nous instruisant—

former ages, it instructs us what to do in the like cases. Besides, as it *is*[x] the *common* [y] subject of conversation, it is a shame to be ignorant of it.

Geography must necessarily accompany History; for it would not be enough to know what things were done formerly, but we must know where they *were done*,[z] and Geography, you know, is the description of the earth, and shows us the situations of towns, countries, and rivers. For example; Geography shows you that England is *in the*[aa] north of Europe, London is the *chief town*[bb] of England, and that it is situated upon the river Thames, in the county of Middlesex; and the same of other towns and countries. Geography is likewise divided into ancient and modern; many countries and towns having, now, very different names from what they had formerly; and many towns, which made a great figure *in ancient times*,[cc] being now utterly destroyed, and *not existing*,[dd] as the two famous towns of Troy, in Asia, and Carthage, in Africa; *of both which there are not now the least remains.*[ee]

Read this with attention, and then go to play with as much attention; and so farewell.

—x fait—y ordinaire—z se sont passées—aa au—bb capitale—cc jadis—dd n'existant plus—ee dont il ne reste plus le moindre vestige.

Isleworth, September the 15th, 1739.

Dear Boy,

History must be accompanied with Chronology, as well as Geography, *or else*[a] one has but a very confused notion of *it*;[b] for it is not sufficient to know what things have been done, which History teaches us; and where they have been done, which we learn by Geography; but one must know when they have been done, and that is *the particular business of*[c] Chronology. I will therefore give you a general *notion*[d] of it.

Chronology (in French *la Chronologie*) fixes the dates of facts; that is, it informs us *when*[e] such and such things were done; reckoning from certain periods of time, which are called Æras, or Epochs: for example, in Europe, the two principal æras or epochs, by which we reckon, are, from the creation of the world to the birth of Christ, which *was*[f] four thousand years; and from the birth of Christ, *to this time*,[g] which *is one*[h] thousand seven hundred and thirty-nine years: so that, when one speaks of a thing that *was done*[i] before the birth of Christ, one says, it was done in such a year of the world; as for instance, Rome was founded in the three thousand two hundred and twenty-fifth year of the world;

[a] Autrement—[b] de la première—[c] ce que nous apprenons particulièrement par—[d] idée—[e] du temps où—[f] qui est —[g] jusqu'à ce jour—[h] est composé de—[i] est arrivée—

which was about seven hundred and fifty years before the birth of Christ. And one says, that Charlemain was made the first Emperor of Germany in the year eight hundred; that is to say, eight hundred years after the birth of Christ. So that you see, the two great periods, æras, or epochs, *from whence*[j] we date *every thing*[k] are, the creation of the world, and the birth of Jesus Christ.

There is another term in Chronology, called Centuries, which is only used in reckoning after the birth of Christ. A century means one hundred years; consequently, *there have been*[l] seventeen centuries since the birth of Christ, and we are now in the eighteenth century. When any body says, then, for example, that such a thing was done in the tenth century, *they mean*,[m] after the year nine hundred, and before the year one thousand, after the birth of Christ. When any body makes a mistake in Chronolgy, and says, that a thing was done some years sooner, or some years later, than it *really was*[n] that error *is called an*[o] Anachronism. Chronology requires memory and attention; *both which you can have*[p] if you please: and *I shall try them*[q] both, by asking you questions about this letter, the next time I see you.

j d'après lesquelles —k tous nos faits— l il s'est écoulé —m cela veut dire —n arriva effectivement —o s'appelle —p vous aurez l'un et l'autre—q je les mettrai à l'épreuve.

Thursday, Isleworth,

Dear Boy,

As I *shall come to*[a] town next Saturday, I *would have*[b] you come to me on Sunday morning about ten o'clock : and I would have you likewise tell Mr. Maittaire, that, if *it be not troublesome to him*,[c] I should be extremely glad to see him at the same time. I would not have given him this trouble *but that it is uncertain*[d] when I can *wait upon him*[e] in town ; I do not doubt but he *will give me a*[f] good account of you, for I think you *are now sensible of*[g] the advantages, the pleasure, and the necessity of learning well ; I think, too, you have an ambition to excel in whatever you do, and *therefore*[h] will apply yourself. I must also tell you, that you are now talked of as an eminent scholar, for your age; and therefore your shame will be the greater, if you should not answer the *expectations people have*[i] of you. Adieu.

[a] Irai en—[b] voudrais que—[c] cela ne l'incommode pas —[d] si je n'ignorais pas—[e] l'aller voir—[f] me rendra — [g] qu'à présent vous sentez —[h] qu'en conséquence—[i] aux espérances qu'on a conçues.

Monday.

Dear Boy,

It was great pleasure to me, when Mr. Maittaire told me yesterday, in your presence, that you began to *mind your learning*,[a] and to

[a] Réfléchir sur vos leçons—

give more attention. If you continue *to do so*,[b] you will find two advantages in it: the one, your own improvement, the other, my *kindness*; *which*[c] you must never expect, but when Mr. Maittaire tells me you deserve it. There is no doing any thing well without application and industry. Industry (in Latin *Industria*, and in Greek αγχινοια) is defined (that is, *described*) *to be*[d] *frequens exercitium circa rem honestam, unde aliquis industrius dicitur, hoc est studiosus, vigilans. This I expect so much from you*, that I do not doubt, in a little time, but that I shall hear you called Philip the industrious. Most of the great men of antiquity had some epithet added to their names, describing some particular merit they had; and why should not you endeavour to be distinguished by some honourable *appellation?*[f] *Parts and quickness*[g] though very necessary, are not alone sufficient; attention and application must complete the business: and both together *will go a great way*.[h]

Accipite ergo animis, atque hæc mea figite dicta.

Adieu.

We were talking yesterday of America, which I told you was first discovered by Christopher Columbus, a Genœse, *through the encouragement*[i] of Ferdinando and Isabella, King

[b] ainsi —[c] amitié à laquelle—[d] expliquée par les mots suivants—[e] j'attends cette industrie de vous avec une telle confiance —[f] dénomination —[g] l'esprit et la vivacité—[h] vous mèneront loin—[i] Génois, sous la protection

and Queen of Spain, in 1491, that is, *at the latter*[j] end of the fifteenth century; but I forgot to tell you, that it took its name of America *from one Vespusius Americus*[k] of Florence, who discovered *South*[l] America in 1497. The Spaniards began their conquests in America by the islands of St. Domingo and Cuba; and soon afterwards Ferdinando Cortez, with a small army, landed upon the continent, took Mexico, and *beat*[m] Montezuma, the Indian Emperor. *This*[n] encouraged other nations to go and try what they could *get*[o] in this new-discovered world. The English have *got there*,[p] New York, New England, Jamaica, *Barbadoes*,[q] Carolina, Pensylvania, and Maryland and some of the *Leeward islands*.[r] The Portugueze *have got the Brazils*;[s] the *Dutch*, *Curaço*[t] and Surinam; and the French, *Martinico* and *New France*.[u]

j vers la — k Améric Vespuce — l méridionale — m défit — n ce succès — o conquérir — p y ont gagné — q les Barbades — r Iles-sous-le-Vent — s possèdent le Brésil — t Hollandais Curaçao — u la Martinique et la Nouvelle-France ou la Nouvelle-Orléans.

Monday.

Dear Boy,

I have lately *mentioned*[a] Chronology to you, though *slightly*;[b] but, as it is very necessary you should know something of it, I will re-

a Parlé — b en passant seulement —

peat *it*[c] now a little more fully, in order to give you a *better notion*[d] of it.

Chronology is the art of measuring and distinguishing time, *or the doctrine*[e] of epochas, which, you know, are particular and remarkable periods *of*[f] time.

The word Chronology is compounded of the Greek words χρονος, which signifies *Time*, and λογος, which signifies *discourse*. Chronology and Geography are called the two eyes of History, because History can never be clear and well understood without them. History *relates*[g] facts; Chronology tells us at what time, or when, those facts *were done;*[h] and Geography shews us in what *place*[i] or country they *were done.*[j] The Greeks measured their time by Olympiads, *which*[k] was a *space*[l] of four years, called in Greek Ολυμπιας. This method of *computation had its rise*[m] from the Olympic Games, which were celebrated at the beginning of every fifth year, on the banks of the river *Alpheus*[n] near Olympia, *a city in*[o] Greece. The Greeks, for example, *would say*,[p] that such a thing *happened in such a*[q] year of such an Olympiad; as for instance, that Alexander the Great died in the first year of the 114th Olympiad. The first Olympiad *was*[r] 774 years before Christ; so, conse-

[c] ce que je vous en ai dit—[d] idée plus claire—[e] ou bien la science—[f] du—[g] relate—[h] se sont passés—[i] lieu—[j] sont arrivés—[k] dont chacune—[l] laps—[m] de compter prit son origine—[n] Alphée—[o] ville de—[p] disaient—[q] était arrivée telle—[r] commença—

quently, Christ was born in the first year of the 195th Olympiad.

The period or æra, from *whence*[s] the Romans *reckoned their*[t] time, was *from the building*[u] of Rome; *which*[v] they marked thus, *ab U. C.* that is *ab Urbe Conditâ.* Thus, the Kings were *expelled*,[w] and the Consular government established, the 244th *ab U. C.* that *is*,[x] of Rome.

All Europe now *reckons*[y] from the great epocha of the Birth of Jesus Christ, which was 1738 years ago: so that, when any body asks, in what year did such or such a thing happen, they mean in what year since the birth of Christ.

For example; Charlemain, in French Charlemagne, was made Emperor of *the West*[z] in the year 800; that is, 800 years after the Birth of Christ; but if we speak of any event or historical fact that happened so many years before Christ. For instance; we say Rome was built 750 years before Christ.

The Turks date from the *Hegira*,[aa] which was the year *of the flight of their false Prophet, Mahomet, from Mecca*,[bb] and, as we say that such a thing was done in such a year of Christ; they say, such a thing was done in such a year of the Hegira. Their Hegira begins

[s] laquelle—[t] partaient pour mesurer le—[u] la fondation —[v] ce qu'—[w] chassés—[x] veut dire depuis la fondation —[y] date—[z] Occident—[aa] Egire—[bb] où s'enfuit de la Mecque, etc.—

in the 622d year of Christ, that is, *above* 1100 *years ago.*[cc]

There are two great periods in Chronology, from *which*[dd] the nations of Europe date events. The first is the Creation of the world; the second, the Birth of Jesus Christ.

Those[ee] events, that happened before the Birth of Christ, are dated from the Creation of the world. *Those events*,[ff] which have happened since the Birth of Christ, are dated from that time; as the present year 1739. For example:

	A. M.
Noah's[gg] Flood happened in the Year of the World	1656
Babylon was built by Semiramis, in the year	1800
Moses was born in the year . . .	2400
Troy was taken by the Greeks, in the year	2800
Rome was founded by Romulus, in the year	3225
Alexander the Great conquered *Persia*[hh]	3674
Jesus Christ was born in the Year of the World	4000

The meaning of *A. M.* at the *top*[ii] of these *figures*,[jj] is *Anno Mundi*, the Year of the World.

[cc] il y a plus de 1100 ans—[dd] à partir desquelles—[ee] les —[ff] ceux—[gg] Noé,— Babylone,— Moïse, — Troie—[hh] la Perse —[ii] tête —[jj] chiffres —

From[kk] the Birth of *Christ*,[ll] all Christians date the events that have happened since that time; and *this is called*[mm] *the Christian Æra.* Sometimes we say, that such a thing happened in such a year of Christ, and sometimes we say in such a Century. *Now*[nn] a Century is one hundred years *from*[oo] the Birth of Christ; so that at the end of every hundred years a new century begins: and we are, consequently, now in the eighteenth century.

For example, as to the Christian æra, or since the Birth of Christ;

Mahomet, the false Prophet of the Turks, who established the Mahometan religion, and wrote the Alcoran, which is the Turkish book of religion, died in the seventh century, that is, in the year of Christ. . . 632

Charlemain was crowned Emperor in the last year of the eighth century, that is, in the year 800

Here the old Roman Empire ended.

William the Conqueror was crowned King of England in the eleventh century, in the year 1066

The Reformation, that is, the Protestant Religion, begun by Martin Luther, in the sixteenth century, in the year 1530

kk c'est de—ll Jésus-Christ que—mm c'est ce qu'on appelle—nn or—oo depuis —

Gunpowder was invented, by one Bertholdus, a German Monk, in the fourteenth century, in the year . . 1380

Printing[pp] was invented, at Haerlem in Holland, at Strasbourg, or at *Mentz*[qq] in *Germany*,[rr] in the fifteenth century, about the year 1440

Adieu.

[pp] l'art d'imprimer—[qq] Mayence— [rr] Allemagne.

Bath, October the 17th, 1737.

My Dear Child,

Indeed, I believe you are the first boy, to whom (*under*[a] the age of eight years) one has ever *ventured to mention the*[b] figures of rhetoric, as I did in my last. But *I am of opinion*[c] that we cannot begin to think too young; and that the art which teaches us how to persuade the mind, and touch the heart, *must surely deserve the earliest attention.*[d]

You *cannot but be convinced*,[e] that a man who speaks and writes with elegance and grace; who makes choice of good words; and adorns and embellishes the *subject*[f] upon which he either speaks or writes, will persuade better, and succeed more easily in obtaining what he wishes, than a man who does not explain himself clearly, speaks his language ill, or makes use of low and vulgar expressions;

[a] Avant—[b] parlé des—[c] il me semble—[d] mérite bien qu'on y fasse attention de bonne heure— [e] concevez bien—[f] matière —

and who has neither grace nor elegance in *any things* that he says. Now *it is by Rhetoric that the art of speaking eloquently is taught ;*[h] and, though I cannot think of grounding you in it as yet, I would wish however to give you an idea of it suitable to your age.

The first thing you should attend to is, to speak *whatever*[i] language you do speak, in its *greatest*[j] purity, and according to the rules of Grammar; *we must never offend*[k] against Grammar, nor make use of words which are not really words. This is not all; for not to speak ill, is not sufficient; we must speak well; and the best method *of attaining to that*[l] is to read the best authors with attention; and to observe how people *of fashion*[m] speak, and those who express themselves best; for shop-keepers, *common*[n] people, footmen, and maid-servants, *all*[o] speak ill. They make use of low and vulgar expressions, which people of rank never use. In Numbers, they join the singular and the plural together; in Genders, they confound masculine with feminine; and in Tenses, they often take the one for the other. In order to avoid all these faults, we must read with care, *observe*[p] the turn and

g tout ce —h turn : *it is that art of speaking well that Rhetoric teaches* —i la—j dernière—k il n'est pas permis de faire des fautes l d'y parvenir—m bien élevés, or comme il faut—n mal élevés, or sans éducation—o tout cela —p remarquer —

expressions of the best authors, and not pass a word which we do not understand, or *concerning*[q] which we have the least *doubt*,[r] without exactly *inquiring*[s] the meaning of it. For example; when you read Ovid's Metamorphoses with Mr. Martin, *you should*[t] ask him the meaning of every word you do not know; and *also*,[u] whether it is a word that may be made use of in prose, as well as in verse; for, as I formerly told you, the language *of poetry*[v] is different from that which is proper for *common discourse*;[w] and *a man would be to blame, to make use of some words in prose, which are very happily applied in poetry.*[x] In the same manner, when you read French with Mr. Pelnote, ask him the meaning of every word you meet with, that is new to you; and *desire*[y] him to give you examples of the various ways *in which it may be used.*[z] All this requires only a little attention; and yet there is nothing more useful. It is said, that a man must be born a Poet; but that he can make himself an Orator. *Nascitur Poeta, fit Orator.* This means, that to be a Poet, one must be born with a certain degree of strength and vivacity of mind; but that attention, reading, and labour, are sufficient to form an Orator. Adieu.

[q] sur—[r] difficulté—[s] demander—[t] il faut—[u] même—[v] poétique—[w] langage ordinaire—[x] *turn: and there are many words used in poetry that it would it very wrong to use in prose*—[y] demandez—[z] dont il faut s'en servir.

Bath, October the 29th, 1793.

My dear Child,

If it is possible to be too modest, you *are*;[a] and you deserve more than you *require*.[b] An *amber-headed*[c] cane, and a pair of buckles, are *a recompence so far from being adequate to your deserts, that I*[d] shall add something more. Modesty is a very good quality, and which generally accompanies true merit: it engages and captivates the minds of people; as, *on the other hand*,[e] nothing is more shocking and *disgustful*[f] than presumption and impudence. We cannot like a man who *is always commending and speaking well*[g] of himself, and who is the hero of his own *story*.[h] On the contrary, a man who endeavours to conceal his own merit; who *sets that of other people in its true light*;[i] who speaks but little of himself, and with modesty; *such a man makes a favourable impression upon the understanding of his hearers*[j] and *acquires their*[k] love and esteem.

There is, however, a great difference between modesty, and *an awkward bashfulness*;[l] which is as ridiculous as true modesty is commendable. It is as absurd to be a *simpleton*,[m] as to

[a] l'êtes—[b] demandez—[c] à pomme d'ambre—[d] des récompenses très modiques pour ce que vous faites, et j'y —[e] au contraire—[f] rebute—[g] veut toujours se faire valoir, qui parle avantageusement —[h] roman—[i] relève celui des autres—[j] gagne les esprits—[k] se fait—[l] la mauvaise honte —[m] nigaud—

be an *impudent fellow ;*[n] and one ought to know *how to come into a room,*[o] speak to people, and answer them, without being *out of countenance, or without embarrassment.*[p] The English are *generally apt to be*[q] bashful, and have not those easy, free, and at the same time polite manners, which *the French have.*[r] A *mean fellow,*[s] or a *country bumpkin*[t] is ashamed when he *comes*[u] into good company : he appears embarrassed, does not know what to do with his hands, *is disconcerted*[v] when spoken to, answers with difficulty, and almost *stammers :*[w] whereas a gentleman, who is *used to the world,*[x] comes into company with a graceful and proper assurance, speaks even to people he does not know, without embarrassment, and in a natural and easy manner. *This is called*[y] usage of the world, and *good-breeding,*[z] a most necessary and important knowledge in the *intercourse*[aa] of life. It frequently happens that a man with a great deal of sense, but with little usage of the world, is not so well received *as one of inferior parts, but with a gentleman like behaviour.*[bb]

These are matters[cc] worthy your attention ; reflect *on them,*[dd] and unite modesty to a polite and easy assurance. Adieu.

[n] effronté—[o] se présenter—[p] décontenancé ou embarrassé —[q] pour l'ordinaire —[r] sont naturelles aux Français — [s] malotru — [t] campagnard—[u] se présente—[v] se démonte —[w] en bégayant—[x] sait vivre—[y] voilà ce qui s'appelle — [z] savoir vivre— [aa] commerce— [bb] qu'un homme qui a moins d'esprit, mais qui a du monde —[cc] cet objet est—[dd] y—

I *this instant*[ee] receive your letter of the 27th, which is very well written.

[ee] dans le moment.

Bath, November the 1st, 1739.

Dear Boy,

Let us return to *Oratory*,[a] or the art of speaking well, which should never be entirely out of your thoughts, since it is so useful in every *part*[b] of life, and so absolutely necessary in most. A man can make no figure without it, *in*[c] Parliament, *in the Church*[d] or *in the Law*;[e] *and even*[f] in common conversation, a man that has acquired an easy and habitual eloquence, who speaks *properly*[g] and accurately, will have a great advantage over those who speak incorrectly and *inelegantly*.[h]

The *business*[i] of Oratory, as I have told you before, is to persuade people; and you *easily*[j] feel, that to please people is a great step *towards*[k] persuading them. You must then, consequently *be sensible*[l] how advantageous it is *for*[m] a man who speaks in public, whether it be in Parliament, in the Pulpit, or at the Bar, (that is in the Courts of *Law*)[n] to please his hearers *so much as to gain*[o] their attention: which he can never do without the help of Oratory. It is not enough *to*[p] speak the

[a] Eloquence—[b] les situations—[c] ni dans—[d] ni en chaire —[e] au barreau —[f] pas même —[g] avec justesse —[h] sans agréments— [i] objet—[j] bien—[k] de fait pour— [l] sentir—[m] à —[n] justice—[o] au point de s'attirer—[p] qu'il—

language, he speaks in, in its *utmost*[q] purity, and according to the rules of Grammar, but he must speak it elegantly, that is, he must choose the *best*[r] and most expressive words, and put them in the best order. He should likewise adorn what he says by *proper** metaphors, similies and other figures of Rhetoric; and he should *enliven*[s] it, *if he can*,* by quick and *sprightly*[t] turns of wit. For example; suppose you had a mind to persuade Mr. Maittaire to give you a holyday, would you *bluntly*[u] say to him, Give me a holyday? That would certainly not be the *way*[v] to persuade him *to it*.* But you should endeavour first to please him, and *gain*[w] his attention, by telling him that *your experience of*[x] his goodness and indulgence *encouraged you*[y] to ask a favour of him; that, if he should not *think proper*[z] to grant it, at least you hoped, he *would not take it ill*[aa] that you asked it. Then you should tell him, *what it was that you wanted; that it was*[bb] a holyday; *for which** you should give your reasons, *as*[cc] that you had such or such a thing to do, or such a *place*[dd] to go to. Then you might *urge*[ee] some arguments *why he should not refuse you*;[ff] as, that you have seldom asked that favour, and that you *seldom*

[q] dernière—[r] plus convenables—[s] animer—[t] fins—[u] sans façon—[v] moyen—[w] fixer—[x] ayant souvent éprouvé—[y] cela vous encourage—[z] juge pas à propos—[aa] ne trouvera pas mauvais—[bb] le désir que vous avez d'obtenir—[cc] par exemple—[dd] endroit—[ee] faire valoir—[ff] à l'appui de votre demande—

will; [gg] and that the mind may sometimes require a little rest *from labour*,* as well as the body. *This you may illustrate by* [hh] a simile, and say, that as the bow is *the stronger for being* [ii] sometimes *unstrung and unbent*; [jj] so the mind will be capable of more attention, *for being now and then easy and relaxed.* [kk]

This is a little *oration*, [ll] fit for such a little orator as you ; but, however, it will make you understand what is meant *by oratory* [mm] and eloquence : which *is* [nn] to persuade. I hope you will have that talent hereafter in *great* [oo] matters.

gg en userez peu à l'avenir—hh vous pourriez relever cela d'—ii d'autant plus fort qu'il est—jj détendu—kk si on lui accorde de temps en temps quelque relâche—ll harangue —mm l'art oratoire—nn consiste—oo de plus importantes.

Monday.

Dear Boy,

I was very sorry that Mr. Maittaire did not *give* [a] such an *account* [b] of you, yesterday, *as* [c] I wished and expected. He takes so much pains to teach you, that he well deserves *from* [d] you *the returns of* [e] care and attention. Besides, pray consider, now that you have *justly* [f] got the reputation of knowing much more than other *boys* [g] of your age do, how shameful it would be for you to lose it, and *to let other boys, that are now behind you, get before*

a Rendu—b témoignage—c que—d que—e y répondiez par vos—f à bon droit—g enfants—

you.[h] If you would but have attention, you have quickness enough to *conceive*,[i] and memory enough to *retain;*[j] but, without attention, while you *are learning*,[k] all the time you *employ*[l] at your book is thrown away; and your shame will be the greater, if you *should be*[m] ignorant, *when you had*[n] *such* opportunities of learning. An ignorant man is *insignificant*[o] and contemptible; nobody cares for his company, and *he can just be said to live*,[p] and that is all. There is a very pretty French Epigram, upon the death of *such** an ignorant *insignificant fellow*,[q] the *sting*[r] of which is, that all that can be said of him *is*,[s] that he was *once*[t] alive and that he is now dead. This is the Epigram, which you may get by heart:

Colas est mort de maladie;
Tu veux que j'en pleure le sort:
Et que veux-tu donc que j'en die?
Colas vivait, Colas est mort.

Take care not to deserve the name of Colas; which I shall certainly give you, if you do not learn well: and then that name *will get about*,[u] and every body will call you Colas; which will be much worse than *Frisky*.[v]

You are now reading Mr. Rollin's Ancient History: pray remember to have your maps

[h] de vous laisser devancer par ceux-là que vous surpassez à présent—[i] concevoir les choses—[j] les retenir—[k] étudiez —[l] donnez—[m] restez—[n] après avoir eu—[o] inutile—[p] on peut dire de lui qu'il vit—[q] de cette espèce—[r] pointe —[s] c'est—[t] autrefois—[u] se répandra—[v] étourdi—

by you when you read it, and *desire*[w] Monsieur Pelnote to show you, in the maps, all the places *you read of.* [x] Adieu.

[w] demandez—[x] dont vous lirez les noms.

Saturday.

Dear Boy,

Since you choose the name of Polyglot, I hope you *will take care*[a] to deserve it; *which you can only do*[b] by care and application. I confess the name of Frisky, and Colas, are not quite so honourable; but *then*, [c] remember too, that there cannot be a stronger ridicule, *than to*[d] call a man *by an*[e] honourable name, when he is known not to deserve it. For example; it would be a manifest irony to call a very ugly *fellow*[f] an Adonis, or to call a *cowardly fellow*[g] an Alexander, or an ignorant fellow, Polyglot; for every body *would discover*[h] the sneer: and Mr. Pope *observes*[i] very truly, that

"Praise undeserv'd is satire *in disguise.*" [j]

Next to the doing of[h] things that deserve to be written, there is nothing that *gets a man*[l] more credit, or gives *him*[m] more pleasure, than to write things that deserve to be read. *The younger Pliny*,[n] (for there were two

[a] Ferez de votre mieux—[b] à quoi vous ne pourrez réussir que —[c] d'un autre côté—[d] que celui d'—[e] d'un —[f] homme—[g] poltron—[h] s'apercevrait de —[i] remarque —[j] cachée—[k] après l'avantage de faire des—[l] attire—[m] nous —[n] Pline le jeune—

Plinys, the uncle and the nephew) expresses it thus : *Equidem beatos puto, quibus Deorum munere datum est, aut facere scribenda, aut legenda scribere ; beatissimos veró quibus utrumque.* Adieu

Pray mind your Greek particularly ;[o] for to know Greek very well, is to be really learned ; there is *no great credit in*[p] knowing Latin, for every body knows it ; and it is only a shame not to know it. Besides that you will understand Latin a great deal *the better for*[q] understanding Greek very well ; a great number of Latin words, especially technical *words*,[r] being derived from the Greek.

[o] faites, je vous prie, une étude particulière du grec —[p] rien d'extraordinaire à—[q] mieux en—[r] termes.

Dear Boy,

I send you *here a few more*[a] Latin roots, though I am not sure that you will like my roots so well as those that grow in your garden ; however, if you *will attend to*[b] them, they may save you a great deal of trouble. *These few will*[c] naturally *point out*[d] many others to your own observation ; and enable you, by comparison, to find out most derived and compound words, when once you know the *original root*[e] of them. You are old enough now to make observations upon what you learn ;

[a] Encore quelques—[b] cultiver—[c] le peu que je vous présente—[d] en suggérera—[e] souche originelle—

which[f] if you would be pleased to do, you cannot imagine how much time and trouble *it*[g] would save you. Remember, you are now very near nine years old; an age at which all boys ought to know a great deal, but you, particularly, a great deal more, considering the care and pains that *have been employed about*[h] you; and, if you do not answer those *expectations*,[i] you will lose your *character*; *which*[j] is the most mortifying thing that can happen to a *generous mind*.[k] Every body has ambition of *some*[l] kind *or* other, and *is vexed*[n] when that ambition is disappointed: the difference *is*[o] that the *ambition* of silly people, is *a** silly and *mistaken*[p] ambition;* and the ambition of people of sense is *a right*[q] and commendable *one*.* For instance; the ambition of a silly *boy*,* of your age, would be to have fine clothes, and money to throw away *in idle follies*;[r] which, you plainly see, would be no proofs of merit in him, but only of folly in his parents, *in*[s] dressing him out like a *jackanapes*[t] and giving him money *to play the fool with*.[u] Whereas a boy of good sense places his ambition *in excelling other boys*[v] of his own age, and even older, in virtue and knowledge. His glory *is in*[w] being known

[f] et—[g] cela—[h] l'on a pris pour—[i] attente—[j] réputation, ce qui—[k] noble cœur—une—[m] ou d'une—[n] s'afflige—[o] est seulement—[p] déplacée—[q] juste—[r] à des niaiseries—[s] de —[t] petit singe—[u] pour le jeter par les fenêtres—[v] à surpasser ceux—[w] consiste à—

always to speak the truth, *in*[x] showing *good-nature and compassion*,[y] in learning quicker, and applying himself more than other *boys*.* These are *real*[z] proofs of merit in him, and consequently *proper*[aa] objects of ambition; and *will acquire him*[bb] a solid reputation *and character*.* This *holds*[cc] true in men, as well as in boys: the ambition of a silly fellow will be to have a fine equipage, a fine house, and fine clothes; things which *any body*, *that*[dd] has as much money, may have as well as he; for they are all to be bought: but the ambition of a man of sense and honour is, to be distinguished by *a*[ee] character and reputation *of*[ff] knowledge, truth, and virtue; things which are not to be bought, and that can only be acquired by a good head and a good heart. Such was the ambition of the Lacedemonians and the Romans, *when they made the greatest figure*;[gg] and such, I hope, yours will always be. Adieu.

x à se—y d'un bon caractère et compâtissant—z vraies—aa dignes—bb lui vaudront—cc est—dd quiconque—ee le—ff que donnent—gg dans les temps de leur plus grande gloire.

Sunday.

Dear Boy,

. . . . . .

Virtue is a subject that deserves your and every man's attention; and suppose I were to bid you make some verses, or give me your thoughts in prose, upon the subject of Virtue.

How *would you go about it*?[a] *Why*[b] you would first consider what Virtue is, and then what are the effects and marks of it, *both with*[c] regard to others, *and*[d] one's self. You would find, then, that Virtue consists in doing good, and in speaking truth; and that the effects of it are advantageous to all mankind; and to one's self in particular. Virtue *makes us pity and relieve the*[e] misfortunes of *mankind*;[f] it makes us *promote*[g] justice and good order in society; and, in general, contributes to whatever *tends to*[h] the real good of mankind. To ourselves it *gives*[i] an inward comfort and satisfaction, which nothing else can *do*[j] and which nothing can *rob*[k] us *of*.* All the other advantages depend upon others, as much as upon ourselves. Riches, power, and greatness may be taken away from us, by the violence and injustice of others, or by inevitable accidents; but Virtue depends only upon ourselves, and nobody can take it away from us. *Sickness*[l] may deprive us of all the pleasures of the body: but it cannot deprive us of our Virtue, nor of the satisfaction which we *feel*[m] from it. A virtuous man, *under*[n] all the misfortunes of life, still finds an inward comfort and satisfaction, which *makes*[o] him happier than any

[a] Vous y prendriez-vous?—[b] sans doute—[c] tant à l'—[d] que par rapport—[e] nous excite à compâtir et à venir en aide aux—[f] autrui—[g] favoriser—[h] peut assurer—[i] nous procure—[j] nous donner—[k] ôter—[l] les maladies—[m] ressentons—[n] sous le coup de—[o] rendent—

wicked man *can*[p] be, with all the other advantages of life. If a man has acquired great power and riches by falsehood, injustice, and oppression, he cannot enjoy them; because his conscience will torment him, and constantly reproach him *with** the means by which he got them. The *stings*[q] of his conscience will not even let him sleep quietly; but he will dream of his crimes: and in the day-time, *when*[r] alone, and when he has time to think, he *will be*[s] uneasy and melancholy. He is afraid of every thing; for as he knows *mankind*[t] must hate him, he has reason to think they will hurt him *if they can.*[u] Whereas, *if*[v] a virtuous man *be ever so poor, or unfortunate*[w] in the world, *still his*[x] virtue is its own reward, *and*[y] will comfort him *under all*[z] afflictions. The quiet and satisfaction of his conscience make him *cheerful by*[aa] day, *and*[bb] sleep sound *of nights*:[cc] he can *be alone*[dd] with pleasure, and is not afraid of his own thoughts. Besides this, he is universally esteemed and respected; for even the most wicked people themselves cannot help admiring and respecting Virtue in others. Adieu.

. . . . . .

Besides *being civil*[ee] which is absolutely necessary, the perfection of good-breeding is, to

[p] ne peut—[q] aiguillon —[r] s'il est— [s] est— [t] qu'on— [u] quand on pourra—[v] qu'—[w] quelque pauvre on malheureux qu'il soit—[x] trouve toujours dans la—[y] et elle— [z] dans toutes ses—[aa] l'humeur sereine pendant—[bb] et lui procurent un—[cc] pendant la nuit—[dd] endurer la solitude —[ee] la politesse—

be civil with *ease*,[ff] and in a gentleman-like manner. *For*[gg] this, you should observe the French people; who excel in it, and whose politeness seems as easy and natural as *any other part*[hh] of their conversation. Whereas the English are often awkward in their *civilities*,[ii] and, when they mean to be civil, *are*[jj] too much *ashamed to get it out.*[kk] But, pray, do you remember never to be ashamed of doing what is right; you would have a great deal of reason to be ashamed, if you were not civil; but what reason can you have to be ashamed of *being civil?*[ll] And why not say a civil and an obliging thing, as easily and as naturally, as you would ask what o'clock it is? This kind of bashfulness, which is justly called, by the French, *mauvaise honte* is the *distinguishing*[mm] character of an *English booby*;[nn] who is *frightened out of his wits when*[oo] people of fashion speak to him; *and** when he is to answer them, *blushes*, *stammers*,[pp] can hardly *get out*[qq] what he would say; *and*[rr] becomes really ridiculous, *from*[ss] a groundless fear of being laughed at; whereas a real well-bred man would speak to all the Kings in the world, with as little *concern*[tt] and as much ease, as *he would speak* to you.

Remember, then, that to be civil, and to be

ff aisance—gg en—hh tout autre côté—ii façons—jj ils sont—kk gênés pour y reussir—ll votre honnêteté—mm distinctif—nn sot Anglais—oo totalement déconcerté s'il arrive que—pp il rougit, il hésite—qq balbutier—rr et il—ss par—tt embarras—uu il vous parlait—

civil with ease, (which is properly called good-*breeding*),[vv] is the only way to be beloved, and well received in company; that to be ill-*bred*,[ww] and rude, *is*[xx] intolerable, *and*[yy] the way *to be kicked out of company*[zz] and that to be bashful, is to be ridiculous.

[vv] éducation—[ww] mal appris—[xx] c'est être—[yy] que c'est —[zz] de se faire rejeter du monde.

Spa, the 25th, July, 1741.

Dear Boy,

I have often told you in my *former*[a] letters (and *it is most certainly*[b] true, that the strictest and most scrupulous honour and virtue can alone make you esteemed and valued *by mankind*;* *that parts*[c] and learning can *alone*[d] make you admired *and celebrated by them*;* but that the possession of lesser talents was most absolutely necessary, *towards*[e] making you liked, beloved, and sought after in private life. Of these lesser talents, *good-breeding*[f] is the principal and most necessary one, not only *as*[g] it is very important in itself, but as it adds *great*[h] lustre to the more solid advantages both of the heart and the mind. I have often touched *upon*[i] good-breeding *to you before*;* so that this letter *shall be*[j] upon the *next necessary qualification to it*, *which is*[k] a genteel, easy

[a] Précédentes—[b] rien n'est plus—[c] j'aiajouté que les talents—[d] bien —[e] pour —[f] savoir-vivre—[g] parce qu'—[h] beaucoup—[i] l'article—[j] roulera —[k] qualité qui y touche de plus près, je veux dire—

manner,[l] and *carriage*,[m] wholly *free*[n] from those *odd tricks*,[o] ill habits, and awkwardness, which *even many very worthy and sensible people have in their behaviour.*[p] . . . . . .

I have known *many a man from his*[q] awkwardness, give people such a dislike of him *at first*,[r] that all *his*[s] merit could not *get the better of it*[t] afterwards. Whereas *a genteel*[u] manner *prepossesses*[v] people in your favour, *bends*[w] them *towards*[x] you, and makes them wish *to like*[y] you. Awkwardness can proceed but from two causes: either from *not having kept*[z] good company or from not having attended to it. . . . . .

When an *awkward fellow first comes*[aa] into a room it is highly probable that his sword *gets*[bb] between his legs and *throws him down*,[cc] or makes him *stumble*[dd] at least: *when he has recovered*[ee] this accident, he goes and places himself *in the very place of the whole room*[ff] where he should *not*;[gg] there he soon lets his hat fall down, and, in taking it up again, *throws down*[hh] his cane; in *recovering*[ii] his cane, his hat falls a second time; so that *he is*[jj] a quarter of an hour before he *is in order again.*[kk]

[l] façon—[m] ton—[n] débarrassé—[o] airs gauches—[p] l'on remarque dans la conduite de bien des gens estimables d'ailleurs et pleins de sentimens délicats—[q] nombre d'hommes qui, par leur—[r] au premier abord—[s] leur—[t] reprendre le dessus—[u] les bonnes—[v] préviennent—[w] attachent—[x] à —[y] [redacted]—[z] ce que l'on n'a pas fréquenté—[aa] homme mal appris entre—[bb] se placera—[cc] le fera tomber—[dd] chanceler —[ee] revenu —[ff] justement dans l'endroit —[gg] pas être—[hh] laisse échapper—[ii] ramassant—[jj] il se passe—[kk] soit remis —

If he drinks tea or coffee, he certainly scalds his mouth, and lets either the cup or the saucer fall, and spills the tea or coffee *in*[ll] his breeches. At dinner, his awkwardness *distinguishes*[mm] itself particularly, *as he has more to do* :[nn] there he holds his knife, fork, and spoon, differently *from other people*;[oo] eats with his knife to the great danger of his mouth, *picks*[pp] his teeth with his fork and puts his spoon, which has been in his throat twenty times, into the dishes again. If he is *to carve*,[qq] he can never *hit*[rr] the joint; but, *in his*[ss] vain efforts to cut through the bone, *scatters*[tt] the sauce *in every body's face.*[uu] He generally *daubs*[vv] himself *with*[ww] soup and grease, though his napkin is *commonly*[xx] *stuck through a*[yy] button-hole, *and*[zz] tickles his chin. When he drinks, he infallibly coughs in his glass, and *besprinkles*[aaa] the company. Besides all this, he has *strange tricks and gestures*;[bbb] *such as snuffing up his nose*,[ccc] making faces, putting his fingers in his nose, or blowing it and looking afterwards in his handkerchief, so as to make *the company sick.*[ddd] His hands are *troublesome to*[eee] him, when he *has not something in them*[fff] and he does not know where to

ll sur—mm signale—nn en ce qu'il est plus affairé que personne—oo que tous les autres—pp se nettoie—qq découper—rr trouver—ss en faisant—tt il fait jaillir—uu au visage de ses voisins—vv barbouille—ww de [redacted] l'ordinaire—yy passée dans sa—zz et qu'elle—aaa arrose—bbb des gestes et des façons étranges—ccc comme de renifler—ddd mal au cœur à la compagnie—eee gênent—fff n'y tient pas quelque chose—

put them; but they are in perpetual motion between his *bosom*[g] and his *breeches* :[h] he does not wear his clothes, and in short, does nothing like *other people.*[i] All this, I own, *is not in any degree*[j] criminal: but *it is highly*[k] disagreeable and ridiculous in company, and ought most carefully to be avoided, by whoever desires to please.

From this account of what you *should not do*,[l] you may easily judge what you should do: and a *due*[m] attention to the manners of people *of fashion*,[n] *and*[o] who have seen the world, *will make it*[p] habitual and familiar to you.

There is, likewise, an *awkwardness*[q] of expression of words, most carefully to be avoided; such as *false*[r] English, *bad*[s] pronunciation, old *sayings*,[t] and common proverbs; *which*[u] are so many proofs *of having kept bad and*[v] low company. For example; if, instead of saying that tastes are different, and that *every man*[w] has his own *peculiar one*,[x] you *should let off*[y] a proverb, *and say*, *That*[z] what is *one man's meat*[aa] is another man's poison; or *else*,[bb] Every one *as they like*,[cc] as the good man said when he kissed his cow; every body would be

g poitrine—h vêtement i les autres— j n'a rien de — k est au dernier point— l avez à éviter—m convenable— n bien appris— o et de ceux— p rendra tout cela—q vulgarité— r mauvais—s vicieuse—t dictons— u toutes choses qui — v qu'on a fréquenté la— w chacun — x en particulier— y lâchiez— z comme—aa nourrit l'un—bb encore— cc fait comme il lui plait—

persuaded that you *had*[dd] never *kept*[ee] company *with any body above*[ff] footmen and housemaids.

dd avez—eevu d'autre—ff que celle des—

. . . . . .

I *warned*[a] you, in my last, against those disagreeable *tricks*[b] and *awkwardnesses*,[c] which many people contract *when they are young*,[d] by the negligence of their parents, and *cannot get quit of them when they are old*;[e] such as *odd*[f] motions, strange postures, and *ungenteel carriage*.[g] But there is likewise an awkwardness of the mind that ought to be, and *with care may be avoided*;[h] as for instance, *to mistake*[i] or forget names; to speak of Mr. What-d'ye-call-him, or Mrs. *Thingum*,[j] or How-d'ye-call-her, is *excessively awkward and ordinary*.[k] *To call people by improper titles and appellations is so too; as*[l] my Lord for Sir; and Sir for my Lord. To begin a story or *narration*,[m] when *you are not perfect in it*,[n] and cannot go *through with it, but are*[o] forced, possibly, to say in the middle *of it*,* "I have forgot the rest," *is*[p] very unpleasant and

a prévenu—b façons—c airs gauches—d dans leur jeunesse—e dont ils ne peuvent plus se défaire à un certain âge—f bizarres—g port sans dignité—h que l'on peut éviter pour peu qu'on y soit attentif—i confondre—j chose—k est chose grossière et fort commune—l il en est de même de donner aux personnes des titres et des dénominations impropres, somme de dire—m récit—n on ne le sait pas parfaitement—o jusqu'au bout, et qu'on sera—p est aussi—

bungling.[q] *One must*[r] be extremely exact, clear, and *perspicuous*[s] in everything one says, otherwise, instead of entertaining or informing others, *one only tires and puzzles them.*[t] The *voice*[u] and manner of speaking, *too*,[v] are not to be neglected; *some people*[w] almost shut their mouths when they speak, and *mutter so*,[x] that they are *not to be understood;*[y] others speak *so fast, and splutter*,[z] that they are not to be understood neither; some always speak as loud as if they were talking to deaf people; and others so low that one cannot hear them. All these habits are *awkward*[aa] and disagreeable; and are to be avoided by *attention;*[bb] they are the distinguishing marks of the *ordinary*[cc] people, *who have had no care taken of their education.*[dd] You *cannot*[ee] imagine how necessary it is *to mind*[ff] all these little things; for I have seen many people with great talents *ill*[gg] received, for want of having these talents too; and others well *received only*[hh] from their little talents, and who had no *great ones.*[ii]

q maladroit — r on doit — s précis — t on ne leur procure qu'ennui et embarras — u ton — v non plus — w il y a des gens — x marmottent de façon — y inintelligibles — z avec une telle volubilité — aa fâcheuses — bb soin — cc du commun — dd dont l'éducation a été négligée — ee ne sauriez vous — ff d'avoir égard à — gg qui étaient mal — hh venus partout, uniquement — ii d'autres.

My Dear Child,

As, in the description which I sent you of Italy, I have *mentioned the*[a] Pope, I believe you *will wish*[b] to know *who that person is.*[c] The Pope, then, is an old *cheat*,[d] who *calls*[e] himself the Vicar of Jesus Christ; that is to say, the person who represents Jesus Christ upon earth, *and*[f] has the power of saving people or of damning them. *By*[g] virtue of this pretended power, he grants indulgences; that is to say, pardons for sins: or else he *thunders out*[h] excommunications; *this means sending*[i] people to the devil. The Catholic, otherwise called Papists, are silly enough to believe this. Besides which, they believe the Pope to be infallible; that is, that he never can *mistake*;[j] that whatever he says, is true, and whatever he does, is right. Another absurdity: the Pope pretends to be the greatest Prince in *Christendom*;[k] and takes *place of*[l] all Kings. The Protestant Kings, however, do not *allow this.*[m]

The Pope *creates*[n] the Cardinals *who are*[o] seventy-two *in number*;* *and higher in rank than*[p] Bishops and Archbishops. *The title given to a Cardinal, is*,[q] Your Eminence; and

[a] Fait mention du—[b] serez bien aise—[c] ce que c'est que ce pape—[d] fourbe—[e] dit—[f] et qui—[g] en—[h] lance—[i] c'est-à-dire qu'il envoie—[j] se tromper—[k] chrétienté—[l] le pas sur—[m] ne lui accordent pas cela—[n] fait—[o] leur nombre est de—[p] ils sont au-dessus des—[q] on donne à un cardinal le titre de—

to the Pope, *Your*[r] Holiness. When a Pope dies, the Cardinals assemble *to*[s] elect another; and that assembly *is called a*[t] Conclave. Whenever *a person*[u] is presented to the Pope, *they*[v] kiss his foot, and not his hand *as we do*[w] to other Princes. Laws made by the Pope are called *Bulls.*[x] The palace he inhabits at Rome is called the Vatican; and contains the finest library in the world.

The Pope *is*, *in reality*, *nothing more than*[y] Bishop of Rome; but, on the one side, weakness and superstition, and, on the other, the artifice and ambition of the Clergy, have made him what he is; that is to say, a considerable Prince, and *Head*[z] of the Catholic Church.

We[aa] Protestants are not weak enough to *give into*[bb] all this nonsense. We believe, and with reason, that God alone is infallible; and that he alone can *make people*[cc] happy or miserable.

[r] celui de votre—[s] pour ent s'appelle le—[u] on—[v] on—[w] comme—[x] les bulles du pape—[y] n'est réellement que—[z] chef—[aa] nous autres—[bb] croire—[cc] nous rendre.

Bath, June the 28th, 1742.

Dear Boy,

Your promises *give*[a] me great pleasure; and *your performance of them*,[b] which I rely upon, will give me still *greater*[c] I am sure you

[a] Font—[b] l'exécution—[c] davantage—

know that *breaking of your word*[d] is a folly, a dishonour, and a crime. It is a folly, because nobody will trust you afterwards; and it is *both** a dishonour and a crime, truth being the first duty of religion and morality; and whoever has not *truth, cannot be supposed*[e] to have any one good quality, and must *become the detestation*[f] of God and *man.*[g] Therefore I expect, from your *truth*[h] and your honour, that you will do that, which, independently of your promise, your own interest and ambition ought to *incline*[i] you to do: that is, to excel in every thing you undertake. When I was of your age, I should have been ashamed *if any boy of that age*[j] had learned his *book*[k] better, or *played at any play better than I did;*[l] and I would not have *rested a moment till I had got before him.*[m] Julius Cesar, who had a noble thirst of glory, used to say, that he would rather be the first in a village, than the second in Rome; and he even cried when he saw the statue of Alexander the Great, *with the reflection of how much more glory*[n] Alexander had acquired, at thirty years old, *than*[o] he at a much more advanced age. These are the sentiments *to make people considerable;*[p] and those who have them not, will pass their lives

[d] manquer à sa parole—[e] la vérité dans le cœur est présumé n'—[f] être détesté—[g] des hommes—[h] probité—[i] porter—[j] qu'un autre—[k] leçon—[l] l'eût emporté sur moi à aucnn jeu—[m] de cesse que je n'eusse repris l'avantage—[n] en faisant réflexion qu'—[o] plus de gloire que—[p] qui grandissent un homme—

in obscurity and contempt whereas those who endeavour *to excel*[q] all, are at least sure *of excelling*[r] a great many. The sure way to excel in any thing, *is only*[s] to have a *close and undissipated*[t] attention whilo you are *about it ;*[u] and then *you need not be*[v] half the time that otherwise you must be : for long, *plodding*, *puzzling*[w] application, is the *business of dullness ;*[x] but good *parts attend regularly*,[y] and *take a thing*[z] immediately.

[q] l'emporter sur —[r] d'en surpasser —[s] n'est autre —[t] à toute épreuve, imperturbable—[u] après—[v] il ne vous faut pas—[w] pénible et embrouillée—[x] fait d'un esprit pesant —[y] esprits ont une attention réglée—[z] saisissent leur objet.

Dublin Castle, November the 19th, 1745.

Dear Boy,

I have received your last Saturday's *performance*,[a] *with which I am very well*[b] satisfied. I know or have heard of no Mr. St. Maurice here; and young Pain, whom I have made an Ensign, was here upon *the spot*,[c] as *were*[d] every one of those I have named in these new levees.

Now that the Christmas *breaking-up*[e] draws near, I have *ordered*[f] Mr. Desnoy
you, during that time, to teach you
I *desire you will particularly attend to* [illegible]

[a] Travail—[b] j'en suis—[c] les lieux—[d] l'étaient—[e] vacances—[f] donné ordre à—[g] de se rendre chez—

graceful motion of your arms ;[h] which, with the manner of putting on *your*[i] hat, and giving *your*[j] hand, is all *that*[k] a gentleman *need attend to.*[l] Dancing is in itself a very *trifling*,[m] silly thing; but it is one of those established *follies*[n] to which people *of sense*[o] are sometimes obliged *to*[p] conform; and then they *should*[q] be able *to do it well.*[r] And though I *would not have you*[s] a dancer, yet, when you do dance, I *would have you dance*[t] well, as I would have you do every thing you do, well. There *is no one*[u] thing so *trifling, but which (if it is to be done at all) ought to be done well ;*[v] and I have often told you, that I wished *you even played*[w] at pitch, and cricket, better than any *boy*[x] at Westminster. For instance: *dress*[y] is a very *foolish*[z] thing ; and yet it is a *very foolish thing for*[aa] a man *not to be well-dressed, according*[bb] to his rank and *way of life ;*[cc] and *it is so far from being a disparagement to any man's understanding, that it is*[dd] rather a proof *of it,* to be*[ee] as well dressed as those whom *he lives with:*[ff]

[h] je vous engage à songer particulièrement à des mouvements de bras gracieux—[i] son—[j] la—[k] ce dont—[l] ait vraiment besoin de s'occuper—[m] frivole—[n] sottises—[o] d'esprit—[p] de se—[q] doivent—[r] de s'en bien acquitter—[s] je [illegible] que vous soyez—[t] souhaiterais que vous [illegible]tassiez—[u] il n'est—[v] vaine qu'il ne faille [illegible]nieux (lorsqu'elle doit se faire absolument) [illegible]que vous jouassiez—[x] de vos camarades de—[illegible]—[z] futile—[aa] grand ridicule à—[bb] de ne pas s'ha[illegible]ller bien, eu égard—[cc] manière de vivre—[dd] loin que ce soit chose contraire au bon sens, n'en serait-ce pas—[ee] que de—[ff] on vit—

the difference in this case, between a man of sense and a *fop*[gg] is, that the fop values himself *upon his*[hh] dress; and the man of sense laughs at it, *at the same time that he knows*[ii] he must not neglect it. There are a thousand foolish customs of this kind, which, *not being*[jj] criminal, must be *complied with, and even cheerfully*,[kk] by men of sense. Diogenes the Cynic, *was a*[ll] wise man *for*[mm] despising them; but *a fool for showing it.*[nn] Be wiser than *other people*,[oo] if you can; but do not tell them so.

gg fat—hh à cause de—ii tout en sachant qu'—jj n'ayant rien de—kk suivies de bonne grace—ll agissait en—mm en —nn il n'était qu'un fou de faire parade de son mépris— oo les autres—

. . . . . .

There is no surer *sign*[a] in the world of a little, weak mind, than inattention. *Whatever is worth doing at all, is worth*[b] doing well; and nothing can be done well without attention. It is *the sure*[c] answer of a fool, when *you ask him about any thing that was*[d] said or done, *where he was present, that*,[e] "truly he did not mind it." And why did not the fool mind it? What had he *else** to do there, *but*[f] to mind what *was doing?*[g] A man of sense sees, hears, and retains, every thing that *passes where he is.*[h] I *desire I may*[i] never hear you talk of not minding, nor

a marque—b tout ce qui vaut la peine d'être fait mérite c certainement la—d on l'interroge sur ce qui s'est— e en sa présence que de dire— f sinon— g se passait h devant lui —i je souhaite fort de ne

complain, as most fools do, of a *treacherous*[j] memory. Mind, not only *what*[k] people say, but *how*[l] they say it; and if you have any sagacity, you may discover more truth by your eyes than by your ears. People can say what they will, but they cannot *look just as*[m] they will; and their *looks*[n] frequently *discover*[o] what *their words are calculated to conceal.*[p] Observe, therefore, *people's looks*[q] carefully, *when they speak, not only to you, but to each other.*[r] Certain *forms*[s] which all people comply with, and certain *arts*,[t] which all people *aim*[u] at, hide *in some degree*[v] the truth, and give *a general exterior resemblance to almost every body.*[w] *Attention*[x] and sagacity *must see*[y] through that veil, and discover the *natural character.*[z] You are of an age now, to reflect, to observe, and compare characters, and to *arm yourself*[aa] against the common arts, *at least*,* of the world. If a man, with whom you are but barely acquainted, to whom you have made no offers, nor given any marks of friendship, makes you, on a sudden, *strong professions*[bb] of his, receive them with civility, but do not *repay*[cc] them *with*[dd] confidence:

j infidèle— k à ce que— l à la manière dont— m prendre au juste l'air— n extérieur— o trahit— p ils veulent cacher par leurs paroles— q la contenance des gens— r non-seulement quand ils vous parlent, mais quand ils s'entretiennent les uns avec les autres — s formules — t artifices— u aspire — v jusqu'à un certain point— w à tous à peu près une ressemblance générale quant à l'extérieur— x c'est l'attention— y qui doivent percer— z personnage réel— aa tenir en garde au moins— bb force protestations— cc payez— dd de votre—

he certainly *means*[ee] to deceive you; for one man *does not fall in love with*[ff] another *at*[gg] sight. If *a man uses strong*[hh] protestations or oaths, to make you believe a thing, which is *of*[ii] itself so likely and probable, that *the bare saying of it would be sufficient, depend upon it*[jj] he lies, and is *highly*[kk] interested in making you believe it; or else he would not take so much pains. . . .

[ee] cherche—[ff] ne se prend pas de passion pour—[gg] à la première—[hh] quelqu'un a recours aux—[ii] en—[jj] il suffirait de l'avoir exposée simplement, soyez persuadé qu'—[kk] fortement

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. . . . . In truth, whatever is worth doing at all, is worth doing well; and nothing can be done without attention: I *therefore carry*[a] the necessity of attention *down to the lowest*[b] things, even to dancing and *dress.*[c] Custom has *made*[d] dancing sometimes necessary *for*[e] a young man; *therefore mind it*[f] while you learn it, that you may *learn to do it well,*[g] and not be ridiculous, *though in a ridiculous act.*[h] *Dress is of the same nature;*[i] you must dress: therefore attend to it; not in order to rival *or to excel a fop in it,*[j] but in order to avoid singularity, and consequently ridicule. Take great care always to be *dressed*[k] like the reasonable people of your own age, *in the*

[a] c'est pourquoi j'étends—[b] jusqu'aux moindres choses—[c] la manière de s'habiller—[d] rendu—[e] à—[f] ainsi songez-y—[g] vous en bien acquitter—[h] dans un acte qui est cependant ridicule lui-même—[i] il en est de même de la toilette—[j] en cela avec un fat—[k] mis

place where you are ;[l] whose dress *is never spoken of one way or another*,[m] *as either* [n] too negligent *or*[o] too much studied.

What is commonly called an absent man, is commonly a very weak or a very affected man ; but *be he which he will*,[p] he is, I am sure, a very disagreeable man in company. He *fails in*[q] all the *common offices of civility ;*[r] he seems not to know those people to-day, with whom yesterday he appeared to live in intimacy. He takes no part in the general conversation ; but, on the contrary, *breaks into it*[s] from time to time, *with some start of his own*,[t] as if he *waked*[u] from a dream. This (as I said before) is a *sure indication*,[v] either of a mind so weak that it is not able to *bear* [w] above one object at a time ; or so affected, that it would *be supposed to be wholly engrossed by, and directed to some very*[x] great and important objects. Sir Isaac Newton, Mr. Locke, and (*it may be*)[y] five or six *more*,[z] since the creation of the world, may have had a right to absence, *from that intense thought*[aa] which the things they were investigating required. But if a young man, and a man of the world, who *has no such avocation to*

[l] où vous vous trouverez—[m] ne se fait jamais remarquer —[n] ni comme —[o] ni comme—[p] quel qu'il soit—[q] manque à—[r] devoirs ordinaires du savoir-vivre—[s] il l'interrompt—[t] par quelque boutade de son cru—[u] sortait—[v] indice certain—[w] soutenir—[x] faire supposer qu'il est envahi et dominé par les plus—[y] peut-être —[z] autres—[aa] à cause de l'intensité de pensées

plead will claim and exercise[bb] that right *of absence** in company, his pretended right should, *in my mind*,[cc] be *turned*[dd] into an involuntary absence, by *his*[ee] perpetual exclusion out of company. However frivolous a company may be, *still*,[ff] while you *are among them*,[gg] do not show *them*,[hh] by your inattention, that you *think them so*;[ii] but rather take *their tone*,[jj] and conform in some degree to *their weakness*,[kk] instead of manifesting your contempt for them. There is nothing that people *bear*[ll] more impatiently, *or*[mm] forgive less, than contempt : and an injury is much sooner forgotten than an insult. If therefore you *would*[nn] rather please than offend, rather be well than ill spoken of, rather be loved than hated ; remember to have that constant attention *about you*,* which flatters every man's little vanity ; and the *want*[oo] of which, by mortifying his pride, never fails to excite his resentment, or at least his *ill-will*.[pp] For instance ; most people (I might say all people) have their weaknesses ; they have their aversions and their *likings*,[qq] to such or such things ; so that, if you were to laugh at a man *for*[rr] his aversion *to*[ss] a cat, or cheese, (which are common antipathies) or, by inattention and negligence, *to*

[bb] n'a aucune de ces raisons à alléguer, prétend user de — [cc] à mon avis—[dd] converti —[ee] une—[ff] néanmoins—[gg] y êtes—[hh] lui—[ii] la croyez telle—[jj] le ton qui y domine—[kk] la faiblesse des individus—[ll] supportent—[mm] ou qu'ils —[nn] voulez—[oo] refus —[pp] mauvais vouloir—[qq] goûts—[rr] de [ss] pour—

let them come in his way, where you could prevent it,[tt] he would, in the first case, think himself insulted, and, in the second, *slighted,*[uu] and *would remember both.*[vv] Whereas your care to procure for him what he likes, and to *remove*[ww] from him what he hates, shows him, that he is at least *an*[xx] object of your attention; *flatters*[yy] his vanity, and *makes him possibly more your friend*, than a more important service *would have done.** With regard to women, *attention still below these are necessary,*[zz] and, by the custom of the world, *in some measure*[a] due, according to the *laws of good-breeding.*[b]

[tt] vous en offusquez ses regards, pouvant faire autrement —[un] que vous le prisez peu—[vv] en tout cas il s'en souviendra—[ww] écarter—[xx] l'—[yy] ce qui flatte—[zz] il y a des attentions moindres encore dont on ne peut se dispenser— [a] en quelque sorte—[b] règles d'une bonne éducation.

. . . . . .

Virtue and *learning,*[a] like gold, have their intrinsic value; but if they are not polished, they certainly lose a great deal of their lustre; and even *polished brass will pass upon more people than rough gold.*[b] What *a number of sins*[c] does the cheerful easy *good-breeding*[d] of the French frequently cover? Many of them want common sense, many more common

[a] Erudition—[b] il y a force gens qui feront passer du cuivre poli avant de l'or brut—[c] de défauts—[d] politesse

learning;[e] but, in general, they *make up so much*[f] by their manner, for* those defects, that, frequently, they pass *undiscovered.*[g] I have often said, and *do think*,[h] that a Frenchman, who, *with*[i] a fund of virtue, learning, and good sense, has* the manners and good-breeding of his country, *is*[j] the perfection of human nature. This perfection *you*[k] may, if you *please*,[l] and I hope you *will*, *arrive at.*[m] You know what virtue is; you *may have*[n] it if you will; it is in every man's power; and *miserable is*[o] the man who has it not. Good sense, God has given you. Learning, you already possess enough of, *to have*,[p] in a reasonable time, all *that*[q] a man *need have.*[r]

—[e] savoir—[f] réparent si bien—[g] inaperçus—[h] je le pense réellement.—[i] joint à—[j] a atteint—[k] est un but auquel vous—[l] voulez parvenir.—[m] en arriverez là—[n] posséderez—[o] malheur à—[p] pour acquérir—[q] ce dont—[r] a besoin.

London, March the 27th, 1747.

Dear Boy,

Pleasure is the rock *which*[a] most young people split upon;* they *launch out with crowded sails in quest of it*,[b] but without a* compass to direct their course, *or reason sufficient*[c] to steer the vessel; for want of which, pain and shame, instead of pleasure, are *the returns*[d] of their voyage.

[a] Contre—[b] s'élancent à voiles déployées à sa recherche—[c] et sans ce qu'il faut de raison—[d] tout ce qu'ils rapportent—

. . . . . .

The *character*[e] which most young men *first aim at*[f] is, that of a* Man of Pleasure; *but*[g] they generally take it *upon trust;*[h] and, instead of consulting their own taste and inclinations, they blindly adopt whatever those, *with whom they converse*,[i] are pleased to *call by the*[j] name of Pleasure; and a *Man of Pleasure*, in the vuglar *acceptation*[k] of that *phrase*,[l] means *only*,[m] a *beastly drunkard*,[n] and a *profligate gambler and curser.*[o] As *it*[p] may be of use to you, I *am not unwilling*,[q] though at *the same time ashamed*,[r] *to own*,* that the vices of my youth *proceeded much more from my silly resolution of being*,[s] what I heard called a Man of Pleasure, *than from*[t] my own *inclinations.*[u] I always naturally hated *drinking*;[v] and yet I *have often drunk*,[w] with disgust *at the time*,* *attended by great sickness*[x] the next day, only because I *then considered drinking as a*[y] necessary qualification *for a fine*[z] gentleman, and a Man of Pleasure.

The[aa] same *as*[bb] to Gaming. I did not want money, and consequently had no occasion

[e] renom—[f] veulent se faire—[g] mais ce titre—[h] de confiance—[i] qu'ils fréquentent—[j] décorer—[k] acception—[l] titre—[m] souvent—[n] homme qui s'enivre en brute—[o] joueur et jureur effréné—[p] ceci—[q] veux bien avouer—[r] ma honte—[s] ont pris leur source dans cette sotte envie de passer pour—[t] je contrariais ainsi—[u] inclinations—[v] les excès du vin—[w] me suis souvent enivré—[x] suivi d'indispositions graves—[y] m'imaginais que boire à l'excès était l'une des—[z] d'un parfait—[aa] il en est de—[bb] pour—

to play for it ;[cc] but I thought Play *another*[dd] necessary ingredient in the composition of a Man of Pleasure, and accordingly I plunged into it without *desire*,[ee] at first; sacrificed a thousand real pleasures to it; and *made myself solidly uneasy by it, for*[ff] thirty *the best*[gg] years of my life.

I was even absurd enough, for a little while, *to*[hh] swear, *by way of adorning and*[ii] completing the shining character which I affected; but this folly I soon *laid aside*[ff] *upon finding both the guilt and the indecency of it.*[kk]

Thus seduced by fashion, and blindly adopting *nominal*[ll] pleasures, I lost *real ones ;*[mm] and my fortune *impaired*[nn] and my *constitution shattered*,[oo] are, I must confess, the just punishment of my errors.

Take *warning then by them ;*[pp] choose your pleasures for* yourself, and do not let them be imposed upon you. Follow nature and not fashion ; weigh the present enjoyment *of your pleasures*,* *against the necessary consequences of them*,[qq] and then* let your own *common*[rr] sense *determine your*[ss] choice.

Were I *to*[tt] begin *the*[uu] world again, with

cc d'en gagner—dd un—ee passion—ff grâce au jeu, je me rendis fondamentalement malheureux pendant—gg des plus belles—hh pour—ii en guise d'ornement à mes discours —jj abjurai—kk et reconnus ce qu'elle avait de malséant et de criminel—ll tout ce qu'on nomme—mm ceux qui sont réels—nn dérangée—oo santé affaiblie—pp avis de ma conduite—qq avec ses suites à venir—rr bon—ss faire le—tt pour—uu la pratique du—

the experience which I now have of it, I would lead a life of real, not of *imaginary*[vv] pleasure. I would enjoy the pleasures of the table, and of wine; but stop short *of*[ww] the *pains inseparably annexed to an excess in either.*[xx] I would not, at twenty years, be *a preaching** missionary of abstemiousness and *sobriety;*[yy] and I should let other people do *as they would,*[zz] without *formally and sententiously rebuking them for it;*[a] but I would be most firmly resolved not to destroy my own* faculties and constitution, *in complaisance*[b] to those who have no regard to their own. I would play to *give me pleasure,*[c] but not to *give me pain;*[d] that is, I would play for *trifles,*[e] in *mixed companies,*[f] to amuse myself and to conform to custom; but I would take care not to venture *for** sums, which, if I won, *I should not be the better for;*[g] *but,*[h] if I lost, *should be under a difficulty*[i] to pay; and, *when paid,*[j] would oblige me to *retrench in several*[k] other articles. *Not to*[l] mention the quarrels which *deep play*[m] commonly *occasions.*[n]

I would pass *some*[o] of my time *in reading,*[p] and the rest in the company of people

[vv] factices—[ww] devant—[xx] maux qui sont inséparables de l'excès—[yy] tempérance—[zz] à leur guise—[a] les contrecarrer par de lourdes sentences—[b] pour complaire—[c] me délasser—[d] me forger des tourments—[e] une bagatelle—[f] cercles mêlés—[g] ne m'avanceraient en rien—[h] et qui—[i] me jetteraient dans l'embarras—[j] une fois la dette acquittée—[k] me retrancher sur—[l] et cela sans faire—[m] un gros jeu—[n] amène—[o] une partie—[p] à la lec-

of sense and learning, and *chiefly those above me* :[q] and I would frequent the mixed companies of men and women of fashion, which, though often frivolous, *yet they*[r] *unbend*[r] and refresh the mind, not uselessly, because they certainly polish and soften the *manners*.[s]

ture —q surtout avec mes supérieurs —r détendent —
s mœurs.

London, September 21st, 1747.

Dear Boy,

I received, by the last *post*,[a] your letter of the 8th, and I do not wonder that you were surprised at the credulity and superstition of the Papists at Einfiedlen, and *at their*[b] absurd stories *of*[e] their chapel. But remember, at the same time, that errors and mistakes, however gross, in *matters*[d] of opinion, if they are sincere, they are to be pitied ; but not punished, nor laughed at. The blindness of the understanding is as *much to be pitied*,[c] as the blindness of the *eyes* ;[f] and *there*[g] is neither *jest*[h] nor guilt *in a man's*[i] losing his way in either case. Charity bids us set him right, if we can, by arguments and *persuasions* ;[j] but Charity, at the same time, forbids, either *to punish or ridicule his misfortune*.[k] Every

a Courrier—b des—c qu'ils débitent sur—d fait—e digne de compassion—f corps—g ce n'—h chose risible —
i qu'un homme—j raisons persuasives —k d'augmenter son malheur par son châtiment, ou de le tourner en ridicule—

man's reason is, and must be, his guide; and I *may as well expect*[l] that every man should be of my size and *complexion*, *as*[m] that he should reason just as I do. Every man seeks for truth; but God only knows who has found it. It is, therefore, as unjust *to prosecute*,[n] as it is absurd to *ridicule*, *people*[o] for *those several*[p] opinions, which they cannot help entertaining *upon the conviction of their reason*.[q] It is the man who *tells*,[r] or who *acts a lie*,[s] that is guilty, and not he who honestly and sincerely believes the lie. I really know nothing more criminal, more mean, and more ridiculous, than lying. It is the *production*[t] either of malice, cowardice, or vanity; and generally *misses of*[u] its aim in every one of these *views*;[v] for lies are always detected, sooner or later. If I tell a malicious lie, in order to *affect*[w] any man's fortune or character, I may indeed injure him for some time; but *I shall be sure to be the greatest sufferer myself at last*;[x] for as soon as ever I am detected, (*and detected I most certainly shall be*)[y] I am *blasted*[z] for *the*[aa] infamous attempt; and whatever *is said*[bb] afterwards, to the disadvantage of that person, however true, passes for

[l] aurais autant de droit d'exiger—[m] tempérament que de vouloir—[n] de persécuter quelqu'un—[o] de se moquer de lui—[p] des—[q] dominé par la conviction où se trouve son esprit—[r] débite un mensonge—[s] cherche à tromper—[t] effet—[u] on manque—[v] cas—[w] attaquer—[x] il est sûr qu'à la fin je serai le plus puni—[y] ce qui ne peut manquer d'arriver—[z] flétri—[aa] ma—[bb] ce que je pourrais dire—.

calumny. If I lie, or equivocate, (for it is the same thing) in order to excuse myself *for something*[cc] that I have said or done, and to avoid the danger or the shame that I apprehended from it, I discover at once my fear, *as well as*[dd] my falsehood; and only increase, *instead of avoiding** the danger and the *shame*;[ee] I *show myself to be*[ff] the lowest and the *meanest*[gg] of mankind, and am sure to be always treated as such. *Fear, instead of avoiding, invites danger*;[hh] for *concealed*[ii] cowards will insult *known ones*.[jj] If one has had the misfortune to be in the wrong, there is something noble in frankly owning it; it is the only way of *atoning for it*,[kk] and the only way of being forgiven. *Equivocating, evading, shuffling*,[ll] in order to remove a present danger or inconveniency, *is something*[mm] so mean, and betrays so much *fear*,[nn] that whoever *practises them*,[oo] always deserves *to be, and often will be kicked*.[pp]

cc de ce—dd et—ee honte au lieu de les conjurer—ff me fais connaître pour—gg méprisable—hh bien loin que la peur fasse éviter le danger, au contraire elle y précipite—ii secrets—jj ceux qui sont connus—kk le réparer—ll les équivoques, les défaites et les faux-fuyans—mm sont des choses—nn pusillanimité—oo y a recours—pp et ne manque guère de s'attirer des coups de pieds.

London, October the 9th, 1747.

Dear Boy,

People of your age have, commonly, an

unguarded[a] frankness *about them*;* which makes them the easy prey *and bubbles** of the artful and the experienced: they *look upon every*[b] knave or fool, who tells them that he is their friend, *to be really so*;* and pay that profession of simulated friendship, with an indiscreet and unbounded confidence, always to their *loss*,[c] often to their ruin. Beware, therefore, now that you are coming into the world, of these *professed*[d] friendships. Receive them with *great*[e] civility, but with great incredulity too; and pay them with compliments, but *not with confidence*.[f] *Do not let*[g] your vanity, and self-love, *make you*[h] suppose that people become your friends at first sight, or even upon a *short*[i] acquaintance. Real friendship is a *slow grower*;[j] and never thrives, unless ingrafted upon *a stock of*[k] known and reciprocal merit. There is another kind of nominal friendship, among young people, which is warm for the time, but, by good luck, of *short*[l] duration. This friendship is hastily *produced*,[m] *by their being accidentally thrown*[n] together, and *pursuing the same course of riot*[o] and debauchery. A fine friendship, truly! and well cemented by drunkenness and *lewdness*.[p] It should rather be called a conspiracy

[a] Indiscrète— [b] croient bonnement le premier—[c] dépens —[d] affectées—[e] force—[f] ne vous y livrez jamais—[g] que —[h] ne vous fassent pas—[i] légère—[j] plante d'une venue tardive—[k] la tige d'un—[l] peu de—[m] conçue—[n] parce qu'on s'est trouvé par hasard—[o] qu'on s'est abandonné à un même courant d'excès—[p] impudicité—.

against morals and good *manners*,[q] and be punished as such by the *civil** Magistrate. However, they have the impudence, and the folly, to *call this*[r] confederacy, *a*[s] friendship. *They*[t] lend one another money, for bad purposes; they engage in quarrels, offensive and defensive, for their accomplices; they tell one another all they know, and often more too; when, of a sudden, some accident disperses *them, and they*[u] think no more of each other, *unless it be to*[v] betray and laugh at their imprudent confidence. Remember to make a great difference between companions and friends; for a very complaisant and agreeable companion may, *and often does prove*[w] a very *improper*,[x] and a very dangerous friend. *People will, in a great degree*,[y] and not without reason, form their opinion of you, upon that which they have of your friends; and there is a Spanish proverb, which says, very justly, "Tell me whom *you live with*,[z] and I will tell you who you are. One may *fairly*[aa] suppose, that a man, who *makes*[bb] a knave or a fool *his*[cc] friend, has something very bad to do, or to conceal. But, at the same time that you carefully *decline*[dd] the friendship of knaves and fools, if it can be called friendship, *there is no occasion*[ee] to make either of them your ene-

[q] mœurs—[r] honorer une pareille—[s] du nom d'—[t] on—[u] ces prétendus amis qui ne—[v] que pour se—[w] devenir et devient souvent—[x] peu sortable—[y] le monde en général—[z] tu hantes —[aa] raisonnablement—[bb] prend—[cc] pour son —[dd] évitez—[ee] il n'est pas nécessaire—

mies, *wantonly and unprovoked*;[ff] for *they are*[gg] numerous bodies; and I would rather choose *a*[hh] secure neutrality, *than*[ii] alliance, *or*[jj] war, with *either of** them. You may be a declared enemy to their vices and follies, without *being marked out by them as a*[kk] personal one.* Their enmity is the next dangerous thing to their friendship. Have a real reserve with almost every body; *and have a seeming reserve with almost nobody*;[ll] for *it is*[mm] very disagreeable *to*[nn] seem reserved, *and*[oo] very dangerous not to be so. Few people find the true medium; many are ridiculously mysterious and reserved upon trifles; and many imprudently communicative *of*[pp] all they know.

The next thing to[qq] the choice of your friends *is*[rr] the choice of your *company*.[ss] Endeavour, as much as you can, to keep company with people above you. There you rise, as much as you *sink*[tt] with people *below you*;[uu] for (as I mentioned before), you *are*, *whatever the company you keep is*.[vv] Do not mistake when I say *company*[ww] above you, and *think*[xx] that I *mean with regard to their*[yy] birth; that is the

[ff] de gaîté de cœur et sans raison—[gg] ces sortes de gens forment—[hh] de vivre avec eux dans une—[ii] que de faire—[jj] ou d'être en—[kk] vous déclarer leur ennemi—[ll] mais que cette réserve ne se manifeste jamais au dehors—[mm] c'est se rendre—[nn] que de—[oo] et cependant il est—[pp] sur—[qq] après le—[rr] vient—[ss] société—[tt] vous abaisseriez—[uu] placés au-dessous—[vv] vous identifiez avec la compagnie que vous fréquentez—[ww] des gens—[xx] ne croyez pas—[yy] aie en vue.—

least consideration ; but I mean *with regard to** their merit, and the *light in*[zz] which the world considers them.

There are two sorts of good company ; one, which is called the *beau monde*, which consists of those people who *have the lead in Courts, and in the gay part of life*:[a] the other consists of those who are distinguished by some *peculiar*[b] merit, or who excel in some particular and valuable art or science. For my own part, I used to think myself in company as much above me, when I was with Mr. Addison and Mr. Pope, as if I had been with all the princes in Europe. What I mean by low company, which should *by all means*[c] be avoided, is the company of those who, *absolutely*[d] insignificant and contemptible *in*[e] themselves, *think they are*[f] honoured *by being in*[g] your company, and who flatter every vice and every *folly you have*,[h] in order to engage you to *converse*[i] with them. The *pride*[j] of being the first of *the*[k] company, is but too common ; but it is very silly, and very *prejudicial*.[l] Nothing in the world *lets down*[m] a character more than *that wrong turn*.[n]

You may *possibly*[o] ask me, whether *a man has it always in his power to get*[p] into the best

[zz] point de vue sous—[a] donnent, le ton à la cour au plaisir et à la vie élégante—[b] à eux—[c] absolument—[d] tout-à-fait—[e] par—[f] se croient—[g] de—[h] travers qu'ils découvrent en vous—[i] vous lier—[j] vanité—[k] une—[l] pernicieuse —[m] n'avilit—[n] d'incliner de ce mauvais côté—[o] peut-être —[p] est toujours au pouvoir d'un homme de s'introduire

company? and how? I *say*, *Yes*, *he has by*, *deserving it*;[q] provided *he is but in*[r] circumstances *which enable him*[s] to appear upon the footing of a gentleman. Merit and good-breeding will make their way every where, *Knowledge*[t] will introduce him, and good-breeding *will endear him to*[u] the best companies; for, as I have often told you, politeness and good-breeding are absolutely necessary to adorn *any*, *or** all other good qualities or talents. Without them, no knowledge, no perfection whatsoever, *is seen*[v] in its best *light*.[w] The *scholar*,[x] without good-breeding, *is*[y] a pedant; the philosopher, a cynic; the soldier a brute; and every man *disagreeable*.[z]

—[q] réponds que la possibilité ne manque point à celui qui s'en rend digne—[r] pourvu que—[s] le mettent en état—[t] le mérite—[u] lui conciliera—[v] ne peut paraître—[w] jour—[x] savant—[y] n'est qu'—[z] quel qu'il soit, est fort désagréable.

London, October the 16th, 1747.

Dear Boy,

The art of pleasing is *a very necessary one to possess*;[a] but a very difficult one to acquire. It can hardly be *reduced*[b] to rules; and your own good sense and observation will teach you more of it than I can. Do as you would be done by, is the surest method that I know of pleasing. Observe carefully what *pleases*[c]

[a] D'un grand secours à qui le possède—[b] assujétir—[c] agrée—

you in others, and probably the same things in you will please others. If you are *pleased with*[d] the complaisance and attention *of others to your*[e] humours, your tastes, or your weaknesses, depend upon it, the same complaisance and attention, on your part, *to theirs** will equally please them. Take the tone of the company that you are in, and do not pretend to give it; be serious, gay, or even *trifling, as you find*[f] the present humour of the company: this is an attention *due from*[g] every individual *to*[h] the majority. Do not tell stories in company; there is nothing more tedious and disagreeable: if by chance you know a short story, and *exceedingly applicable*[i] to the *present** subject of conversation, tell it in as few words as possible; and even then, *throw out*[j] that you do not love to tell stories; but that the shortness of *it*[k] tempted you. Of all things banish the *egotism out*[l] of your conversation, and never think of entertaining people with your *own personal concerns*,[m] or private affairs; though they are interesting to you, they are tedious and impertinent to every *body else*;[n] besides that, one cannot keep one's own private affairs too secret. Whatever you think your own excellences may be, *do not affectedly*

[d] sensible à—[e] que les autres ont pour votre—[f] folâtre selon—[g] que —[h] doit avoir pour—[i] qui puisse fort à propos s'appliquer ——[j] donnez à entendre —[k] celle-ci —[l] moi—[m] intérêts personnels—[n] autre—

display them[o] in company; *nor labour*,[p] as many people do, to give *that*[q] turn to the conversation, which may supply you with an opportunity of *exhibiting*[r] them. If they are real they will infallibly be discovered, without *your pointing them out*[s] yourself, and *with much more*[t] advantage.

. . . . . .

The jokes, the *bons mots*, the little adventures, which may *do*[u] very well in one company, will seem flat and tedious, when *related*[v] in another. The particular characters, the habits, the *cant*[w] of one company may give *credit*[x] to a word or a gesture, which would have none at all *if divested*[y] of those accidental circumstances. *Here*[z] people very commonly err; *and*, *fond*[aa] of something that has entertained them in one company, and *in*[bb] certain circumstances, *repeat it*[cc] with emphasis in another, where *it is either*[dd] insipid, or, it may be, offensive, *by being ill-timed*,[ee] or misplaced. *Nay*,[ff] they often *do it with*[gg] this silly preamble; "I will tell you the best thing in the world." *This raises expectations*, *which*, *when absolutely*[hh] disappointed, *make*[ii] the relator of

[o] n'en faites point parade—[p] ne cherchez point—[q] un —[r] faire briller—[s] les faire valoir—[t] beaucoup plus —[u] passent—[v] on les débite—[w] jargon —[x] un [redacted] certain mérite —[y] hors —[z] C'est là que —[aa] épris —[bb] entouré de—[cc] ils le répètent—[dd] cette même chose devient—[ee] parce qu'elle est hors de saison—[ff] même— [gg] commencent par—[hh] l'attente s'éveille, et se trouvant —[ii] fait passer—

this excellent thing *look** *very deservedly*, *like*[jj] a fool.

[jj] à juste titre, pour.

London, October 26th, 1747.

. . . . . .

Be curious, attentive, *inquisitive*, *as to*[a] every thing; listlessness and indolence are always blameable, but, at your age, they are unpardonable. Consider how precious, and how important for all the rest of your life, *are your moments for these*[b] next three or four years; and do not lose one of them. Do not think *I mean*[c] that you should study all day long; I am far from *advising*[d] or desiring it; but I desire you would be doing something or other all day long; *and*[e] not neglect half hours and quarters of hours, which at the year's end, amount to a great sum. For instance; there are many short intervals in the day, between studies and pleasures: instead of *sitting idle*[f] and yawning in those intervals, take up any book, though ever so trifling a one, *even down to a jest book*;[g] it is still better than doing nothing.

There are a great many people, who think themselves employed all day, and who, if they

[a] Enquérez-vous de —[b] chaque instant des—[c] que mon intention soit—[d] vous l'enjoindre—[e] et que vous—[f] rester oisif—[g] quand même il ne contiendrait que des calembourgs—

were to cast up their accounts at night, would find that they had just done nothing. They have read two or three hours mechanically, without attending to what they read, and consequently without *either retaining it, or reasoning upon it.*[h] From thence they *saunter*[i] into company, without taking any part in it, and without observing the characters of the persons, *or the*[j] subjects of the conversation ; *but*[k] are either thinking of some trifle, *foreign to the present purpose*,[l] or often not thinking at all ; *which*[m] silly and idle *suspension of thought*,[n] *they would dignify* with the*[o] name of absense and distraction. They go afterwards, it may be, to the play, where they *gape at*[p] the company and the lights; but without minding *the very thing they went to, the play.*[q]

Pray do you be as attentive to your pleasures as to your studies. In the latter, observe *and** reflect upon all you read; and in the former, be watchful and attentive to all that you see and hear; and never have it to say, as a thousand fools do, of things that were said and done *before their faces.*[r] That, truly, they did not mind them, because they were thinking of something else. Why were they thinking of something else? and if *they were*,[s]

[h] rien retenir de ce qu'ils ont lu, et sans faire aucune réflexion—[i] se trainent — [j] ni ce qui fait le — [k] mais ils —[l] qui y est tout-à-fait étrangère—[m] et ils voudraient glorifier cette—[n] insensibilité—[o] du beau—[p] ouvrent de grands yeux sur—[q] au spectacle qui les a attirés—[r] sous leur nez—[s] cela était

why did they come there? The truth is, that the fools were thinking of nothing. Remember the *hoc age*: do what you are about; be that what it will, is *is either worth*[t] doing well, or not at all. *Wherever*[u] you are, have (*as the low, vulgar expression is*)[v] your ears and your eyes open. Listen to everything that is said, and see everything that is done. Observe the looks and countenances of those who speak, *which*[w] is often a surer way of discovering the truth, than *from*[x] what they say. But *then** keep all these observations *to*[y] yourself, for your *own** private use, and rarely communicate them to others. Observe, without *being thought*[z] an observer; for otherwise people will be upon their guard before you.

[t] elle mérite d'être—[u] quelque part que—[v] suivant l'expression du vulgaire—[w] c'—[x] de s'arrêter à—[y] pour—[z] qu'on puisse vous prendre pour.

London, November the 6th, 1747

Dear Boy,

Three mails are now due[a] from Holland, so that I have no letter from you to *acknowledge*:[b] I write to you therefore, now, as usual, *by way of flapper, to put you in mind of*[c] yourself. Doctor Swift, in his account of the island of Laputa, *describes*[d] some philosophers *there*,* who were so wrapped up and absorbed in their

[a] Il nous manque trois postes—[b] accuser réception—[c] pour vour rappeler à—[d] fait mention—

abstruse speculations, that they would have forgotten all the common and necessary duties of life, if they had not been *reminded*[e] of them by persons who *flapped*[f] them, whenever they *observed them continue*[g] too long in *any of** those learned *trances.*[h] I do not, indeed, suspect you of being absorbed in abstruse speculations; but, with *great submission to you,*[i] may I not suspect, that levity, inattention, and *too little thinking,*[j] *require a flapper,*[k] as well as too deep *thinking ?*[l] If my letters should happen to get to you, when you are sitting by the fire and doing nothing, or when you are *gaping*[m] at the window, *may they not be very proper flaps,*[n] to put you in mind, that you might employ your time much better? I knew, once, a very covetous, sordid *fellow,*[o] who used frequently to say, "Take care of the pence; for the pounds will take care of themselves." This was a just and sensible reflection in a miser. I recommend to you *to*[p] take care of minutes; for hours will take care of themselves. I am very sure that many people lose two or three hours every day, *by not*[q] taking care of the minutes. Never *think*[r] any portion of time *whatsoever** *too*[s] short to be employed; *something or other may be done in it.*[t]

[e] avertis—[f] frappaient—[g] les voyaient rester—[h] extases—[i] votre permission—[j] manque de pensées—[k] demandent un réveil—[l] pensées—[m] à regarder—[n] ne seraient-elles pas alors des coups bien appliqués—[o] homme—[p] de même d'—[q] faute d'—[r] regardez—[s] comme trop—[t] il y a toujours moyen d'y faire entrer une chose ou une autre.

London, November the 24th, 1747.

Dear Boy,

As often[a] as I write to you (and that you know is pretty often) so often I am in doubt whether *it is to any purpose*,[b] and whether it is not labour and paper lost. This entirely depends *upon the*[c] degree of reason and reflection which you are master of, or *think proper to exert.*[d] If you give yourself time to think, and *have*[e] sense enough to think right, two reflections must necessarily *occur*[f] to you; the one *is*,* That I have a great deal of experience, and that you have none: the other *is*,* That I am the only man *living*[g] who cannot have, directly or indirectly, any interest concerning you, but your own. From *which*[h] two undeniable principles, *the*[i] obvious and necessary conclusion *is** *That you ought*,[j] for your own sake, to attend to and follow my advice.

If, by the application which I recommend to you, you acquire great knowledge, you alone are the gainer; *I pay for it.*[k] If you should deserve *either** a good or a had character, mine will be exactly what it is now, and will neither be the better in the first case,

[a] chaque fois—[b] j'ai atteint quelque but—[c] du—[d] que vous jugez à propos d'employer—[e] que vous ayez—[f] se présentent—[g] au monde—[h] ces—[i] je tire—[j] savoir: qu'il est de votre devoir—[k] c'est moi qui en fais les frais—

nor the worse in the latter. You alone will be the gainer or the loser.

Whatever your pleasures may be, I neither can nor shall envy you them, as old people are sometimes suspected by young people to do; and I shall only lament, if they *should prove such as are*[l] unbecoming a man of honour, or below a man of sense. But you will be the real sufferer, if they are such. As therefore it is plain that I can have no other motive than *that of affection*[m] in whatever I say to you, you ought to look upon me as your best, and, for some years to come, your only friend.

True friendship requires certain *proportions*[n] of age and manners, and can never subsist *where they*[o] are extremely different, except in the relations of parent and child; *where*[p] affection on one side, and *regard*[q] on the other, *make up*[r] the difference. The friendship, which you may contract with people of your *own*[s] age, may be sincere, may be warm; *but*[s] must be, for some time, *reciprocally unprofitable*,[t] as there can be no experience on either side. *The young*[u] leading the young, is like the blind leading the blind; "they will both fall into the ditch." The only sure guide is he, who has often *gone*[v] the road which you want *to go*[w] Let me be that guide; *who*[x]

[l] deviennent jamais—[m] l'affection que je vous porte—[n] conformité—[o] lorsque ces deux points—[p] car alors l'—[q] les égards—[r] suppléent à—[s] mais elle—[t] inutile aux deux parties—[u] un jeune homme—[v] fait—[w] suivre—[x] moi qui

have gone all roads, and who can consequently point out to you the best. If you ask me why I *went any of the*[y] bad roads myself, I will answer you very truly, that it was for the want of a good guide: ill example invited me one way, and a good guide was wanting to show me a better. But if any body, capable of advising me, had taken the same pains with me which I have taken, and will continue to take with you, I should have avoided many follies and inconveniences, which *undirected youth run me*[z] into.

[y] ai suivi—[z] une jeunesse sans guide m'a fait tomber

London, December the 11th, 1747.

Dear Boy,

There is nothing which I more wish *that you should know*,[a] and *which fewer*[b] people do know, *than*[*] the *true use*[c] and value of time. It is *in every body's*[d] mouth; but *in*[e] few people's *practice*.[f] Every fool, who *slatterns away*[g] his whole time in nothings, *utters*,[h] however, some *trite*[i] common-place, *sentence*,[j] *of which*[k] there are millions, to prove, at once, the value and fleetness of time. The sun-dials, likewise, all over Europe, *have*[l] some ingenious inscription to that effect; so that nobody *squanders away*[m]

[a] Que de vous voir comprendre—[b] c'est là ce que bien peu de—[c] juste emploi—[d] ce que tous ont à la—[e] ce que bien peu —[f] mettent en usage—[g] prodigue—[h] débite—[i] usé et— [j] proverbe—[k] comme—[l] sont pareillement ornés de—[m] ne perd—

their time, without hearing and seeing daily, how necessary it is to employ it well, and how *irrecoverable*[n] it is *if*[o] lost. But all these *admonitions*[p] are useless, *where*[q] there is not a fund of good sense and reason to suggest them, rather than receive them. By the manner in which you now tell me that you employ your time, I flatter myself that you *have*[r] that fund: that is the fund which will make you rich indeed. I do not, therefore, mean to give you a critical *essay*[s] upon the *use*[t] and abuse of time; I will only give you some *hints*[u] with regard to the use of one particular *period*[v] of that long time which, I hope, you have before you; I mean, the *next two years.*[w] Remember then that *whatever knowledge*[x] you do not solidly lay the foundation *of*[*] before you are eighteen, *you will never be master of while you breathe.*[y] Knowledge is a comfortable and necessary retreat and shelter *for us*[*] in an advanced age; and if we do not plant it while young, it will give us no shade when we *grow*[z] old.

[n] irréparable—[o] quand il est—[p] avertissements—[q] lorsqu'—[r] possédez—[s] dissertation—[t] bon usage—[u] avis—[v] portion—[w] deux premières années qui vont se présenter—[x] toute connaissance dont—[y] de votre vie vous ne vous en rendrez maître—[z] serons.

London, December 29th, 1747.

. . . . . .

Remember, that knowing *any*[a] language

[a] Une—

imperfectly, *is very little*[b] better than not knowing it at all: *people being*[c] as unwilling to speak in a language which they do not *possess thoroughly*,[d] as others are to hear *them*.[e] Your thoughts are *cramped*,[f] and appear *to great disadvantage*,[g] in any language of which *you*[h] are not *perfect*[i] master. Let modern history *share*[j] part of your time, and *that always accompanied with*[k] the maps of the *places in question*;[l] geography and history are very imperfect *separately*,[m] and, to be useful, must be joined.

Remember always, what I have told you a thousand times, that all the talents in the world *will want*[n] all their lustre, and *some part of their use too*,[o] if they are not *adorned with that easy good-breeding*,[p] that engaging manner, and those graces, which seduce and *prepossess people in your favour*[q] at first sight. A proper care of your person is by no means to be neglected; always extremely clean; upon proper occasions, *fine*.[r] *Your carriage*[s] genteel, and your motions graceful. Take particular care of your manner and *address*,[t] when you present yourself in company. Let them be

[b] ne vaut guère—[c] on est—[d] sait pas à fond—[e] nous—[f] gênées—[g] sous un jour désavantageux—[h] nous—[i] tout-à-fait—[j] occupe toujours—[k] et ne manquez jamais d'y joindre—[l] lieux que vous étudiez—[m] séparées l'une de l'autre—[n] perdront—[o] et même une partie de leurs avantages—[p] parés d'une bonne éducation—[q] nous gagnent les gens—[r] bien mis—[s] que votre air soit celui d'un homme—[t] gestes—

respectful without meanness, easy without too much familiarity, *genteel*[u] without affectation, and insinuating without *any seeming art or design.*[v]

[u] galant—[v] apparence d'art ni d'étude.

. . . . . .

I must observe to you that the *uninterrupted*[a] satisfaction which I *expect*[b] to find in my library, will be chiefly *owing to my having employed some*[c] part of my life *well** *at*[d] your age. I wish I had employed it better, and my satisfaction would now be complete; but, however, I planted while young, that *degree*[e] of knowledge which is now my refuge and shelter. Make your plantations still more extensive, *they will more than pay you for your*[f] trouble. I do not regret the time that I passed in pleasures; they were seasonable, they were the pleasures of youth, and I enjoyed them while young. If I *had not*,[g] I *should** probably *have overvalued*[h] them now, as we *are very apt to do*[i] what we do not know: but, knowing them as I do, I know their real value, and how much they are generally *over-rated.*[j] Nor do I regret the time that I have *passed*

[a] Non interrompue—[b] compte—[c] due au bon usage que j'ai fait d'une—[d] lorsque j'étais à—[e] fonds—[f] vous sepez payé au-delà de vos—[g] ne l'eusse pas fait alors—[h] estimerais au-delà de leur juste valeur—[i] ne sommes que trop portés à faire pour ce—[j] estimés au-dessus de leur valeur—

in[k] business, for the same reason; those who see only the outside of it, imagine that *it*[l] has hidden charms, which they *pant*[m] after; and nothing but *acquaintance*[n] can undeceive them. I, who have been behind the scenes, *both** of pleasure and business, and have seen all the springs and pullies *of*[o] those decorations which astonish and dazzle the *audience*,[p] retire, not only without regret, but with contentment and satisfaction. But what I do, and ever shall regret, is the time which, when young, I lost in *mere idleness and in doing nothing*.[q] This is the common effect of the *inconsideracy*[r] of youth, against which I beg you will be most carefully *upon your*[s] guard. The value of moments, when cast up, is immense, if well employed; if *thrown away*,[t] their loss is irrecoverable. *Every moment may be put to some use*,[u] and that with much more pleasure than *if unemployed*.[v] Do not imagine, that by the employment of time, I mean an uninterrupted application to serious studies. No; pleasures are, *at proper times*,[w] *both** as necessary and as useful: they *fashion and** form you for the world; they *teach*[x] you characters, and show you the human heart in its *unguarded minutes*.[y]

[k] consacré aux—[l] elles—[m] soupirent—[n] expérience—[o] qui font jouer—[p] assemblée, je me—[q] dans une complète oisiveté—[r] étourderie—[s] en—[t] au contraire, on les a négligés—[u] il n'y a pas de moment dont on ne puisse tirer quelque parti—[v] on ne perd—[w] dans un temps convenable —[x] enseignent la variété des—[y] moments d'abandon—

But *then** remember to make *that*[z] use of them. I have known many people, *from*[aa] laziness of mind, *go through both*[bb] pleasure *and*[cc] business with *equal inattention*: *neither*[dd] enjoying *the*[ee] one, *nor doing the*[ff] other; thinking themselves men of pleasure, because they *were mingled with*[gg] those who were, and men of business, because they *had business to do*,[hh] though they *did not do it*.[ii] Whatever you do, do it to *the purpose*:[jj] do it thoroughly, not superficially. *Approfondissez; go to the*[kk] bottom of things. *Any thing half done*,[ll] or half known, *is*,[mm] in my mind, neither done nor known at all. *Nay worse, for it often misleads*.[nn] There is hardly any place, or any company, where you may not gain knowledge, if you please; almost every body *knows some one thing*,[oo] and is glad *to*[pp] talk *upon that one thing*.* Seek and you will find, in this world as well as in the *next*.[qq]

z un tel—aa qui par—bb passaient des—cc aux—dd la même nonchalence; ne—ee pas plus des—ff qu'ils ne s'occupaient des —gg fréquentaient—hh occupaient certains emplois—ii n'en rempliſsent pas les devoirs—jj à propos—kk pénétrez jusqu'au—ll tout ce qu'on ne fait qu'à demi—mm n'est—nn que dis-je? bien pis, une pareille connaissance nous induit souvent en erreur—oo possède une connaissance particulière—pp d'en—qq autre.

Bath, February the 22d, 1748.

Dear Boy,

Every *excellency*[a] and* every virtue, *has its*

a perfection—

kindred[b] vice or weakness; and if *carried*[c] beyond certain bounds, *sinks into*[d] the one or the other. Generosity often *runs*[e] into Profusion, Economy into Avarice, Courage into Rashness, Caution into Timidity, and so on: — *insomuch*[f] that, I believe, there is more judgment required, for *the proper conduct of*[g] our virtues, than for avoiding their opposite vices. Vice, *in*[h] its true light, is so deformed, that it *shocks*[i] us at first sight and would hardly ever seduce us, if it did not, at first, wear the mask of some Virtue. But Virtue is, in itself, so beautiful, that it charms us at first sight; *engages us*[j] more and more *upon further acquaintance;*[k] and, *as with*[l] other beauties, *we think excess*[m] impossible: it is here that judgment is necessary, to moderate and direct the effects of an excellent *cause.*[n] I shall apply this reasoning, at present, not to *any*[o] particular virtue, but to an *excellency*[p] which *for want*[q] of judgment, is often the cause of ridiculous, and blameable effects; I mean, great *Learning*;[r] which, *if*[s] not accompanied *with*[t] sound judgment, frequently carries us *into*[u] Error, Pride, and Pedantry. As I hope you will possess that excellency in

[b] touche de près à un—[c] on les porte—[d] elles deviennent —[e] dégénère—[f] c'est ce qui fait—[g] conduire à bien—[h] considéré sous—[i] fait horreur—[j] elle nous attire—[k] à mesure que nous la connaissons mieux—[l] il en est alors d'elle comme des—[m] l'excès nous semble impossible—[n] principe —[o] une— [p] qualité—[q] faute—[r] érudition—[s] lorsqu'elle n'est —[t] d'un—[u] du côté de—

its utmost extent, *and yet without its too common failings ;*[v] the *hints*, [w] which my experience can suggest, may probably not be useless to you.

Some learned men, proud of their knowledge, only *speak*[x] to decide, and *give*[y] judgment without appeal. *The consequence of which is*,[z] that mankind, *provoked by the*[aa] insult, and *injured*[bb] by the oppression, revolt; and, in order to *shake off*[cc] the tyranny, *even call*[dd] the lawful authority in question. The more you *know*,[ee] the modester you should be : and (*by the bye*)[ff] that modesty is the surest way of gratifying your vanity. Even where you are *sure*, [gg] seem rather *doubtful :*[hh] represent, but do not *pronounce ;*[ii] and if you would convince others ; *seem open*[jj] to conviction yourself.

. . . . . .

There is another species of learned men, who, *though*[kk] less dogmatical and *supercilious*, *are*[ll] not less impertinent. *These*[mm] are the communicative and shining Pedants, who adorn conversation, even with women, *by*[nn] happy quotations *of** Greek and Latin ; and who *have contracted*[oo] such a familiarity with the Greek and Roman authors, that they *call them*

[v] sans cependant avoir les défauts qui en sont trop communément la suite—[w] conseils—[x] ouvrent la bouche que—[y] porter —[z] ce qui en résulte, c'est—[aa] outré d'une pareille—[bb] blessé —[cc] secouer le joug de—[dd] il remet—[ee] avez des lumières —[ff] soit dit en passant—[gg] sûr d'une chose—[hh] en douter —[ii] décidez—[jj] montrez-vous accessible—[kk] pour être— [ll] sourcilleux n'en sont—[mm] ce—[nn] d'—[oo] vivent en—

by[pp] certain *names or** epithets *denoting*[qq] intimacy. As *old*[rr] Homer; that *sly rogue*[ss] Horace; *Maro*, instead of Virgil; and *Naso*, instead of Ovid. These are often imitated by *coxcombs*,[tt] who have no learning at all; but who have got some names, and some *scraps*[uu] of ancient authors by heart, which they *improperly and impertinently retail*[vv] in all companies, in hopes of passing for scholars. If, therefore, you would avoid *the accusation*[ww] of pedantry, on one hand, or the suspicion of ignorance, on the other, *abstain from learned ostentation*.[xx] Speak the language of the company you are in; speak it purely, and *unlarded*[yy] with any other. Never seem wiser, nor more learned, than the people you are with. Wear your learning, like your watch, in a *private*[zz] pocket; and do not pull it *out**, and *strike*[a] it, merely to show that you have *one*.[b] If you are asked what o'clock it is, tell it; but do not *proclaim it hourly and unasked*, *like*[c] the watchman.

pp ne peuvent les nommer sans de—qq qui annoncent—rr le bon homme ss coquin d'—tt faquins—uu tirades—vv placent sans rime ni raison—ww d'être accusé—xx gardez-vous de faire jamais par[illegible] de votre savoir—yy sans l'entrelarder d' —zz réservée—a ne le faites point sonner—b en—c criez pas de vous-même toutes les heures comme fait.

. . . . . .

Your health *will continue, while your temperance continues*;[a] and, at your age, nature

a Se soutiendra aussi longtemps que vous observerez les

takes sufficient care of the body, provided *she is left*[b] to herself, and that temperance, on one hand, or medicines on the other, do not break in upon her. But it is by no means so with the mind, which, at your age particularly, requires great and constant care, and some physic. Every quarter of an hour, well or ill employed, will do it *essential and lasting*[c] good or harm. It requires, also, a great deal of exercise, to *bring it to*[d] a state of health and vigour. Observe the difference there is between minds cultivated, and minds uncultivated, and you will, I am sure, think that you cannot take too much pains, nor employ too much of *your** time *in*[e] the culture of your own. A *drayman*[f] is probably born with as good organs *as*[g] Milton, Locke, or Newton; but, by culture, they are much more above him than he *is*[h] above his horse. Sometimes, indeed, extraordinary genuises have *broken out*[i] by the force of nature, without the *assistance*[j] of education; but those instances are too rare for *any body*[k] to trust *to*;* and even they would make a much *greater*[l] figure, if they *had the advantage*[m] of education *into the bargain.** If Shakespeare's genius had been cultivated, those beauties, which we so justly admire in him, would have been *undisgraced*[n] by those

règles de la tempérance—[b] on l'abandonne—[c] d'éternelle durée—[d] être porté—[e] à—[f] charretier—[g] que ceux—[h] ne l'est—[i] éclaté—[j] secours—[k] qu'il soit permis de s'y—[l] brillante—[m] couronnaient tous leurs avantages par celui

undisgraced — [n] ternies—

extravagances, and that nonsense, with which they are frequently accompanied. *People are*,[o] in general, what they are *made*[p] by education and company, *from*[q] fifteen to five-and-twenty; consider well, therefore, *the*[r] importance *of your next*[s] eight or nine *years*;[t] *your whole*[u] depends *upon them*.[v] I will tell you, sincerely, my hopes and my fears concerning you. I think you will be a *good scholar*,[w] and that you will acquire a considerable stock of knowledge of various kinds; but I fear that you neglect what are called *little*,[x] though in truth they are very *materialy*[y] things; I mean, a *gentleness*[z] of manners, an engaging address, and an insinuating behaviour: *they*[aa] are real and solid advantages, and none but those who do not know the world, treat them as trifles. I am told that you speak very quick, and not distinctly; this is a *most disgraceful*[bb] and disagreeable *trick*,[cc] *which*[dd] you know I *have told you of a*[ee] thousand times: pray attend carefully *to the correction of it*.[ff] An agreeable and distinct manner of speaking adds greatly to the *matter*;[gg] and I have *known*[hh] many a very *good*[ii] speech *unreguarded*,[jj] upon account of the disagreeable manner in which *it has been*

[o] les hommes ne deviennent—[p] que—[q] et cela de—[r] de quelle—[s] sont les—[t] années que vous allez passer—[u] tout votre avenir—[v] en—[w] savant—[x] bagatelles—[y] importantes—[z] l'élégance—[aa] ce—[bb] des plus choquantes—[cc] habitude—[dd] sur laquelle—[ee] suis revenu mille fois—[ff] de vous en corriger—[gg] fond—[hh] vu—[ii] éloquent—[jj] échouer

delivered,[kk] and many an indifferent one applauded, for the contrary reason. Adieu.

[kk] on le débitait.

London, May the 17th, 1748.

Dear Boy,

I received, yesterday, your letter of the 16th, and have, in consequence of it, written, this day, to Sir Charles Williams, to thank him for all the civilities he has shown you. Your first *setting out*[a] at Court has, I find, been very favourable; and his Polish Majesty has distinguished you. I hope you received that mark of distinction with respect and with *steadiness*,[b] which is the proper behaviour of a man of *fashion*.[c] People of a low, obscure education cannot stand the rays of greatness; they are *frightened out of their wits*[d] when kings and great *men** speak to them; they are awkward, ashamed, and do not know what nor how to answer; whereas *les honnêtes gens* are not dazzled by superior rank; they know *and pay** all the respect that is due to *it*;[e] but they do it without being disconcerted; and can converse just as easily with a king, *as*[f] with any one of his subjects. That is the great advantage *of*[g] being introduced young into good company, and *being used*[h] early to

[a] Début—[b] assurance modeste—[c] qualité—[d] hors d'eux-mêmes—[e] à la dignité, et ils s'en acquittent—[f] qu'ils le feraient—[g] que l'on retire—[h] de s'accoutumer—

converse with one's superiors. How many men have I seen here, who, after having *had the full benefit*[i] of an English education, first at school, and then at the university; when they have been presented to the king, did not know whether they *stood*[j] upon their heads or their heels? If the king spoke to them, they were annihilated; they trembled, endeavoured to put their hands in their pockets, *and missed them;*[k] let their hats fall, and were ashamed to take them up: and, in short, put themselves in every attitude but the right, that is, *the*[l] easy and natural *ones.** *The characteristic*[m] of a well-bred man is, to converse with his inferiors without insolence, and with his superiors with respect, and with ease. *He*[n] talks to kings without *concern;*[o] he *trifles*[p] with women of the first condition, with familiarity, gaiety, but respect; and converses with his equals, whether he is acquainted with them or not, upon general, common *topics*,[q] that are not, however, quite frivolous, without the least concern of mind, or awkwardness of body; *neither of which*[r] can appear *to*[s] advantage, but when they are perfectly *easy.*[t]

[i] pleinement profité—[j] étaient—[k] sans pouvoir les trouver —[l] celle qui est—[m] ce qui caractérise—[n] un tel homme —[o] embarras—[p] plaisante—[q] objets—[r] l'esprit et le corps ne—[s] avec—[t] à l'aise.

London, June the 21st, 1748.

Dear Boy,

Your very bad enunciation *runs so much in*

my[a] head, and gives me such real concern, that it will be the subject of *this*,[b] and, I believe, of many *more letters*.[c] I congratulate both you and myself, that I was informed of it (as I hope) in time to *prevent it*;[d] and shall ever think myself, as hereafter you will, I am sure, think yourself, infinitely obliged to Sir Charles Williams, *for*[e] informing me of it. Good God! if this *ungraceful*[f] and disagreeable manner of speaking *had*,[g] either by your negligence or mine, become habitual *to*[h] you, as in a couple of years more it would have been, what a figure would you have made in company, or in a public assembly? Who would have *liked*[i] you in the one, or have attended to you in the other? Read what Cicero and Quintilian say of Enunciation, and see what a *stress they lay upon the gracefulness of it*;[j] nay, Cicero goes further, and even maintains, that *a good*[k] figure is necessary *for*[l] an orator; and, particularly, that he must not be *vastus*, that is, overgrown and clumsy. He shows by *it*,[m] that he knew mankind well, and knew the powers of an agreeable figure and a graceful manner. Men, as well as women, *are*[n] much oftener led by their hearts, than by their understandings. The way *to*[o] the heart is

[a] Me galope tellement par la—[b] la présente—[c] d'autres encore—[d] en prévenir les progrès—[e] de ce qu'il—[f] choquante —[g] était—[h] chez—[i] pu vous aimer—[j] quelle force ils lui attribuent, lorsqu'elle déploie toutes ses grâces—[k] les agréments de la—[l] à—[m] là—[n] se laissent —[o] qui mène—

through[p] the senses; please their eyes and their ears, and the work is half done. I have frequently *known*[q] a man's fortune decided for ever by *his first address.*[r] If *it*[s] is pleasing, *people are hurried*[t] involuntarily *into a persuasion that he has*[u] a merit, which possibly he has not; as, on the other hand, if *it is ungraceful,*[v] they are immediately *prejudiced*[w] against him; and *unwilling to allow him*[x] the merit which, it may be, he has. *Nor is this sentiment*[y] so unjust and unreasonable as at first it may seem; for, if a man has parts, he must know of what *infinite** consequence it is *to*[z] him to have a graceful manner of speaking, and a genteel and pleasing address: he will cultivate and *improve them*[aa] to the utmost. Your figure is a good one; you have no natural defect in the organs of speech; your address may be engaging, and your manner of speaking graceful, if you will; so that, if *they are not so, neither I, nor the world, can ascribe it to any thing but your want of parts.*[bb] What is the constant and just observation *as to*[cc] all actors *upon the stage*?[dd] Is it not that those who have the *best*[ee] sense, always speak the best, though they may hap-

p ouvert par—q vu —r la manière dont il se présente la première fois—s cette manière—t ceux qui le voient ou qui l'écoutent se sentent entraînés—u à lui attribuer—v son premier abord déplaît—w indisposé—x peu porté à lui accorder—y ce sentiment, après tout, n'est pas—z pour—aa perfectionner ces deux talents—bb vous y manquez, le monde et moi nous ne pourrions attribuer cette infirmité qu'à un défaut d'esprit—cc que l'on fait sur—dd qui paraissent en scène—ee plus de—

pen not to have the *best voices*?[ff] They will speak plainly, distinctly, and *with the proper emphasis, be their voices ever so bad.*[gg] Had Roscius spoken quick, *thick, and ungracefully*,[hh] I will answer for it, that Cicero would not have thought him worth the oration which he made *in his favour*.[ii] Words were given us to communicate our ideas *by* ;* and there must be something inconceivably absurd, *in uttering them*[jj] in such a manner, as that either people cannot *understand them*,* or will not desire to understand them.

[ff] meilleur organe—[gg] varieront à propos les inflexions de cet organe, quelques défauts qu'il puisse avoir d'ailleurs—[hh] en grassayant, ou d'une manière désagréable—[ii] à sa louange —[jj] de prononcer les mots.

London, July the 1st, 1748.

Dear Boy,

. . . . . .

Solid knowledge, as I have often told you, is the first and *great*[a] foundation of your future fortune and *character* ;[b] for I never mention to you the two *much greater*[c] points of religion and morality, because I cannot possibly suspect you *as to*[d] either of them. This solid knowledge you are *in a fair way*[e] of acquiring ; you may if you please ; and, I will add, that nobody ever had *the means*[f] of acquiring it *more in their power than you have**. But remember, that Manners must adorn Knowledge,

[a] Principal—[b] nom—[c] infiniment plus importants—[d] de négligence à l'égard de—[e] à portée—[f] en son pouvoir des occasions plus efficaces—

and *smooth its*[g] way through the world. Like a great rough diamond, *it may do very well*[h] in a closet, by way of curiosity, and also for its intrinsic value; but *it*[i] will never be worn, *nor shine*[j] if it is not polished. It is upon this article, I confess, that I suspect you the *most*,[k] which makes me *recur*[l] to it so often; for I fear that you are *apt*[m] to show too little *attention to every body*,[n] and too much contempt *to many*.[o] Be convinced, that there are no persons *so insignificant and inconsiderable*,[p] but may, *some time or other*[q] and in some thing or other, *have it in their power** to be of use to you; which they certainly will not, if you have once shown them contempt. *Wrongs*[r] are often forgiven, but contempt never is. Our pride remembers it for ever. It implies *a discovery of*[s] weaknesses, which we are much more careful to conceal than crimes. Many a man will confess his crimes to a *common** friend, but I never knew a man who would tell his silly weaknesses to his most intimate one—as many a friend *will tell us*[t] our faults without reserve, who *will not so much as hint at*[u] our follies: *that discovery*[v] is too mortifying to our self-love, either to tell another, or to be told of one's-self. You must,

g lui frayer le—h que l'on peut très bien conserver—i que —j et qui ne brillera jamais—k plus d'être en défaut— l revenir—m enclin—n d'égards en général—o en bien des cas—p quels que soient leur condition et leur mérite—q en certain temps—r les injures—s qu'on a découvert en nous des—t nous avertissent de—u se garderont bien de souffler mot de—v il—

therefore, never expect *to hear*[w] of your weaknessss, of your follies, *from any body but me, those** I will take pains *to discover*,[x] and whenever *I do shall tell you of them.*[y]

Next to Manners, *are*[z] exterior graces *of person and address ;** which adorn Manners, as Manners adorn Knowledge. To say that they please, *engage*,[aa] and charm, as they most indisputably do, is saying, that one should do every thing possible to acquire them. The graceful manner of speaking, is, particularly, what I *shall always hollow in your ears*,[bb] as Hotspur hollowed *Mortimer* to Henry IV ; and like him too, I have a mind to have a *Starling taught*[cc] to say, *speak distinctly and gracefully*, and send him you, to replace *your*[dd] loss of the unfortunate Matzel ; who, *by the way*, I *am told*,[ee] spoke *his language** very distinctly and gracefully.

[w] que jamais personne, autre que moi, vous parle—[x] d'aller à la découverte—[y] que j'aurai découvert quelque chose, j'aurai soin de vous en avertir—[z] viennent—[aa] attirent—[bb] ne me lasserai point de vous répéter—[cc] étourneau dressé—[dd] la—[ee] à ce qu'on m'a rapporté.

Cheltenham, July the 6th, 1748.

Dear Boy,

Your school-fellow, Lord Pulteney, set out last week for Holland, and will, I beleive, be at Leipsig soon after this letter; you will take care to be extremely civil to him, and to do

him any service that you can, while you stay there ; let him know that I wrote to you *to do so.*[a] As *being*[b] older, he *should*[c] know more than you ; in that case, take pains *to get up to him* ;[d] but if *he does not*,[e] take care not to let him feel his inferiority. He will find it out of himself, without *your endeavours* ;[f] and that cannot be helped : but nothing is more insulting, more mortifying, and less forgiven, than *avowedly to take pains*[g] to make a man feel a mortifying inferiority *in*[h] knowledge, rank, fortune, &c. In the two last *articles*,[i] it is unjust, they not being in his power ; and in the first, *it is both ill-bred*[j] and ill-natured. Good-breeding, and good-nature, *do incline*[k] us rather to help and raise people up to ourselves to than mortify and depress them : and, in truth, our own private interest *concurs in it as*[l] it is making ourselves *so many*[m] friends, instead of *so many*[n] enemies. The constant practice of what the French call *les Attentions*, is a most necessary ingredient in the art of pleasing; they flatter the self-love of those to whom they are shown ; they engage, they captivate, more than things of much greater importance. The duties of social life, every man is obliged to discharge ; but these Attentions are voluntary acts, the *free-will*[o] offerings

[a] A ce sujet—[b] il est—[c] doit—[d] de l'égaler—[e] il en est autrement—[f] que vous vous en mêliez—[g] la peine que l'on se donne ouvertement—[h] pour le—[i] cas—[j] on manifeste une éducation vicieuse—[k] portent—[l] nous y engage puisque—[m] des—[n] nous attirer—[o] libres—

of good breeding and good-nature ; they are received, remembered, and returned as such. Women particularly, have a right to them : and any omission, in that respect, is *downright ill-breeding.*[p]

Do you employ your whole time in the most useful manner ? I do not mean, do you study all day long ? *nor do I*[q] require it. But I mean, do you make the most of the *respective allotments*[r] of your time ? While you study, is it with attention ? When you divert yourself, is it with *spirit ?*[s] Your diversions may, if you please, *employ*[t] some part of your time very usefully. It depends entirely upon the nature of them. If they are futile and frivolous, it is time *worse*[u] than lost, for they will give you an habit of futility. All gaming, field-sports, and *such*[v] sort of amusements, where neither the understanding nor the senses have the least share, *I look upon*[w] as frivolous, and *as** the resources of little minds, who either do not think, or do not love to think. But the pleasures of a man of parts either flatter the senses or improve the mind ; I hope, at least, that there is not one minute of the day *in*[x] which you do nothing at all. Inaction, at your age, is unpardonable.

[p] la preuve évidente d'une nature inculte et basse—[q] je ne—[r] distribution—[s] vivacité—[t] remplir— [u] plus—[v] telle autre—[w] est à mon avis—[x] pendant laquelle.

London, July the 26th, 1748.

Dear Boy,

There are two sorts of understandings; one of which hinders a man from ever being considerable, and the other commonly makes him ridiculous; I mean the lazy mind, and the triffing, frivolous mind. Yours, I hope, is neither. The lazy mind will not take the trouble of going to the bottom of any thing; but, discouraged by the first difficulties (and every thing *worth knowing or having is attended with some*)[a] stops short, contents itself with easy, and consequently superficial knowledge, and prefers a *great*[b] degree of ignorance to a small degree of trouble. These people either think, *or*[c] represent, most things as impossible; whereas few things are so, to industry and activity. But difficulties seem to them impossibilities, or at least they pretend to think them *so, by way of*[d] excuse for their laziness. An hour's attention to the same object is too laborious for them; they *take*[e] every thing *in the light*[f] in which it first presents itself, never consider it *in all*[g] its different *views;*[h] and, in short, *never think it thorough. The consequence of this is,*[i] that when they come to speak upon these subjects before people who have consi-

[a] Digne qu'on l'apprenne ou qu'on la possède a les siennes—[b] haut—[c] ou au moins se—[d] telles, pour trouver une—[e] envisagent—[f] du seul point de vue—[g] sous—[h] aspect—[i] ils ne voient le fond de rien. Il s'ensuit—

dered them with attention, they only discover their own ignorance and laziness, and lay themselves open to answers that *put them in*[j] confusion. Do not then be discouraged by the first difficulties, but *contra audentior ito*; and resolve to go to the bottom of all those things, which every gentleman ought to know well. But those things which every gentleman, *independantly of*[k] profession, should know, he ought to know well, and *dive*[l] into all the *depths of them* :[m] Such are languages, history, and geography ancient and modern; philosophy, *rational** logic, rhetoric; and, for you particularly, the *constitutions*,[n] and the civil and military state of every conntry in Europe. This, I confess, *is*[o] a pretty large circle of knowledge, *attended with*[p] some difficulties, and requiring some trouble; *which*, *however*,[q] an active and industrious mind *will overcome*,[r] and be amply *repaid*.[s] The trifling and frivolous mind is always busied, but to *little purpose*;[t] it takes little objects for great ones, and throws away upon trifles *that*[u] time and attention, which only important things deserve. *Knick-knacks*,[v] butterflies, shells, insects, etc., are the objects of their most serious researches. They contemplate the dress, not the characters, of the company they keep. They *attend more to*

j les couvrent de—k quelle que soit sa—l entrer—m moindres détails—n lois—o forme—p qui ne sont pas sans—q mais je suis sûr qu'—r en viendra à bout—s payé de ses efforts—t des bagatelles—u un—v colifichets—

the[w] decorations of a Play, than to the sense of *it; and*[x] to the ceremonies of a Court, *more** than to its politics. Such an employment of time is an absolute loss *of it*:* You have now, at most, three years to employ, either well or ill; for, as I have often told you, you will be all your life, what you shall be three years hence. For God's sake then reflect, will you throw away this time, either in laziness, or in trifles? Or will you not rather employ every moment of it in a manner that *must so soon reward you with so much pleasure, figure, and character?*[y] I cannot, I will not doubt of your choice. Read only useful books; and never quit a subject till you are thoroughly master of it.

. . . . . .

Never be ashamed *nor afraid of asking*[z] questions; for if they lead to *information*,[aa] and if you accompany them with some excuse, you will never be reckoned an impertinent or rude questioner. *All*[bb] those things, in the common course of life, depend entirely upon the *manner*;[cc] and in that respect the vulgar saying is true, That *one*[dd] man *may better*[ee] steal a horse, than another *look*[ff] over the hedge. There are few things that may not be said, *in some*[gg]

w sont plus frappés des—x la pièce; ils font plus d'attention—y vous profitera, soit en plaisir, soit en crédit et en réputation—z et ne craignez point de faire—aa vous instruire—bb le mérite de toutes—cc manière dont on les fait —dd tel—ee aura plus tôt—ff n'aura regardé—gg d'une—

manner or other ; either *in a seeming*[hh] confidence, or a *genteel*[ii] irony, or *introduced*[jj] with wit : and one great part of the knowledge of the world consists in knowing when, and where, *to*[kk] make use of these different manners. The graces of the person, the countenance, and the way of *speaking*,[ll] contribute so much *to this*,[mm] that I am convinced, *the very same thing*,[nn] said by a genteel person, in an engaging way, and *gracefully* and distinctly *spoken*,[oo] *would please ; which*[pp] would shock, *if* [p] *muttered* out by an awkward figure, with a sullen, serious countenance. Adieu !

hh sous le semblant d'une—ii fine—jj soit en la glissant —kk l'on doit—ll s'énoncer—mm y—nn que telle chose qui plairait—oo prononcée—pp si elle était.

Bath, October the 12th, 1748.

Dear Boy,

. . . . . .

The *company of professed*[a] Wits and Poets is extremely inviting to most young men ; who, if they have wit themselves, are pleased *with it*,[b] and if they have none are sillily proud of being *one of it* :[c] but *it*[d] should be frequented with moderation and judgment, and you should by no means give yourself up to it. *A Wit is a very unpopular denomination*,[e] as it carries *terror*[f] along with it ; and people in ge-

a Commerce des beaux esprits—b d'en rencontrer—c du nombre de ceux qui en ont—d ces réunions—e la dénomination de bel esprit est peu faite pour plaire—f une idée de terreur—

neral are as much afraid of a live Wit, in company, as a woman is of a gun, which she *thinks may*[g] go off of itself, and do her a mischief. *Their acquaintance is, however, worth seeking*,[h] and their company worth frequenting ; but not exclusively of others, *not to such a degree as to be considered only as one of that particnlar set.*[i]

But the company, which of all others you should most carefully avoid, is that low company, which, in every sense of the word, is low indeed ; low *in*[j] rank, low in parts, low in manners, and low in merit. You will, perhaps, be surprised, that I *should think it necessary*[k] to warn you against such company ; but yet I do not think it wholly *unnecessary*,[l] after the many instances which I have seen, of men of sense and *rank*,[m] discredited, vilified, and undone, by keeping such company. Vanity, *that** source of many of our follies, and of some of our crimes, has sunk many a man into company, in every light infinitely below himself, *for the sake of being the first man in it.*[n] There he *dictates*,[o] is applauded, admired ; and, *for the sake*[p] of being the *Coryphæus* of that wretched chorus, *disgraces*[q] and disqualifies himself soon for *any better*[r] company. Depend upon it, you will sink or rise to the

[g] s'imagine prêt à—[h] ils méritent bien cependant qu'on les recherche—[i] et sans vouloir se faire passer pour un des leurs—[k] juge à propos—[l] hors de saison—[m] condition—[n] et où ils étaient flattés d'occuper la première place—[o] triomphe—[p] par la folle ambition—[q] il se dégrade—[r] la bonne—

company which you commonly keep: people will judge of you, and not unreasonably, by that. There is good sense in the Spanish saying, "Tell me *whom you live with*,[s] and I will tell you who you are." Make it therefore your business, wherever you are, to get into *that*[t] company, which every body of the place *allows to be*[u] the best company, next to their own: *which is*[v] the best definition I can give you of good company. But here, too, *one caution*[w] is very necessary; for want of which many young men have been ruined, even in good company. Good company (as I have before observed) is composed of a great variety of *fashionable people*,[x] whose characters and morals are very different, though their manners are pretty much the same. When a young man, new in the world, first gets into that company, he very rightly determines *to conform to, and imitate it.*[y] But then he too often, and fatally, *mistakes*[z] the objects of his imitation. He has often heard that absurd term of genteel and fasionable vices. He there sees some people who shine, and who in general are admired and esteemed; and observes, that these people are debauchees, drunkards, or gamesters: upon which he adopts their vices, *mistaking*[aa] their defects for their perfections, and thinking that they owe *their fashion and** their lustre to

[s] qui tu hantes—[t] la—[u] reconnaît pour—[v] voilà—[w] guide —[x] personnages—[y] d'en prendre le ton et de s'y régler en tout—[z] se trompe sur—[aa] prenant faussement—

those genteel vices. Whereas it is exactly the reverse ; for these people have acquired their reputation by their parts, their learning, their good-breeding, and other real accomplishments ; and are only *blemished*[bb] and lowered, in the opinions of all reasonable people, and of their own, *in*[cc] time, by these *genteel and*[*] fashionable vices. A debauchee without a nose, is a very genteel person indeed ; and well worthy of imitation. A drunkard, vomiting up at night the wine *of*[dd] the day, and stupified by the head-ache all the next, is, doubtless, a fine model to copy *from.*[*] And a gamester tearing his hair, and blaspheming, for having lost more than he had in the world, is surely a most amiable *character.*[ee] No : these are *allays, and great ones too,*[ff] which can never adorn any character, but will always debase the best. To prove this ; suppose any man, without parts and some other good qualities, *to be merely*[gg] a libertine, a drunkard, or a gamester ; how will he be looked upon, by all sorts of people? *Why,*[*] as a most contemptible and vicious animal. Therefore it is plain, that in these *mixed characters,*[hh] the good part only makes people forgive, but not approve, the bad.

I will hope and believe, that you will have no vices ; but if, unfortunately, you should have any, at least I beg of you to be content

bb avilis—cc avec le—dd dont il s'est gorgé—ee sujet—ff des alliages de la pire espèce—gg qui n'ait d'autre mérite que d'être—hh natures mélangées.

with your own, and to adopt no other body's. The adoption of vice has, I am convinced, ruined ten times more young men, than natural inclinations. Adieu!

Bath, October 19th, 1748.

Dear Boy,

Having, in my last, pointed out what sort of company you should keep, I will now give you some rules *for your conduct in it*;[a] rules which my own experience and observation enable me to lay down, and communicate to you, with some degree of confidence. I have often given you *hints*[b] of this kind *before** but *then it has been by snatches*;[c] I will now be more regular and methodical. I shall say nothing *with regard to your bodily carriage and address*,[d] but leave them to the care of your dancing-master, and to your own attention to the best models: remember however, that *they are*[e] of consequence.

Talk often, but never long; in that case, if you do not please, at least you are sure not to tire your hearers. Pay your *own reckoning*, [f] but do *not treat*[g] the whole company; this being one of the very few cases in which people do not care to be treated, every one being fully convinced that he has wherewithal *to pay*.[h]

[a] Sur la conduite que vous avez à y tenir—[b] conseils —[c] en passant et par traits détachés—[d] sur le port et la tenue—[e] ce sont des choses—[f] écot—[g] Payez jamais pour —[h] payer eux-mêmes—

Tell stories[i] very seldom, and absolutely never but where they are very apt, and very short. Omit every circumstance that is not material, and beware of digressions. To have frequent recourse to narrative, betrays great *want*[j] of imagination.

Never hold any body by the button, or the hand, in order *to be heard out;*[k] for, if people are not willing to hear you, you had much better hold your tongue than them.

Most *long*[l] talkers single out some one unfortunate *man** in company (commonly him whom they observe to be the most silent, or their *next*[m] neighbour) *to whisper*[n] or at least, *in a*[o] half voice, *to convey a continuity of words to.*[p] This is *excessively ill-bred*,[q] and, in some *degree*,[r] a fraud; conversation-*stock** being a *joint and common property.*[s] But on the other hand, if one of these unmerciful talkers lays hold of you, hear him with patience, (and at least seeming attention) if he is worth obliging; for nothing will oblige him more than *a patient hearing; as*[t] nothing would hurt him more, than *either to leave him*[u] in the midst of his discourse, or *to discover your impatience under your affliction.*[v]

i ne faites des récits que—j vide—k l'obliger à vous écouter—l grands—m plus proche—n pour lui débiter à l'oreille—o à—p une multitude de propos—q du dernier mauvais ton—r sorte—s fonds dont la propriété appartient en commun à la société—t de se voir écouté patiemment; comme aussi—u de se voir délaissé—v de lire sur votre visage le tourment qu'il vous cause.

. . . . . .

One often sees people *angling for*[a] praise, where, admitting all they say to be true (which, by the way, it seldom is) *no just praise is to be caught.*[b] One man affirms that he has rode post an hundred miles in six hours: probably *it is a lie*;[c] but supposing it to be true, *what then? Why*[d] he is a very good post-boy, that is all. Another asserts, and probably not without oaths, that he has drank six or eight bottles of wine *at a sitting*:[e] out of charity, I will believe him a liar; for, if I do not, I must think him a beast.

Such, and a thousand more, are the follies and extravagancies, which vanity draws people into, and which always *defeat*[f] their own purpose: and, as Waller says, upon another subject,

> Make the wretch the most despised,
> Where most he wishes to be prized.

The only sure way of avoiding these evils, is never to speak of yourself at all. But when, historically, you are obliged to mention yourself, take care not to drop one single word, that can directly or indirectly *be construed as fishing for*[g] applause. Be your character what it will, it will be known; and

[a] Quêter—[b] il n'y a pas le moindre compliment à leur faire—[c] il en impose—[d] qu'en conclure? qu'—[e] séance tenante—[f] déjouent—[g] avoir l'air d'un hameçon jeté au-devant des—

nobody *will take it*[h] upon your own word. Never imagine that any thing you can say yourself *will varnish*[i] your defects, or add lustre to your perfections; but, on the contrary, it, *may, and*[j] nine times in ten *will, make the former*[k] more glaring, and the latter *obscure.*[l] If you are silent upon your own subject, neither envy, indignation, nor ridicule *will obstruct or allay*[m] the applause which you may really deserve; but if you *publish*[n] your own panegyric upon any occasion, or in any shape whatsoever, *and however artfully dressed or disguised, they*[o] will *all** conspire against you, and you *will be disappointed*[p] of the *very** end you aim at.

. . . . . .

Neither retail nor receive scandal, willingly; for though the defamation of others may, for the present, *gratify*[q] the malignity of the pride of our hearts, *cool reflection will*[r] draw very disadvantageous conclusions from such a disposition; *and in the case*[s] of scandal, as in that of robbery, the receiver is always *thought as bad*[t] as the thief.

Mimickry,[u] which is the common and favourite amusement of little, *low** minds, is *in*

h ne s'en formera une idée—i couvre—j arrivera—k que ceux-là en deviendront—l y perdront de leur éclat—m n'auront aucun pouvoir pour supprimer ou pour affaiblir—n êtes—o malgré tous les artifices que vous pourriez mettre en œuvre tout—p manquerez infailliblement—q chatouiller—r lorsqu'on a pris le temps de la réflexion, on—s car en fait—t jugé aussi coupable—u bouffonnerie—

the[v] utmost contempt *with*[w] great ones. It is the lowest and most *illiberal of all buffoonery.*[x] Pray, neither practise it yourself, nor applaud it in others. Besides that the person mimicked *is*[y] insulted; and, as I have often observed to you before, an insult is never forgiven.

. . . . . .

One word only, as to swearing; and that, I hope and believe, is more than *is necessary.*[z] You may sometimes hear some people, in good company, interlard their discourse with oaths, *by way*[aa] of embellishment, *as they think;** but you must observe, too that, those who do so, are never those who contribute, in any *degree*,[bb] to give that company the denomination of good company. They are always subalterns, or people of low education; for the practice, besides that it has no one temptation *to plead*,[cc] is as silly, and as illiberal, as it is *wicked.*[dd]

[v] l'objet du—[w] pour—[x] le moins tolérable de tous les travers—[y] se trouve—[z] suffisant—[aa] en guise—[bb] façon—[cc] pour excuse—[dd] criminelle.

Bath, October 29th, 1748.

Dear Boy,

. . . . . .

I have long since done mentioning your great Religious and Moral duties; because I could not make your understanding *so bad a compliment*,[a] as to suppose that you wanted, or could receive, any *new instructions*[b]

[a] L'affront—[b] quelques instructions qui soient nouvelles pour vous—

upon those two important points. Mr. Harte, I am sure, has not neglected them; besides, *they are so obvious to*[c] common sense and reason, that commentators may (as they often do) *perplex*[d] but cannot make them clearer. My *province*[e] therefore, is to supply, by my experience, *your hitherto*[f] inevitable inexperience *in the ways*[g] of the world. People at your age are in a state of natural ebriety; and want *rails*,[h] and *gardefous*, wherever they go, to hinder them from breaking their necks. This drunkenness of youth is not only tolerated, but even pleases, *if kept within*[i] certain bounds of discretion and decency. Those bounds *are the point*, *which** it is difficult for the drunken man himself to find out; and there it is that the experience of a friend may not only serve, but save him.

[c] ces devoirs vont si bien d'eux-mêmes au devant du—[d] les embrouiller—[e] part à moi—[f] à votre—[g] de toutes les choses—[h] balustrades—[i] lorsqu'elle ne franchit pas.

London, December 30th, 1748.

Dear Boy,

. . . . . .

Your dress (as insignificant a thing as dress is in itself) is now become an object worthy of some attention: for, I confess, I cannot help forming some opinion of a man's sense and character from his dress; and I believe most people do as well as myself. Any affec-

tation whatsoever in dress, *implies*,[a] in my mind, a *flaw in the*[b] understanding. Most of our young fellows here *display*[c] some character or other by their dress; some *affect*[d] the tremendous, and wear a great and fiercely *cocked*[e] hat, an enormous sword, a short waistcoat, and a black cravat: *these*[f] I should be almost tempted *to swear the peace against, in*[g] my own *defence*,[h] if I were not convinced that they are *but meek*[i] asses in lions' skins. Others go in brown frocks, leather breeches, great oaken cudgels in their hand, their hats *uncocked*,[j] and their hair unpowdered; and imitate grooms, stage-coachmen, and country bumpkins, so well, *in their outsides*,[k] that I do not make the least doubt of their resembling them equally *in their insides*.[l] A man of sense carefully avoids any *particular character*[m] in his dress; he is accurately clean for his own sake; but all the rest is for other people's. He dresses as well, and in the same manner, as the people of sense and fashion of where he is. If he dresses better, *as he thinks*,[n] that is, more than they, he is a fop; if he dresses worse, he is unpardonably negligent; but, of the two, I would rather have a young fellow too much than too little dressed; the excess on that side will wear off, with a

[a] Annonce—[b] défaut d'—[c] décèlent—[d] font—[e] retroussé—[f] en les voyant—[g] de me placer sous la protection des lois pour—[h] sûreté—[i] tout simplement—[j] rabattu —[k] par l'extérieur—[l] quant au reste—[m] singularité—[n] par prétention—

little age and reflection ; but if he is negligent at twenty, he will be *a sloven*[o] at forty, and stink at fifty years old. Dress yourself fine, where others are fine ; and plain where others are plain ; but take care always, that your clothes are well made, and fit you, for otherwise they will give you a very awkward air. When you are once well dressed for the day, think no more of it afterwards ; and, without any stiffness for fear of discomposing *that dress*,[p] let all your motions be as easy and natural as if you had no clothes on at all. *So much for dress*[q] which I maintain to be a thing of consequence in the polite world.

[o] malpropre—[p] votre mise—[q] assez sur ce chapitre.

London, January 10th, 1749.

Dear Boy,

. . . . . .

Now that you are going a little more into the world, I will take this occasion to explain my intentions *as*[a] to your future expences, that you may know what you have to expect from me, and make your plan *accordingly*.[b] *I shall neither deny nor grudge you any*[c] money, that may be necessary for either *your improvement*[d] or your pleasures ; I mean, the pleasures of a rational being. Under the *head*[e] of Improvement, I *mean*[f] the best Books, and the best Masters, cost what they will ; I also mean, all the *expence*[g] of lodgings, coach, dress, ser-

[a] Au sujet—[b] en conséquence— [c] je ne vous refuserai jamais l'—[d] l'utile—[e] titre [f] mets—[g] frais—

vants, etc. which, according to the several places where you may be, shall be respectively necessary, to enable you *to keep*[h] the best company. *Under the head of*[i] rational Pleasures, I comprehend, First, *proper charities, to real and compassionate objects of it;*[j] Secondly, proper presents, to those to whom you are obliged, or whom you desire to oblige; Thirdly, *a conformity of*[k] expence *to that** of the company which you keep. The only two articles *which*[l] I will never *supply*,[m] are, the profusion of low *riot*,[n] and the *idle lavishness*[o] of negligence and laziness. A fool squanders away, without *credit or advantage to himself*,[p] more than a man of sense spends *with both*[q] The latter employs his money as he does his time, and never spends a shilling of the one, nor a minute of the other, *but in something*[r] that is either useful or rationally pleasing *to*[s] himself *or*[t] others. The former buys *whatever*[u] he does not want, and does not pay for *what he does*[v] want. He cannot *withstand*[w] the charms of a *toy*[x]-shop; snuff-boxes, watches, *heads*[y] of canes, &c. are his *destruction*.[z] His servants and tradesmen conspire with his own indolence, to cheat him; and, in a very little time, he is astonished, in

[h] de fréquenter—[i] par—[j] des secours donnés à ceux qui auront ému votre compassion—[k] tout ce qui sera nécessaire pour vous conformer aux—[l] auxquels—[m] contribuerai —[n] débauche—[o] prodigalité nonchalante qui vient—[p] honneur et sans fruit—[q] pour se procurer tout cela—[r] que pour—[s] soit à—[t] soit aux—[u] tout ce dont—[v] ce dont il a réellement—[w] tenir contre—[x] babioles—[y] pommes— [z] ruine—

the midst of *all the*[aa] ridiculous superfluities, to find himself *in want*[bb] of all the real comforts and necessaries of life. Without care and *method*,[cc] the largest fortune *will not, and with them, almost the smallest will, supply*[dd] all necessary expences. As far as you can possibly, pay ready money for every thing you buy, and avoid *bills*.[ee] Pay that money too, yourself, and *not through*[ff] the hands of *any*[gg] servant, who always either stipulates *poundage*,[hh] or requires a present for his *good word*,[ii] *as they call it*. Where you must have bills (as for *meat and drink*,[jj] clothes, &c.) pay them regularly every month, and with your own hand. Never, from a *mistaken*[kk] economy, buy a thing you do not want, *because it is cheap*;[ll] or, from a *silly pride*, *because it*[mm] is dear. Keep an account, in a book, of all that you receive, and of all that you pay; for *no man, who*[nn] knows what he receives, aud what he pays, *ever runs out*.[oo] I do not mean that you should keep an account of the shillings and half-crowns which you may spend in *chair-hire*,[pp] operas, &c. *they are unworthy of*[qq] the time and of the ink they would *consume*;[rr] leave such minutiæ to *dull, penny-*

[aa] une foule de--[bb] dépourvu—[cc] ordre—[dd] ne suffira jamais; au contraire, avec ces deux qualités, une fortune médiocre fera face à—[ee] comptes courants—[ff] ne faites rien passer par—[gg] un—[hh] sou pour livre—[ii] recommandation —[jj] nourriture—[kk] fausse—[ll] sous prétexte du bon marché —[mm] foi orgueil parce que l'objet—[nn] quiconque observe et—[oo] ne se trouve jamais court—[pp] louage de carrosses—[qq] cela ne vaut pas—[rr] que vous y emploieriez—

wise fellows ;[ss] but remember, in economy, as in every other *part of life*,[tt] to have *the proper attention to proper objects*,[uu] and *the proper contempt for little ones.*[vv]

[ss] ceux qui ne savent compter qu'avec des bagatelles—[tt] chose—[uu] un degré convenable d'attention pour les objets qui le méritent—[vv] de mépriser les vétilles.

London, May the 15th, 1749.

Dear Boy,

This letter will, I hope, find you *settled to*[a] your serious studies, and your necessary exercises at Turin, after the *hurry*[b] and dissipation of the Carnival at Venice. *I mean*[c] that your stay at Turin should, *and I flatter myself that it will be** an useful and *ornamental*[d] period of your education ; but at the same time I must tell you, that all my affection for you has never yet given me so much anxiety, as that which I now feel. While you are in danger, I shall be in fear ; and you are in danger at Turin. Mr. Harte will, by his care, arm you as well as he can against *it* ;* but your own good sense and resolution can alone *make*[e] you invulnerable. I am informed, there are now many English at the Academy at Turin ; and I fear, *those are just*[f] so many dangers for you to encounter. Who they are, I do not know ; but I well

[a] Tranquillement occupé de—[b] les étourderies—[c] mon vœu est—[d] marquante—[e] rendre—[f] que ce soient—

know *the generals*[g] ill conduct, the indecent behaviour, and the illiberal views, of my young countrymen abroad; especially wherever they are in numbers together. Ill example is of itself dangerous enough; but those who give it, seldom stop there; they add their infamous exhortations and invitations; and, if *these fail*,[h] they have recourse to ridicule; *which is harder for one*[i] of your age and inexperience *to withstand*,* than either of the former. Be upon your guard, therefore, against these batteries, which will all be played *upon*[j] you. You are not sent abroad to converse with your own countrymen: among them, in general, you *will get*[k] little knowledge, *no*[l] languages, and, I am sure, *no manners*.[m] I desire that you will form no *connections*,[n] nor (what they imprudently call) friendships, with *these*[o] people; *which*[p] are, in truth, *only*[q] combinations and conspiracies against good morals and good *manners*.[r] There is commonly, in young people, a facility that *makes them unwilling to*[s] refuse any thing that is asked of them; a *mauvaise honte*, that makes them ashamed to refuse; and, at the same time, an ambition of pleasing and shining in the company they *keep*:[t] these

[g] en général la—[h] ils manquent leur coup—[i] écueil plus difficile à éviter pour un homme—[j] contre—[k] acquerrez—[l] vous n'apprendrez point—[m] vos manières ne gagneront point—[n] liaisons —[o] de telles—[p] car ce ne—[q] que des—[r] ton—[s] ne leur permet de—[t] fréquentent—

several[u] causes produce the best effect in good company, *but the very worst*[v] in bad. If people had no vices but their own, few would have so many as they have. For my own part, I *would sooner*[w] wear other people's clothes than their vices; and they *would sit upon*[x] me just as well. I hope you will have none; but if ever you have, I beg, at least, they may be all your own. Vices of *adoption*[y] are, of all others, the most *disgraceful*[z] and unpardonable. There are degrees in vices as in virtues; and I must do my contrymen the justice to say, they generally *take*[aa] their vices in the lowest degree. Their gallantry is an infamous debauchery *justly attended and rewarded*[bb] by the loss of their health, as well as their *character*.[cc] *Their*[dd] pleasures of the table *end in beastly drunkenness*,[ee] low riot, broken windows, and very often (as they well deserve) *broken bones*.[ff] They game, *for the sake*[gg] of the vice, not *of the*[hh] amusement: *and therefore carry it*[ii] to excess; *undo*,[jj] or are undone by *their companions*.[kk] By such conduct, and in such company abroad, they come home, *the unimproved, illiberal, and ungentleman-like creatures*,[ll] that one daily sees them; *that is*,* in the

[u] deux—[v] mais aussi elles ont les plus pernicieuses suites —[w] j'aimerais mieux—[x] iraient—[y] emprunt—[z] odieux—[aa] prennent—[bb] qui est avec justice récompensée—[cc] réputation—[dd] les—[ee] chez eux finissent par une ivrognerie bestiale—[ff] des os brisés—[gg] par goût—[hh] par—[ii] aussi portent-ils le jeu—[jj] ils ruinent leurs compagnons—[kk] eux—[ll] aussi peu avancés, aussi pleins de préjugés, aussi grossiers

Park, and in the streets, for one never meets them in good company ; where they have neither *manners to*[mm] present themselves, *nor*[nn] merit to be received. But, with the manners of footmen and grooms, they *assume their dress too* ;[oo] for you must have observed them in the streets here, in dirty blue frocks, with oaken sticks in their hands, and their hair greasy and unpowdered, tucked up under their hats of an enormous size. Thus *finished and adorned*[pp] by their travels, they become the *disturbers*[qq] of play-houses ; they break the windows, and commonly *the landlords*,[rr] of the taverns where they drink. These poor *mistaken people*[ss] think they shine, and so they do indeed ; but it is *as putrefaction*[tt] shines, in the dark.

I am not now preaching to you, *like an old fellow*,[uu] upon either religious or moral texts ; I am persuaded you do not want the best instructions of that kind : but I am *advising*[vv] you as a friend, as a man of the world, *as one who would not have you old*[ww] while you are young, but would have you take all the pleasures that reason points out, and that decency warrants. I will therefore suppose, for *argument's sake (for on no other account can it be supposed)*[xx]

—[mm] le talent de—[nn] ni assez de—[oo] en épousent aussi le costume—[pp] perfectionnés et brillants—[qq] fléaux—[rr] ruinent les propriétaires—[ss] aveugles—[tt] de la même manière que le bois pourri—[uu] un vieillard chagrin—[vv] donne des conseils—[ww] qui serait fâché que vous vous conduisissiez en vieillard—[xx] pour en raisonner (car cette supposition ne se peut faire sous aucun prétexte)—

that all the vices *above mentioned*[yy] were perfectly innocent in themselves; *they would still*[zz] degrade, vilify, and *sink*[a] those who *practised them; would obstruct their rising*[b] in the world, by debasing their characters; and give them a low turn of mind and manners, absotely *inconsistent with their making any figure in upper life*,[c] and great business.

What I have now said, *together with*[d] your own good sense, is, I hope, sufficient to arm you against the seduction, the invitations, or the *profligate*[e] exhortations (for I cannot call them temptations) of those unfortunate young people. On the other hand, when they *would engage you in these schemes*,[f] content yourself with a decent but *steady*[g] refusal; avoid *controversy*[h] upon such plain points. You are too young to convert them, and, I trust, too wise to be converted by them. Shun them, not only in reality, but even in appearance, if you *would be*[i] well received in good company; for *people will always be shy*[j] of receiving a man, who comes from a place where the plague *rages*, *let him look ever so healthy*.[k]

yy dont j'ai parlé ci-dessus—zz il n'en serait pas moins vrai qu'ils—a déshonorent—b s'y livrent; ils les empêchent de s'élever—c incompatibles avec la possibilité de figurer dans le monde supérieur—d joint à—e immorales—f voudront vous entraîner dans le désordre—g inébranlable—h les discussions—i voulez être—j on refusera toujours—k règne, eût-il l'air de jouir de la meilleure santé—

Dear Boy,

. . . . . .

Consider *how precious*[a] every moment of time is to you now. The more you apply *to your business*,[b] the more you will taste your pleasures. The exercise of the mind in the morning whets the appetite for the pleasures of the evening, as much as the exercise of the body whets the appetite for dinner. Business and pleasure, *rightly*[c] understood, mutually assist each other; instead of being enemies, as silly or dull people often *think them.*[d] No man tastes pleasures truly, *who does not earn them*[e] by previous business; and few people do business well, who do nothing else. Remember that when I speak of pleasures, I always mean the elegant pleasures *of*[f] a rational Being, and not the *brutal ones*[g] of a swine. I mean *la Bonne Chère*, short of Gluttony; Wine, *infinitely short of*[h] Drunkenness: Play, without the least *Gaming*;[i] and Gallantry, without Debauchery. There is a line in all these things, *which*[j] men of sense, for greater security, take care to keep a good deal on the right side *of** : *for sickness, pain, contempt, and infamy, lie immediately on the other side of it.*[k] Men of sense and merit in all other respects, may have had some of these failings; *but then those few*[l] examples, instead

[a] de quel prix—[b] au travail—[c] lorsqu'ils sont bien—[d] se l'imaginent—[e] qu'il ne l'ait mérité—[f] qui conviennent à —[g] plaisirs grossiers—[h] sans rien qui sente l'—[i] désir de gagner de l'argent—[j] et—[k] attendu que de l'autre on ne trouve que, etc.—[l] cependant, ce petit nombre d'—

of inviting us to imitation, should only put us the more upon our guard against such weaknesses. Whoever thinks them *fashionable*,[m] will not be so himself: I have often known a fashionable man have some one vice; but I never in my life knew a vicious man *a fashionable man*.[n] Vice is as degrading as it is criminal. God bless you, my dear child!

[m] comme il faut—[n] qui fût comme il faut.

London, August the 10th, 1749.

Dear Boy,

Let us resume our reflections upon Men, their characters, their manners; in a word, our reflections upon the World. They may help you to form yourself, and to know others: *A** knowledge very useful at all ages, very rare at yours. *It seems as if it were nobody's business*[a] to communicate it to young Men. Their Masters teach them, singly, the languages, or the sciences *of their several departments*;[b] and are indeed generally incapable of teaching them the World: their Parents are often *so too*,[c] or at least neglect doing it; either *from avocations*,[d] indifference, or *from an opinion*[e] that throwing them into the world (as they *call*[f] it) is the best way of teaching it them. This *last notion** is in a great degree true; that is, the World can doubtless never be well known

[a] L'on dirait que personne n'est chargé de—[b] qui sont de leur compétence—[c] dans le même cas—[d] empêchements —[e] qu'ils s'imaginent—[f] disent—

by theory; practice is absolutely necessary: but surely it is of great use *to*[g] a young man, berore he sets out for that country, full of mazes, *windings, and turnings*,[h] to have at least a general map of it, *made*[i] by some experienced traveller.

There is a certain dignity of manners absolutely necessary, to make even the most valuable character either respected or respectable.

Horse-play, romping,[j] frequent and loud fits of laughter, jokes, waggery, and *indiscriminate*[k] familiarity, *will sink both*[l] merit and knowledge *into a degree of contempt.*[m] They compose at most a *merry fellow* ;[n] and a merry fellow was never yet a respectable man. Indiscriminate familiarity *either offends*[o] your superiors, or else *dubbs you*[p] their dependent, and *led captain.*[q] It gives your inferiors *just, but improper claims of equality.*[r] A joker *is near akin to a*[s] buffoon; and neither of them *is the least related to*[t] wit. Whoever is admitted or sought for in company, upon any other account than *that of** his merit and manners, is never respected there, but only made use of. We will have such-a-one, for he sings prettily; we will invite such-a-one to a ball, for he dances well; we will have such-

les jeux de

g pour—h tours et de détours—i dressée—j [redacted] la grosse joie—k sans distinction—l tout cela ravale—m et les ternit—n boute-en-train—o choque—p vous fait passer pour—q leur ame damnée—r le droit de s'égaler à vous, ce qui a souvent ses inconvénients— s touche de près au—t n'ont rien de commun avec—

a-one at supper, for he is always joking and laughing; we will ask another, because he plays *deep*[u] at all games, or because he can drink a great deal. These are all vilifying distinctions, mortifying preferences, and exclude all ideas of esteem and regard. Whoever *is had*[v] (*as it is called**) in company, *for the sake of any one thing, is singly that thing*,[w] and will never be considered in any other light; consequently never respected, let his merits be what they will.

This dignity of Manners, which I recommend so much to you, is not only as different from pride, as true courage is from *blustering*,[x] or true wit from *joking*;[y] but *is*[z] absolutely *inconsistent with it*;[aa] for nothing vilifies and degrades more than pride. The pretentions of the proud man are oftener treated with sneer and contempt, than with indignation: as we offer ridiculously too little to a tradesman, who asks ridiculously too much for his goods; but we do not haggle with one who only asks a just and reasonable price.

Abject flattery and *indiscriminate assentation*[bb] degrade, as much as indiscriminate contradiction and noisy debate disgust. But a modest *assertion of one's own*[cc] opinion, and

[u] gros jeu et—[v] n'est recherché—[w] que grâce à un seul et unique côté, disparaît dans cet objet même—[x] rodomontades—[y] bouffonneries—[z] ils sont—[aa] incompatibles—[bb] une complaisance sans bornes—[cc] exposition de notre—

a complaisant aquiescence in[dd] other people's, *preserve*[ee] dignity.

Vulgar, low expressions, awkward motions and address, vilify, as they imply either a very low turn of mind, or low education, and low company.

Frivolous curiosity *about*[ff] trifles, and a laborious attention to little objects, which neither require nor deserve a moment's thought, lower a man; who from thence is thought (and not unjustly) incapable of greater matters. Cardinal de Retz, *very sagaciously marked out*[gg] Cardinal Chigi *for*[hh] a little mind, from the moment he told him he wrote three years with the same pen, and that it was an excellent good one still.

A certain degree of exterior seriousness in looks and motions, gives dignity, without excluding wit and decent cheerfulness, which are always serious themselves. A constant smirk upon the face, and a whiffling activity of the body, are strong indications of futility. Whoever is in a hurry, shows that *the thing he is about*[ii] is too big for him. *Haste*[jj] and *hurry*[kk] are very different things.

[dd] de la déférence pour—[ee] constitue—[ff] pour—[gg] avec beaucoup de sagacité décida que—[hh] était—[ii] sa besogne —[jj] diligence—[kk] précipitation.

London, Sept. the 12th, 1749.

Dear Boy,

It seems extraordinary, but it is very true,

that my anxiety *for you*[a] increases in proportion to the good accounts which I receive of you from all *hands*.[b] I promise myself so so much from you, that I dread the least disappointment. You are now so near the port *which*[c] I have so long *wished and laboured*[d] to bring you safe *into*,* that my *concern* would be doubled, should you be shipwrecked *within sight of it*.[f] The object, therefore, of this letter is, (laying aside all the authority of a parent) to conjure you as a friend, by the affection you have for me (and surely you have reason to have some) and by the regard you have for yourself, *to go on*,[g] with assiduity and attention, to complete *that*[h] work, which, of late, you have carried on so *well*,[i] and which is now so near being finished. . . . . You have now *got over*[j] the dry and difficult *parts*[k] of learning; what remains, requires much more time than trouble. You have lost time by your illness; you must regain it now or never. I therefore most earnestly desire, for your own *sake*,[l] that for these next six months, at least six hours every morning, uninterruptedly, may be inviolably *sacred*[m] to your studies with Mr. Harte. I do not know whether he will require so much, but I *know that I do*,[n] and hope you *will*,[o] and consequently *prevail with him*[p] to give you that

[a] A votre sujet—[b] côtés—[c] où—[d] manœuvré—[e] chagrin—[f] en l'apercevant—[g] de continuer—[h] l'—[i] loin—[j] franchi—[k] sentiers—[l] bien—[m] consacrées—[n] je l'exige—[o] y consentirez—[p] vous lui persuaderiez de—

time: I own it is a good deal; but when both you and he consider, that the work will be so much better, and so much sooner done, by such an assiduous and continued application, you will neither of you think it too much, and each will find his account in it. So *much* for the mornings, which, *from*[r] your own good sense, and Mr. Harte's tenderness and care of you, will, I am sure, be thus well employed. It is not only reasonable, but useful too, that your evenings should be devoted to amusements and pleasures; and therefore I not only allow but recommend, *that they should be employed at* assemblies, and in the best companies; with this restriction only, that the consequences of the evenings diversions *may not break in upon*[t] the morning studies, by breakfastings, visits, and *idle*[u] parties *into the*[v] country. At your age, you need not be ashamed, when any of these morning parties are proposed, to say you must beg to be excused, for you are obliged to devote your mornings to Mr. Harte; that I will have it so; and that you dare not do otherwise. *Lay it all*[w] upon me; though I am persuaded it will be as much your own inclination as it is mine. *But*[x] those frivolous, idle people, *whose time hangs upon their own hands*,[y] and who desire *to make*

[q] ceci est uniquement—[r] avec—[s] de fréquenter—[t] n'interrompent point—[u] frivoles—[v] de—[w] rejetez toute la faute—[x] mais avec—[y] qui ne savent que faire de leur temps

others[z] lose theirs too, *are not to be reasoned with*:[aa] and indeed it would be doing them too much honour. The shortest, civil answers, are the best; *I cannot*, *I dare not*, instead of *I will not*; for if you *were to enter*[bb] with them *into** the necessity of study, and the usefulness of knowledge, *it would only*[cc] furnish *them with** matter *for*[dd] their silly jests; *which though I would not have you mind*, *I would not have you invite*.[ee] I will suppose you at Rome, studying six hours uninterruptedly with Mr. Harte, every morning, and passing your evenings with the best company of Rome, observing their manners and forming your own; and I will suppose *a*[ff] number of idle, *sauntering*,[gg] illiterate English, as there commonly is there, living entirely with one another, supping, drinking, and *sitting up late at each other's lodgings*;[hh] commonly in riots and scrapes, when drunk; and never in good company when sober. I will take one of these *pretty fellows*,[ii] and *give you the dialogue between him and yourself*;[jj] such as I dare say it *will be*[kk] on his side; and such as I hope it will be on yours.

Englishman.[ll] Will you come and break-

—[z] engager les autres à—[aa] on ne doit pas raisonner—[bb] vouliez discuter—[cc] cela ne servirait qu'à leur—[dd] à—[ee]auxquelles je voudrais vous voir indifférent, mais qu'il vaut mieux éviter—[ff] un certain—[gg] oisifs—[hh] restant jusqu'à une heure indue tantôt chez l'un, tantôt chez l'autre—[ii] aimables garçons—[jj] je supposerai entre vous le dialogue suivant—[kk] aurait lieu—[ll] l'Anglais—

fast with me to-morrow ; there will be four or five of our countrymen ; we have provided chaises, and we *will drive*[mm] somewhere out of town after breakfast ?

Stanhope. I am very sorry I cannot, but am obliged to be at home all morning.

Englishman. Why then we will come and breakfast with you.

Stanhope. I can't do that neither, I am engaged.

Englishman. Well then, let it be the next day.

Stanhope. To tell you the truth, *it can be no day*[nn] in the morning; for I neither go out, nor see any body at home before twelve.

Englishman. And what the deuce do you do with yourself till twelve o'clock ?

Stanhope. I am not by myself, I am with Mr. Harte.

Englishman. Then what the deuce do you do with him ?

Stanhope. We study different things ; we read, we converse.

Englishman. Very pretty amusement indeed ! Are you to take Orders then ?

Stanhope. Yes, my father's orders, I believe *I must take.*[oo]

Englishman. *Why hast thou no more spirit, than*[pp] to mind an old *fellow*[qq] a thousand miles off ?

[mm] irons faire un tour—[nn] cela ne se peut—[oo] être obligé de les recevoir—[pp] quoi ! vous êtes assez faible—[qq] radoteur—

Stanhope. If I *don't mind*[rr] his orders, he won't mind my *draughts.*[ss]

Englishman. What *does** the old *prig*[tt] threaten, then ? threatened folks live long : never mind threats.

Stanhope. No, I can't say that he has ever threatened me in his life ; but I believe I had best not provoke him.

Englishman. Pooh ! you would have one angry letter from the old fellow, and there would be an end of it.

Stanhope. You mistake him mightily, he always does more than *he*[uu] says. He has never been angry with me yet, *that I remember*,[vv] in his life : but if I were to provoke him, I am sure he would never forgive me : he would be *coolly immoveable*,[ww] and *I might*[xx] beg and pray, and write *my heart out to no purpose.*[yy]

Englishman. Why then he is an odd dog, that's all I can say ; and pray, are you to obey your *dry-nurse*[zz] too, this same, what's his name—Mr. Harte ?

Stanhope. Yes.

Englishman. So he stuffs you all morning with Greek, and Latin, and Logic, and *all that.*[a] Egad, I have a dry-nurse too, but

[rr] néglige—[ss] lettres de change—[tt] barbon—[uu] il ne—[vv] que je sache—[ww] inflexible—[xx] j'aurais beau—[yy] ce serait temps perdu—[zz] Mentor—[a] autres drogues pareilles—

I never *looked*[b] into a book with him in my life; I have not *so much as*[c] seen the face of him this week, and don't care if I never see it again.

Stanhope. My dry-nurse never desires any thing of me that is not reasonable, and for my own good; and therefore I like to be with him.

Englishman. Very sententious and edifying, upon my word! at this *rate*[d] you will be reckoned a very good young man.

Stanhope. Why, that will do me no harm.

Englishman. Will you be with us to-morrow in the evening, then? We shall be ten with you; and I have got some excellent good wine; and we'll be very merry.

Stanhope. I am very much obliged to you, but I am engaged for all the evening, to-morrow; first at Cardinal Albani's; and then to sup at the Venetian Embassadress's.

Englishman. How the deuce can you like being always with these foreigners? I never *go amongst*[e] them, *with*[f] all their formalities and ceremonies. I am never easy in company with them, and I don't know why, but I am ashamed.

Stanhope. *I am*[g] neither ashamed nor afraid: I am very easy with them; they are very easy with me; I get the language, and I see their characters, by conversing with

[b] mis le nez—[c] même pas—[d] compte-là—[e] fréquente—
[f] ils m'ennuient avec—[g] pour moi je ne suis—

them; and that is what we are sent abroad for, is it not?

Englishman. I hate your modest women's company; your women of fashion, as they call 'em: I don't know what to say to them, for my part.

Stanhope. Have you ever conversed with them?

Englishman. No: I never conversed with them; but I have been sometimes in their company, though much against my will.

Stanhope. But at least they have done you no hurt. Tastes are different, you know, and every man follows his own.

Englishman. That's true; but thine's a devilish odd one, Stanhope. All morning with thy dry-nurse; all the evening in formal fine company; and all day long afraid of old daddy in England. Thou art a queer fellow, and I am afraid there's nothing to be made of thee.

Stanhope. I am afraid so too.

Englishman. Well then; good night to you: you have no objection, I hope, to my being drunk to-night, which I certainly will be.

Stanhope. Not in the least; nor to your being sick to-morrow, which you as certainly will be; and so good night too."

You will observe, that I have not put into your mouth those good arguments, which upon such an occasion would, I am sure, occur to

you; as piety and affection towards me; regard and friendship for Mr. Harte; respect for your own moral character, and for all the relative duties of Man, Son, Pupil, and Citizen. Such solid arguments would be *thrown away upon such empty puppies.*[h] Leave them to their ignorance, and to their dirty, disgraceful vices. They will severely feel the effects of them, when it will be too late. Without the comfortable refuge of learning, and with all the sickness and pains of a ruined stomach and a rotten carcase, if they happen to arrive at old-age, *it is an*[i] uneasy and ignominious *one.** The ridicule which *such fellows*[j] endeavour to throw upon those who are not like them, is, in the opinion of all men of sense, the *most authentic panegyric.*[k] Go on, then, my dear child, in the way you are, only for a year and half more; that is all I ask of you. After that, I promise that you shall be your own master, and that I will pretend to no other title than that of your best and truest friend. You shall receive advice, but no orders, from me; and, in truth, you will want no other advice but *such*[l] as youth and inexperience *must necessarily require.*[m] You shall certainly want nothing that is requisite, not only to your *conveniency*,[n] but also

h en pure perte avec de pareils sots—i elle sera pour eux —j de pareilles gens—k éloge le plus vrai et le plus flatteur —l ceux—m rendront encore indispensables —n aises —

for your pleasures, which I always desire *should be gratified*.° You will suppose that I mean the pleasures *d'un honnête homme*.

° vous procurer.

PART THE SECOND.

[Nota Bene.—In this part of the Selection, fewer Notes have been given; in those cases where a material change in the construction must take place, the difference will be shown by the turn given in the Notes referring to such passages.]

London, September 27th, 1749.

Dear Boy,

A vulgar, ordinary way of thinking, acting, or speaking, implies a low education, and a habit of low company. Young people contract it at school, or among servants, with whom they are too often used to converse; but, after they frequent good company, they must want attention and observation very much, if they do not *lay*[a] it quite aside. And indeed if they do not, good company will be very apt to lay them aside. The various kinds of vulgarisms are infinite: I cannot pretend to point them

[a] *To lay aside*, se défaire—

out to you; but I will give some samples, by which you may guess at the rest.

A vulgar man is captious and jealous; eager and impetuous about trifles. He suspects himself to be slighted, thinks everything that is said *meant*[b] at him: if the company happens to laugh, he is persuaded they laugh at him; he grows angry and testy, says something very impertinent, and draws himself into a scrape, *by*[c] showing what he calls *a proper spirit*,[d] and *asserting himself*.[e] A man of fashion does not suppose *himself to be either*[f] the sole or principal object of the thoughts, looks, or words of the company; and never suspects that he is either slighted or laughed at, unless he is conscious that he deserves it. And if (which very seldom happens) the company is absurd or ill-bred enough *to do*[g] either, he *does not care two-pence*,[h] unless the insult be so gross and *plain*[i] as to require satisfaction of another kind. As he is above trifles, *he*[j] is never vehement and eager about them; and *wherever they are concerned*,[k] rather acquiesces than wrangles. A vulgar man's conversation always savours strongly of the lowness of his education and company. It turns chiefly upon his domestic affairs, his servants, the excellent order *he keeps*[l] in his own family, and the lit-

[b] a trait—[c] pour—[d] son courage—[e] soutenir son honneur—[f] qu'il soit—[g] se permettre—[h] ne s'en émeut point—[i] claire—[j] *turn, they are incapable of moving him*—[k] où il s'agit de si peu, il—[l] qui règne—

tle anecdotes of the neighbourhood; *all*[m] which he relates with emphasis, as interesting matters. He is a man gossip.

Vulgarism in language is *the next and*[n] distinguishing characteristic of bad company and a bad education. A man of fashion avoids nothing with more care than that. Proverbial expressions and trite sayings are the flowers of the rhetoric of a vulgar man. *Would*[o] he say that men differ in their tastes, he *both supports and adorns*[p] that opinion by the good old saying, as he respectfully calls it, that *what is one man's meat is another man's poison.* If anybody attempts being *smart*,[q] as he calls it, upon him, he gives them *tit for tat*,[r] *aye, that he does.*[s] He has always some favourite word for *the time being*,[t] which, for the sake of using often, he commonly abuses: such as *vastly*[u] angry, *vastly* kind, *vastly* handsome, and *vastly* ugly. Even his pronunciation of proper words carries the mark of the beast along with it. He calls the earth *yearth;* he is *obleiged*, not *obliged*, to you. He goes *to wards*, and not *towards*, such a place. He sometimes affects hard words, *by way*[v] of ornament, which he always mangles, like a learned woman. A man of fashion never has recourse to proverbs and vulgar aphorisms, *uses neither*[w] favourite

[m] toutes choses—[n] encore une—[o] veut—[p] embellira—[q] *to be smart upon one*, piquer—[r] rendre la monnaie d'une pièce—[s] et cela sur le champ—[t] chaque cas—[u] prodigieusement—[v] en guise—[w] il n'adopte point.

words nor hard words; but takes great care to speak very correctly, that is, according to the usage of the best companies.

London, November 3rd, 1749.

Dear Boy,

From the time that you have had life, it has been the principal and favourite object of mine, to make you as perfect as the imperfections of human nature will allow: in this view, I have *grudged no*[a] pains nor expence in your education; convinced that Education, more than Nature, is the cause of that great difference which we see in the characters of men. While you were a child, I endeavoured to form your heart habitually to Virtue and Honour, before your understanding was capable of showing you their beauty and utility. Those principles, which you then got, like your grammar rules, only by rote, are now, I am persuaded, fixed and confirmed by reason. And indeed they are so plain and clear, that they require but a very moderate degree of understanding, either to comprehend or practise them. Lord Shaftesbury says, very prettily, that he would be virtuous for his own *sake*,[b] though nobody were to know it; as he would be clean for his own sake, though nobody were to see him. I have therefore, since

[a] Regardé ni aux—[b] satisfaction—

you have had the use of your reason, never written to you upon those subjects: they speak *best for*[c] themselves; and I should now just as soon think of warning you gravely not to fall into the dirt or the fire, *as into*[d] dishonour or vice. This view of mine, I consider as fully attained. My next object was, sound and useful learning. *My*[e] own care first, Mr. Harte's afterwards, and of late (I will own it to your praise) your own application, have more than answered my expectations in that particular; and, I have reason to believe, *will answer even*[f] my wishes.

[c] assez haut d'—[d] que de vous prier d'éviter—[e] *turn, the cares I have taken myself*—[f] qu'ils combleront.

London, November 29th, 1749.

Dear Boy,

I have written to you so often of late upon good-breeding, address, *les manières liantes*, the graces, &c., that I shall confine this letter to another subject, *pretty near akin to them*,[a] and which, I am sure, you are full as deficient in; I mean, style.

Style is the dress of thoughts; and let them be ever so just, if your style is *homely*,[b] coarse, and vulgar, they will appear to as much disadvantage, and be as ill received, as your person, though ever so well-proportioned,

[a] Qui y touche de fort près—[b] plat

would, if dressed in rags, dirt, and tatters. It is not *every*[c] understanding *that can*[d] judge *of matter*;[e] but every ear can and does judge of style: and were I either to speak or write to the public, I should prefer *moderate matter*,[f] adorned with all the beauties and elegancies of style, to the strongest matter in the world, *ill-worded*[g] and ill-delivered. Your business *is*[h] negociation abroad, and oratory in the House of Commons at home. What figure can you make in either case, if your style be inelegant, I do not say bad? Imagine yourself writing an office-letter to a secretary of state, which letter is to be read *by the whole cabinet council*[i], and very possibly afterwards *laid*[j] before parliament; any one barbarism, solecism, or vulgarism in it would, in a very few days, circulate through the whole kingdom, to your *disgrace and ridicule.*[k]

. . . . . .

It is a very true saying, that a man must be born a Poet, but that he may make himself an Orator; and the very first principle of an Orator is, to speak his own language particularly, with the utmost purity and elegancy. A man will be forgiven even great errors in a foreign language; but in his own, even the least *slips*[l] are justly *laid hold of and*[m] ridiculed.

[c] donné à tous les—[d] de pouvoir—[e] le fond—[f] un sujet peu relevé—[g] traitée en mauvais termes—[h] consistera—[i] en plein conseil—[j] portée—[k] dommage et à votre honte—[l] incorrections—[m] relevées et tournées en—

A *person*[n] of the *House*[o] of Commons, speaking two years ago upon naval affairs, asserted, that we had then the finest navy *upon the face of the yearth.* This *happy*[p] mixture of blunder and *vulgarism*,[q] you may easily imagine, was matter of immediate ridicule; but I can assure you, that *it continues so still, and will be remembered* as long as he lives and speaks. Another, speaking in defence of a gentleman, *upon whom*[s] a censure *was moved*,* happily said, that he thought that gentleman was more *liable*[t] to be thanked and rewarded, than censured. You know, I presume, that *liable* can never be used in a good sense.

n membre—o chambre—p joli—q platitudes—r la mémoire n'en est pas perdue et qu'on répétera cette phrase—s qui se trouvait sous le coup d'— t exposé.

London, Dec. the 12th, 1749.

. . . . . .

You must certainly, in the course of your little experience, have felt the different effects of elegant and inelegant speaking. Do you not suffer, when people accost you in a stammering and hesitating manner; *in an untuneful voice*,[a] with *false accents and cadences*;[b] *puzzling and blundering through*[c] solecisms, barbarisms, and *vulgarisms*;[d] misplacing even

a D'un ton criard—b une emphase et une cadence vicieuses—c s'embrouillant dans—d termes vulgaires—

their bad words, and inverting all method? Does not this *prejudice*[e] you against *their matter*,[f] be it what it will; *nay*[g] even against their persons? I am sure *it does*[h] me. On the other hand, Do you not feel yourself inclined, prepossessed, nay even engaged in favour of those who address you in the direct contrary manner? The effects of a correct and adorned style, of method and perspicuity, are incredible *towards persuasion*:[i] they often supply the want of reason and argument, they are irresistible. The French attend very much to the purity and elegancy of their style, even in common conversation; *insomuch*[j] that it is a *character*, *to*[k] say of a man, *qu'il narre bien.* Their conversations frequently turn upon the delicacies of their language, and an Academy is employed in fixing it. The *Crusca*, in Italy, has the same object; and I have met with very few Italians, who did not speak their own language correctly and elegantly. How much more necessary is it for an Englishman to do so, who is to speak in a public assembly, where the laws and liberties of his country are the subjects of his deliberation? The tongue that would persuade there must not content itself with mere articulation. You know what pains Demosthenes took to correct his naturally bad elocution; you know that he declaimed by the sea-side in storms, to prepare himself

eindispose—[f] le sujet—[g] et—[h] qu'il en est ainsi chez—[i] lorsqu'il s'agit de persuader—[j] de sorte—[k] réputation que de—

for the noise of the tumultuous assemblies he was to speak to; and you can now judge of the correctness and elegancy of his style. He thought all these things of consequence, and he thought right; pray do you think so too. It is of the utmost consequence to you to be of that opinion. If you have the least defect in your education, take the utmost care and pains to correct it. Do not neglect your style, whatever language you speak in, or whomsoever you speak to, were it your footman. Seek always for the best words and the happiest expressions you can find. Do not content yourself with being barely understood, but adorn your thoughts and *dress*[l] them as you would your person.

. . . . . .

I have sent you, in a packet which your Leipsic acquaintance Duval sends to his correspondent at Rome, Lord Bolingbroke's book, which he published about a year ago. I desire that you will read it over and over again, with particular attention to the style and to all those beauties of oratory with which it is adorned. Till I read that book, I confess I did not know all the *extent and powers*[m] of the English language. Lord Bolingbroke *has both*[n] a tongue and a pen to persuade; his manner of speaking in private conversation is full as elegant as his writings; whatever subject he

[l] revêtez—[m] ressources et la force—[n] possède à la fois —

either speaks or writes upon, he adorns it with the most splendid eloquence; not a studied or laborious eloquence, but *such a flowing*[o] happiness of diction, which (*from care perhaps at first*)[p] is become so habitual to him, that even his most familiar conversations, *if taken down in writing*,[q] would bear the *press*,[r] without the least correction either as to method or style.

[o] c'est un—[p] par les premiers soins qu'il y a donnés sans doute—[q] mises par écrit—[r] impression—

London, October the 2d, 1749.

Dear Boy,

Great talents and great virtues (if you should have them) will procure the respect and the admiration of mankind; but it is the lesser talents, the *leniores virtutes*, which must procure you their love and affection. The former, unassisted and unadorned by the latter, will extort praise, but will at the same time excite both fear and envy, two sentiments abolutely incompatible with love and affection.

Cæsar had all the great vices and Cato all the great virtues that men could have; but Cæsar had the *leniores virtutes*, which Cato wanted, and which made him beloved even by his enemies, and gained him the hearts of mankind in spite of their reason; while Cato was not even beloved by his friends, notwithstanding the esteem and respect which they could not refuse to his virtues; and I am apt

to think that if Cæsar *had wanted*,[a] and Cato possessed, these *leniores virtutes*, the former *would*[b] not have attempted (at least with success), and the latter could have protected, the liberties of Rome. Mr. Addison, in his Cato, says of Cæsar (and I believe with truth)

Curse on his virtues, they' ve undone his country.

By *which*[c] he means, those lesser, but engaging virtues, *of*[d] gentleness, affability, complaisance, and good-humour. The knowledge of a *scholar*,[e] the courage of a hero, and the virtue of a stoic, will be admired; but if the knowledge be accompanied with arrogance, the courage with ferocity, and the virtue with inflexible severity, the man will never be loved. The heroism of Charles XII. of Sweden (if his brutal courage deserves that name) was universally admired, but the man no where beloved. Whereas Henry IV. of France, who had full as much courage, and *was*[f] much longer engaged in wars, was generally beloved upon account of his lesser *and social*[g] virtues. We are all so formed that our understandings are generally the *dupes* of our hearts, that is, of our passions; and the surest *way*[h] to the former is *through*[i] the latter, which must be engaged by the *leniores virtutes* alone, and the

[a] N'eût pas eu—[b] *turn, had in vain attempted to enslave his country*—[c] là—[d] la—[e] savant—[f] *turn, had longer wars to sustain*—[g] de la vie sociale—[h] moyen d'atteindre—[i] de subjuguer—

manner of exerting them. The insolent civility of a proud man is (for example) if possible, more shocking than his *rudeness*[j] could be; because he shows you by his manner that he thinks it mere condescension *in him*;[k] and that his goodness alone bestows upon you what you have no pretence to claim. He *intimates*[l] his protection, instead of his friendship, by a gracious nod, instead of an usual bow; and *rather*[m] signifies his consent that you may, than his invitation that you should sit, walk, eat, or drink with him.

The costive liberality of a purse-proud man insults the distresses it sometimes relieves; he takes care to make you feel your own misfortunes, and the difference between your situation and his, *both*[n] which he insinuates to be justly merited—yours by your folly, his by his wisdom. The arrogant pedant does not communicate, but promulgates his knowledge. He does not give it you, but he inflicts it upon you, and is (if possible) more desirous to show you your own ignorance, than his own learning. Such manners as these, not only in the particular instances which I have mentioned, but likewise in all others, shock and revolt that *little pride*[o] and vanity which every man has in his heart, and obliterate

j dureté—[k] de sa part—[l] vous annonce—[m] *turn, it is a permission he gives you rather than an invitation to sit,* etc. —[n] *turn, in insinuating that both are well deserved*— [o] fonds d'amour propre—

in us the obligation for the favour *conferred*, [p] by reminding us of the motive which *produced*, [q] and the manner which accompanied it.

These faults point out their opposite perfections, and your own good-sense will naturally suggest them to you.

[p] que nous avons reçue—[q] value.

London, Jan. 8th, 1750.

Dear Boy,

I have seldom written to you upon the subject of Religion and Morality: your own reason, I am persuaded, has given you true notions of both; they speak best for *themselves*; [a] but, if they wanted assistance, you have Mr. Harte at hand, both for precept and example.

. . . . . .

You should by no means seem to approve, encourage, or applaud, those libertine notions, which strike at religions equally, and which are the poor threadbare topics of half *Wits, and minute*[b] Philosophers. Even those who are silly enough to laugh at their jokes, are still wise enough to distrust and detest their characters. Whenever, therefore, you happen to be in company with those pretended *Esprits forts*, or with thoughtless libertines, who laugh at all religions, to shew their wit, or *disclaim*

[a] Pour leur propre compte—[b] demi-savants et des philosophes de la veille—

it, to complete their riot;[c] let no word or look of *yours*[d] intimate the least approbation; on the contrary, let a silent gravity express your *dislike*[e] but enter not into the subject, and decline such unprofitable and indecent controversies. Depend upon this truth, That every man is the worse looked upon, and the less trusted, for being thought to have no religion, in spite of all the pompous and specious epithets he may *assume*[f] of *esprit-fort*, free-thinker, or moral philosopher.

Your moral character must be not only pure, but, like Cæsar's wife, *unsuspected.*[g] The least speck or blemish upon it is fatal. Nothing degrades and vilifies more, for it excites and unites detestation and contempt. There are, however, wretches in the world profligate enough to *explode*[h] all notions of moral good and evil, to maintain that they are merely local, and depend entirely upon the customs and fashions of different countries: *nay*,[i] there are still, if possible, more *unaccountable*[j] wretches, I mean those who affect to preach and propagate *such*[k] absurd and infamous notions, without believing them themselves. These are the devil's hypocrites. Avoid as much as possible the company of such people, who *reflect a degree of*[l] discredit and infamy upon all who

[c] qui y renoncent ouvertement pour mettre le comble à leur dérèglement—[d] de votre part—[e] répugnance—[f] prendre —[g] qu'il soit à l'abri de tout soupçon—[h] rejettent— [i] bien plus — [j] détestables —[k] ces—[l] font rejaillir—

converse with them. But as you may sometimes, by accident, fall into such company, take great care that no complaisance, no good-humour, no warmth *of*[m] festal mirth, ever make you seem even to acquiesce, much less to approve or applaud, such infamous doctrines. On the other hand, do not debate nor enter into serious argument upon a subject so much below it; but content yourself with telling these *apostles* that you know they are not serious, that you have a much better opinion of them than they would have you have, and that, you are very sure, they would not practise the doctrine they preach. But *put your private mark upon them*,[n] and shun them for ever afterwards.

. . . . . .

If, in any case whatsoever, affectation and ostentation are pardonable, it is in the case of morality, though even there I would not advise you to a pharisaical pomp of virtue. But I will recommend to you a most scrupulous tenderness for your moral character, and the utmost care not to say or do the least thing that may ever so slightly taint it.

. . . . . .

There is one of the vices above-mentioned, into which people of good education, and, *in the main*, *of*[o] good principles, sometimes fall, *from mistaken notions of skill*, *dexterity*, *and*[p] self-defence, I mean lying; though it is inse-

[m] ni transport à la suite d'un— [n]prenez bonne note de pareilles gens—[o] au fond de—[p] pour s'être mépris sur la véritable dextérité et l'adresse dans sa—

perably attended with more infamy and loss than any other. The prudence and necessity of often concealing the truth, insensibly *seduce*[q] people to violate it. It is the only art of mean capacities, and the only refuge of mean spirits. Whereas concealing the truth upon proper occasions, is as prudent and as innocent as telling a lie, upon any occasion, is infamous and foolish. I will state you a case *in your own department.*[r] Suppose that you are employed at a foreign court, and that the minister of that court is absurd or impertinent enough to ask you what your instructions are ; will you tell him a lie, which, as soon as found out, (and found out it certainly will be), must destroy your credit, blast your character. and render you useless there? No. Will you tell him the truth then, and betray your *trust?*[s] As certainly no. But you will answer with firmness, that you are surprised at such a question, that you are persuaded he does not expect an answer to it; but that, at all events, he certainly will not have one. Such an answer will give him confidence in you ; he will conceive an opinion of your veracity, of which opinion you may afterwards make very honest and fair advantages. But if, in negociations, you are looked upon as a liar and a *trickster*,[t] no confidence will be placed in you, nothing will be communicated to you, and you will be in the

[q] portent—[r] qui s'applique à votre carrière future—[s] mandat—[t] fourbe—

situation of a man who has been *burnt in the cheek*,[u] and who, *from that mark*,[v] cannot afterwards get an honest livelihood if he would, but *must continue a*[w] thief.

[u] marqué à la joue— [v] par ce signe d'infamie—[w] se trouve condamné à rester.

London, Feb. the 5th, 1750.

My dear friend,

Very few people are good economists of their fortune, and still fewer of their time; and yet, of *the two*,[a] the latter is the most precious; I heartily wish you to be a good economist of both; and you are now of an age to begin to think seriously of these two important articles. Young people are *apt*[b] to think they have so much time before them, that they may squander what they please of it, and yet have enough left; as very great fortunes have frequently *seduced*[c] people to a ruinous profusion. Fatal mistakes, always repented of, but always too late! Old Mr. Lowndes, the famous secretary of the treasury in the reigns of King William, Queen Anne, and King George the first, used to say, *take care of the pence, and the pounds will take care of themselves. To*[d] this maxim, which he not only preached, but practised, *his*[e] two grandsons, at this time, owe the very considerable fortunes that he left them.

[a] Ces deux biens—[b] portés—[c] poussé—[d] c'est à—[e] que ses —

This holds equally true as[f] to time; and I most earnestly recommend to you the care of those minutes and quarters of hours, in the course of the day, which *people*[g] think too *short*[h] to deserve their attention, and yet, if summed up at the end of the year, would amount to a very considerable portion of time. For example, you are to be at such a place at twelve, by appointment; you go out at eleven, to make two or three visits first; those persons are not at home. Instead of *sauntering away*[i] that intermediate time at a coffee-house, and possibly alone, return home, write a letter, *beforehand*,[j] for the ensuing post, or take up a good book, I do not mean Descartes, Mallebranche, Locke, or Newton, *by way of dipping*;[k] but some book of rational amusement, and detached pieces, as Horace, Boileau, Waller, La Bruyere. &c. This will be so much time saved, and by no means ill-employed. Many people lose a great deal of time by reading; for they read frivolous and *idle*[l] books, such as the absurd romances of the two last centuries, where characters that never existed are insipidly *displayed*,[m] and sentiments that were never felt *pompously described*:[n] the oriental *ravings*[o] and extravagancies of the Arabian Nights and Mogul Tales, or the new

—[f] la même vérité s'applique—[g] certaines gens—[h] peu de chose—[i] passer sans profit—[j] par prévision—[k] pour n'y faire qu'un plongeon—[l] inutiles—[m] mis en jeu—[n] emphatiquement analysés—[o] rêveries—

flimsy[p] *brochures* that now swarm in France, *of*[q] Fairy Tales, *Réflexions sur le Cœur et l'Esprit*, *Métaphysique de l'Amour*, *Analyse des beaux Sentiments*, and *such sort of idle frivolous stuff*,[r] that nourishes and *improves*[s] the mind just as much as whipped cream would the body. *Stick*[t] to the *best established*[u] books in every language, the celebrated poets, historians, orators, or philosophers. By these means (to use a city metaphor) you will make fifty *per cent.* of that time of which others do not make above three or four, or probably nothing at all.

Many people lose a great deal of their time by laziness; they *loll*[v] and yawn in a great chair, tell themselves that they have not time to begin any thing then, and that it will do as well another time. This is a most unfortunate disposition, and *the greatest obstruction to both*[w] knowledge and business. At your age, you have no right nor claim to laziness; *I have, if I please, being*[x] *emeritus.* You are but just listed in the world, and must be active, diligent, indefatigable. If ever you propose commanding with dignity, you must serve *up to it** with diligence. Never put off till to-morrow what you can do to-day.

Dispatch[y] is the soul of business; and no-

p faibles—q telles que les—r autres sottises de la sorte, toutes inutiles et frivoles—s fortifient—t attachez-vous —u les plus accrédités—v s'étendent—w ferme la porte aux —x cela n'appartient qu'à moi qui suis—y l'activité—

thing contributes more to Dispatch, than Method. *Lay down*[z] a method for every thing, and stick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accounts, and *keep them together in their proper*[aa] order; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, *docket*[bb] and tie them up *in their respective classes*,[cc] so that you may instantly have recourse to any one. Lay down a method also for your reading, for which you allot a certain share of your mornings; *let it be in a consistent and consecutive course*,[dd] and not *in that desultory and immethodical manner*, *in which*[ee] many people *read*[ff] scraps of different authors, upon different subjects. Keep a useful and short common-place book of what you read, to help memory only, and not for pedantic quotations. Never read History without having maps, and chronological books or tables, lying by you, and constantly recurred to; without which, History is only a confused heap of facts. One method more I recommend to you, by which I have found great benefit, even in the most dissipated part of my life; that is, to rise early, and at the same hour every morning, how late soever you may have sat up the nigt before. This se-

[z] faites-vous—[aa] maintenez-les dans le meilleur—[bb] classez —[cc] avec ordre—[dd] suivez un livre jusqu'au bout—[ee] sans suite et sans méthode comme font—[ff] qui lisent—

cures you an hour or two, at least, of reading or reflection, before the common interruptions of the morning begin; *and it will save your constitution*,[gg] by forcing you to go to bed early, at least one night in three.

You will say, it may be, as many young people would, that all this order and method is very troublesome, only fit for dull people, and a disagreeable restraint *upon*[hh] the noble spirit and fire of youth. I deny it; and assert, on the contrary, that it will procure you, both more time and more taste for your pleasures; and so far from *being troublesome to*[ii] you, *that*,* after you have pursued it a month, it would be troublesome to you to lay it aside. Business whets the appetite, and gives a taste to pleasures, as exercise does to food: and business can never be done without method: it raises the spirits for pleasures.

gg votre santé y trouvera son compte aussi—hh pour—ii incommoder.

London, January the 28th, 1751.

My dear Friend,

A bill for ninety pounds sterling was brought me the other day, said to be drawn upon me by you: I *scrupled*[a] paying it at first, not *upon account*[b] of the sum, but because you had sent me no letter of advice, which is always

a Fis difficulté—b en raison—

done in those transactions; and still more, because I did not perceive that you had signed it. The person who presented it desired me to *look again*,[c] and that I should discover your name at the *bottom*;[d] accordingly I looked again, and, with the help of my magnifying glass, did perceive that what I had first taken for somebody's mark was in truth your name, written in the worst and smallest hand I ever saw in my life. I cannot write so ill, but it was something like this . . . . However, I paid it at *a venture*;[e] though I would almost rather lose the money than that such a signature should be yours. All gentlemen, and all men of business, write their names always in the same way, that their signature may be so well known as not to be easily counterfeited; and they generally sign in rather a larger character than *their common hand*;[f] whereas your name was in a less and a worse than your common writing. This suggested to me the various accidents which may very probably happen to you while you write so ill. For instance, if you were to write in such a manner to the secretary's *office*,[g] your letter would be immediately sent to the *decypherer*,[h] as containing matters of the utmost secrecy, not fit to be trusted to the common character. If you were to write to an anti-

c l'examiner de plus près—d bas—e tout hasard—f le reste —g d'état—h interprète—

quarian, he (knowing you to be a man of learning) would certainly try *it by the* [i] Runic, Celtic, or Sclavonian alphabet; never suspecting it to be a modern character..... I have often told you that every man, who has the use of his eyes and of his hand, can write whatever hand he pleases; and it is plain that you can, since you write both the Greek and German characters, which you never learned of a writing-master, extremely well, though your common hand, which you learned of a master, is an exceeding bad *and illiberal** one, equally *unfit*[j] for business or common use. I would therefore advise you to get some very good writing-master at Paris, and apply to it for a month only, which will be sufficient; for, upon my word, the writing of a genteél plain hand of business is of much more importance than you think. You will say, it may be, that when you write so very ill, it is because you are in a hurry; to which I answer, why are you ever in a hurry? A man of sense may be in haste, but can never be in a hurry; because he knows that whatever he does in a hurry, he must necessarily do very ill. He may be in haste to dispatch an affair, but he will take care not to let that haste hinder his doing it well. Little minds *are in a hurry*[k] when the object *proves*[l] (as it commonly

[i] de déchiffrer votre lettre avec un—[j] intolérable—[k] perdent la tramontane—[l] se trouve—

does[m]) too big for them. They run, they *hare*,[n] they *puzzle*,[o] confound, and perplex themselves; they want to do everything at once, and never do it at all. But a man of sense takes the time necessary for doing the thing he is about well; and his *haste*[p] to dispatch a business only appears by the continuity of his application *to it*:* he pursues it with a cool steadiness, and finishes it before he begins any other. I own your time is much taken up, and you have a great many different things to do; but remember that you had much better do half of them well, and leave the other half undone, than do them all indifferently.

[m] il arrive—[n] s'effraient—[o] se cassent la tête—[p] empressement.

Bath, January the 6th, 1752.

My Dear Friend,

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

It was founded by Robert *de Sorbon*, in the

[a] Traits généraux—

year 1256, for sixteen poor *scholars in divinity*,[b] four of each nation, of the university of which it made a part; since that it hath been much extended and enriched, especially by the liberality and pride of Cardinal Richelieu, who made it a magnificent building, for six-and-thirty doctors of that society to live in; besides which, there are six professors and schools for divinity. This society has been long famous for theolological knowledge and exercitations. There, unintelligible points are debated with passion, though they can never be determined by reason. Logical subtleties set common-sense at defiance, and mystical refinements disfigure and disguise the native beauty and simplicity of true natural religion; wild imaginations form symptoms, which weak minds adopt implicitly, and which sense and reason oppose in vain; their voice is not strong enough to be heard in schools of divinity. Political views are by no means neglected in those sacred places; and questions are heard and decided according to the degree of regard, or rather submission, which the sovereign *is pleased to show*[c] the church. Is the king the slave of the church, though a tyrant to the laity? the least resistance to his will shall be declared damnable. But if he will not acknowledge the superiority of their spiritual over his temporal, nor even admit their

[b] étudiants en théologie— [c] veut bien témoigner à—

imperium in imperio, which is the least they *will compound for*,[d] it becomes meritorious not only to resist, but to depose him.

I would advise you, by all means, to attend two or three of their public disputations, in order to be informed both of the manner and the substance of those scholastic exercises. Pray remember to go to all such kind of things.

But there is another (so called) religious society, of which the minutest circumstance deserves attention, and furnishes great matter for useful reflections. You easily guess that I mean the society of *les R. R. P. P. Jésuites*, established in the year 1540, by a bull of Pope Paul III. Its progress, and I may say its victories, were more rapid than those of the Romans; for within the same century it governed all Europe, and in the next it extended its influence over the whole world. Its founder was an *abandoned profligate*[e] Spanish officer, Ignatius Loyola, who in the year 1521, being wounded in the leg at the siege of Pampeluna, went mad from the *smart*[f] of his wound, the reproaches of his conscience, and his confinement, during which he read the lives of the saints. Consciousness of guilt, a fiery temper, and a wild imagination, the common ingredients of enthusiasm, made this madman devote himself to the particular service of the

[d] exigent—[e] perdu de débauches—[f] souffrances—

Virgin Mary, whose knight-errant he declared himself, in the very same form in which the old knights-errant in romances used to declare themselves the knights and champions of certain beautiful and incomparable princesses, whom sometimes they had, but oftener had not seen. For Dulcinea del Toboso was by no means the first princess whom her faithful and valourous knight had never seen in his life. The enthusiast went *to the*[g] Holy Land, from whence he returned to Spain, where he began to learn Latin and philosophy at three-and-thirty years old, so that no doubt but he made a great progress in both. *The better to carry on*[h] his mad and wicked designs, he chose four disciples or rather apostles, all Spaniards, viz. Laynès, Salmeron, Bobadilla, and Rodriguèz. He then composed the rules and constitutions of his order; which, in the year 1547, was called the order of jesuits, *from*[i] the church of Jesus in Rome, which was given them. Ignatius died in 1556, aged sixty-five, thirty-five years after his conversion, and sixteen years after the establishment of his society. He was canonized in the year 1609, and is doubtless now a saint in heaven.

If the religious and moral principles of this society are to be detested, as they justly are, the wisdom of their political principles is as justly to be admired. Suspected, collectively

g en—h afin d'être secondé dans—i à cause de—

as an order, of the greatest crimes, and convicted of many, they have either escaped punishment, or triumphed after it; as in France, in the reign of Henry IV. They have, directly or indirectly governed the consciences and the councils of all the catholic princes in Europe; they almost governed China in the reign of Cang-ghi; and they are now actually in possession of the Paraguay in America, *pretending, but paying no obedience to the crown of Spain.*[j] As a collective body they are detested even by all the catholics, not excepting the clergy both secular and regular; and yet, as individuals, they are loved, respected; and they govern wherever they are.

Two things, I believe, chiefly contribute to their success. The first, that passive, implicit, unlimited obedience to their general (who always resides at Rome) and to the superiors of their several houses, appointed by him. This obedience is observed by them all, *to a*[k] most astonishing degree; and, I believe, there is no society in the world, of which so many individuals sacrifice their private interest to the general one of the society itself. The second is, the education of youth, *which they have in a manner ingrossed:*[l] there they give the first, and the first are the lasting impressions: those impressions are always calculated to be favour-

j et sous la souveraineté de la couronne d'Espagne, qu'ils reconnaissent en droit et qu'ils déclinent en fait—[k] au—
[l] dont-ils se sont exclusivement emparés—

able to the society. I have known many catholics, educated by the jesuits, who, though they detested the society, from reason and knowledge, have always remained attached to it, from habit and prejudice. The jesuits know better than any set of people in the world, the importance of the art of pleasing, and study it more: they *become all things to all men*,[m] in order to gain, not a few, but many. In Asia, Africa, and America, they become more than half pagans, in order to convert the pagans *to be less than*[n] half christians. In private families, they begin by insinuating themselves as friends, they grow to be favourites, and they end *directors*. Their manners are not like those of any other regulars in the world, but gentle, polite, and engaging. They are all carefully *bred up*[o] to that particular destination, to which they seem to have a natural *turn*;[p] for which reason one sees most jesuits excel in some particular thing. They *even breed up some*[q] for martyrdom, in case of need; as the superior of a jesuit seminary at Rome told Lord Bolingbroke: *Ed abbiamo anche martiri per il martirio, se bisogna.*

Inform yourself minutely of every thing concerning this extraordinary establishment: go into their houses, get acquainted with individuals, hear some of them preach. The finest preacher I ever heard in my life is le Père

[m] se font tout à tous—[n] et d'en faire au moins—[o] dressés —[p] aptitude—[q] font même quelques élèves—

Neufville, who, I believe, preaches still at Paris, and is so much in the best company, that you may easily get personally acquainted with him.

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

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

r gouvernée par une politique profonde.

London, Jan. 23, 1752.

My Dear Friend,

. . . . . .

I could wish there were a treaty made between the French and the English theatres, in which both parties should make considerable concessions. The English ought to give up their notorious violations of all the unities; and all their massacres, racks, dead bodies, and *mangled*[a] carcases, which they so frequently exhibit upon their stage. The French should

a Brisées—

engage to have more action, and less declamation; and not to *cram and crowd*[b] things together, *to almost a degree*[c] of impossibility, *from*[d] a too scrupulous adherence to the unities. The English should restrain the licentiousness of their poets, and the French *enlarge the*[e] liberty of theirs: their poets are the greatest slaves in their country, and that is *a bold word*;[f] ours are the most *tumultuous*[g] subjects in England, and that is *saying a good deal.*[h] *Under*[i] such regulations, one might hope to see a play, in which one should not be lulled to sleep by the length of a monotonical declamation, nor frightened and shocked by the barbarity of the action. The unity of time extented occasionally to three or four days, and the unity of place *broken into, as far as*[j] the same street, or sometimes the same town; both which, I will affirm, are as probable, *as*[k] four-and-twenty hours, *and*[l] the same room.

More indulgence too, in my mind, should be shown, than the French are willing to allow, to *bright** thoughts, and to shining images; for though, I confess, it is not very natural for a hero or a princess to say fine things, in all the violence of grief, love, rage, &c. yet, I can as well suppose that, as I can that they should talk to themselves for half an hour, which

[b] fourrer—[c] au point d'approcher—[d] par—[e] accorder un peu de—[f] beaucoup dire—[g] séditieux—[h] beaucoup dire encore—[i] après—[j] mise plus au large, soit dans—[k] que de resserrer l'une à—[l] l'autre dans—

they must necessarily do, or no tragedy could be carried on, unless they had recourse to a much greater absurdity, the chorusses of the ancients. Tragedy is of a nature that one must *see it with a degree of self-deception ;*[m] we must lend ourselves, a little, to the delusion ; and I am very *willing*[n] to carry that complaisance a little farther than the French do.

Tragedy must be something *bigger than*[o] life, or it would not affect us. In nature the most violent passions are silent ; in tragedy, they must speak, and speak with dignity too. Hence the necessity of their being written in verse, and, unfortunately for the French, *from the weakness*[p] of their language, in rhymes. And for the same reason, Cato, the stoic, expiring at Utica, *rhymes*[q] masculine and feminine, at Paris ; and *fetches his*[r] last breath at London, in most harmonious and correct blank verse

It is quite otherwise with comedy, which should be mere common life, and not one *jot bigger.*[s] Every character should speak upon the stage, not only what *it would utter in*[t] the the situation there *represented,*[u] but *in*[v] the same *manner in which it would express it.*[w] *For which*[x] reason I cannot allow rhymes in comedy, unless they were put into the mouth,

[m] nous préparer à l'illusion en y assistant—[n] enclin—[o] qui dépasse les proportions de la—[p] à cause du défaut d'énergie—[q] en exhalant des rimes—[r] rend le—[s] iota de plus—[t] commande—[u] offerte—[v] selon—[w] forme qu'il aurait dans le monde—[x] c'est pour cette—

and came out of the mouth of a mad poet. But it is impossible to deceive one's self enough (nor is it the least necessary in comedy) *to suppose a dull*[y] rogue of an usurer *cheating*,[z] or *gros Jean blundering in*[aa] the finest rhymes in the world.

As for operas, they are essentially too absurd and extravagant to mention: I look upon them as a magic scene, contrived to please the eyes and ears, at the expence of the understanding; and I consider singing, rhyming, and chiming heroes, and princesses and philosophers, as I *do*[bb] the hills, the trees, the birds, and the beasts, *who** amicably *joined in one common country dance*,[cc] to the irresistible *tune*[dd] of Orpheus's lyre. Whenever I go to an opera, I leave my sense and reason at the door with my half guinea, and *deliver myself up to*[ee] my eyes and my ears.

Thus I have made you my poetical confession; in which I have acknowledged as many sins against the established taste in both countries, as a frank heretic could have owned against the *established church in*[ff] either; but I am now privileged by my age *to*[gg] taste and *think for myself*,[hh] and not to care what other people think of me in those respects; an advantage which youth, among its many advan-

[y] d'admettre qu'un vieux—[z] trompe—[aa] se laisse tromper, en faisant tous deux—[bb] regarde—[cc] danser—[dd] accords—[ee] je ne garde avec moi que—[ff] religion de—[gg] d'avoir un—[hh] des sentiments à moi—

tages, hath not. It must occasionally and outwardly conform, to a certain degree, to established tastes, fashions, and decisions. A young man may, with a becoming modesty, *dissent*,[ii] in private companies, from public opinions and prejudices: but he must not attack them with warmth, nor magisterially set up his own sentiments against them. Endeavour to hear and know all opinions: receive them with complaisance; form your own with coolness, and *give it*[jj] with modesty.

ii s'écarter—jj produisez-les.

London, May the 11th, 1752.

My dear Friend,

I break my word by writing this letter; but I *break it on the allowable*[a] side, by doing more than I promised. I have pleasure in writing to you: and you may possibly have some profit in reading what I write; either of the motives were sufficient for me, both I cannot *withstand*.[b] By your last, I calculate that you will leave Paris *this day seven night; upon*[c] that supposition, this letter may still find you there.

. . . . . .

Another thing, which I most earnestly recommend to you, not only in Germany, but in every part of the world, where you may

a Pèche du bon côté—b résister—c d'aujourd'hui en huit; dans—

ever be, *is*,[d] not only real, but *seeming*[e] attention, to whomever you speak to, or to whoever speaks to you. There is nothing so brutally shocking, nor so little forgiven, as a seeming inattention to the person who is speaking to you; and I have known many *a man knocked down*[f] for (in my own opinion) a much slighter provocation, than that shocking inattention which I mean. I have seen many people, who, while you are speaking to them, instead of looking at, and *attending to*[g] you, fix their eyes upon the ceiling, or some other part of the room, look out of the window, play with a dog, twirl their snuff-box, or *pick*[h] their nose. Nothing *discovers*[i] a little, futile, frivolous mind more than this, and nothing is so offensively ill-bred: it is an explicit declaration on your part, that even the most trifling object deserves your attention more than all that can be said by the person who is speaking to you. Judge of the sentiments of hatred and resentment, which such treatment must excite in every breast where any degree of self-love dwells; and I am sure I never yet met with that breast where there was not a great deal. I repeat it again and again (for it is highly necessary for you to remember it;) that sort of vanity and self-love is inseparable from human nature, whatever may be its rank or

[d] c'est de prêter—[e] visible—[f] des personnes qui se sont fait de mauvaises affaires—[g] suivre—[h] tourmenter—[i] décèle—

condition; even your footman will sooner forget and forgive a beating, than any manifest mark of *slight*,[j] and contempt. Be therefore, I beg of you, not only really, but *seemingly and manifestly*[k] attentive to whoever speaks to you; nay more, take *their tone*,[l] and *tune*[m] yourself to their unison. Be serious with the serious, gay with the gay, and trifle with the *triflers*.[n] In assuming these various shapes, endeavour *to make*[o] each of them seem *to sit easy upon you*,[p] and even to appear *to be your own natural one*.[q] This is the true and useful versatility, of which a thorough knowledge of the world at once teaches the utility, and the means of acquiring.

[j] hauteur—[k] ostensiblement—[l] le ton des autres—[m] mettez—[n] ceux qui aiment à badiner—[o] que—[p] sans gêne—[q] toutes naturelles—

London, May the 31st, 1752.

My dear Friend,

The world is the book, and the only one to which, at present, I would have you apply yourself; and the thorough knowledge of *it*[a] will be of more use to you, than all *the books*[b] that ever were read. Lay aside the best book whenever you can go into the best company; and depend upon it, you change for the better. However, as the most tumultuous life, whether

[a] Celui-là—[b] ceux—

of business or pleasure, leaves some vacant moments every day, in which a book is the refuge of a rational being, I mean now to point out to you the method of employing those moments (which will and ought to be but few) in the most advantageous manner. Throw away none of your time upon those trivial futile books, published by *idle or necessitous*[c] authors, for the amusement of *idle*[d] and ignorant readers: such sort of books swarm *and buzz about one*[e] every day; *flap them away, they have no sting.*[f] *Certum pete finem*, have some one object for those leisure moments, and pursue that object invariably till you have attained it; and then *take some*[g] other.

. . . . . .

All that I have said may be reduced to these two or three plain principles; 1st, That you should now read very little, but converse a great deal: 2ndly, To read no useless, unprofitable books; and 3rdly, That those which you do read, may all tend to a certain object, *and be relative to, and consequential of each other.*[h] *In*[i] this method, half an hour's reading every day, will carry you a great way. People seldom know how to employ their time to the best advantage, till they have too little left to employ; but if, at your age, in the beginning of life, people would but consider the value of

[c] désœuvrés ou faméliques—[d] oisifs—[e] pullulent—[f] ils n'amusent ni n'instruisent—[g] passez à un—[h] y aient rapport et en soient la conséquence—[i] selon—

it, and *put*[j] every moment to interest, it is incredible what an additional fund of knowledge and pleasure such an economy would bring in. I look back with regret upon that large sum of time, which, in my youth, I lavished away *idly*,[k] without *either improvement or*[l] pleasure. Take warning betimes, and enjoy every moment; pleasures do not commonly last so long as life, and therefore should not be neglected; and the longest life is too short for knowledge, consequently every moment is precious.

I am surprised at having received no letter from you since you left Paris. I still direct this to Strasburgh, as *I did** my two last. I shall direct my next to the post-house at Mayence, unless I receive, in the mean time, contrary instructions from you. Adieu! Remember *les attentions:* they must he your passports into good company.

j plac~~e~~*ait*—k en pure perte—l avantage, comme sans—

London, September 22nd, 1752.

My dear Friend,

The day after the date of my last, I received your letter of the 8th. I approve extremely of your intended *progress*,[a] and am very glad that you go to the Gohr with Comte Schullemburgh. I would have you see every thing with your own eyes, and hear every thing with

a Voyage—

your own ears: for I know, by very long experience, that it is very unsafe *to trust to other people's.*[b] Vanity and interest *cause many misrepresentations*,[c] and folly causes many more. Few people have parts enough to *relate*[d] exactly and judiciously; and those who have, for some reason or other, never fail *to sink*[e], or to add some circumstances.

The reception which you have met with at Hanover, I look upon as an *omen of*[f] your being well received every where else; for, to tell you the truth, it was the place that I distrusted the most in that particular. But there is a certain conduct, there are *certaines manières* that will, and must *get the better of*[g] all difficulties of that kind; it is to acquire them, that you still continue abroad, and go from court to court: *they*[h] are personal, local, and *temporal*;[i] they are modes which vary, and owe their existence to accidents, whim and humour; all the sense and reason in the world would never point them out; nothing but experience, observation, and what is called knowledge of the world, can possibly teach them. For example, it is respectful *to bow to*[j] the king of England, *it is disrespectful to bow to*[k] the king of France; it is the rule *to courtesy*[l] to

[b] de s'en rapporter aux autres—[c] nous font représenter faussement les choses—[d] rapporter—[e] retrancher—[f] bon augure que—[g] surmonter—[h] ces modes—[i] passagères—[j] de s'incliner devant—[k] ce serait manquer aux usages que d'en faire autant devant—[l] de faire une profonde révérence—

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

[m] turn this sentence thus: and Eastern monarchs require that one should prostrate one's self in his presence—[n] qui ait moins de rapport—[o] appropriés—

This advantage, I must confess, *very*[p] seldom accrues to my countrymen from their travelling; as they have neither the desire nor the means of getting into good company abroad: for, in the first place, they *are confoundedly bashful;*[q] and, in the next place, they either speak no foreign language at all, or, if they do, *it is barbarously.*[r] You possess all the advantages that they want; you know the languages in perfection, and have constantly kept the best company in the places where you have been; so that you ought to be an European. Your canvas is solid and strong, your *outlines are*[s] good; but remember, that you still want the beautiful colouring of Titian, and the delicate graceful touches of Guido. Now is your time to get them. There is in all good company, a fashionable air, *countenance*,[t] manner, and phraseology, which can only be acquired by being in good company, and very attentive to all that passes there. When you dine or sup at any well-bred man's house, observe carefully how he does the honours of his table to the different guests. Attend to the compliments of congratulation or condolence, that you hear a well-bred man make to his superiors, to his equals, and to his inferiors; *watch*[u] even his

[p] turn the sentence thus: seldom crowns the travels of my countrymen—[q] ont cette mauvaise honte qui les distingue partout—[r] ils s'en acquittent comme des barbares—[s] dessin—[t] maintien—[u] observez—

countenance and his tone of voice, for *they all conspire in the main point of pleasing.*[v] There is a certain distinguishing diction *of*[w] a man of fashion: he will not content himself with saying, like John Trott, to a new-married man, sir, I wish you much joy; or to a man who has lost his son, sir, I am sorry for your loss; *and both with a countenance equally unmoved:*[x] but he will say in effect the same thing in a more elegant and less trivial manner, and with a countenance adapted to the *occasion.*[y] He will advance with warmth, vivacity, and a cheerful countenance, to the new-married man, and embracing him, perhaps say to him, "If you do justice to my attachment to you, you will judge of the joy that I feel upon this occasion, better than I can express it," &c.; to the other in affliction, he will advance slowly, with a grave composure of countenance, in a more deliberate manner, and *with a lower voice*,[z] perhaps say. "I hope you do me the justice to be convinced, that I *feel whatever you feel*,[aa] and shall ever be affected where you are concerned."

[v] tout cela est utile quand on veut plaire—[w] qui caractérise—[x] le tout prononcé d'un air indifférent—[y] situation—[z] d'un ton de voix plus bas—[aa] suis sensible à tout ce qui vous touche—

London, January the 15th, 1753.

My dear Friend,

I never think my time so well employed,

as when I think it employed to your advantage. You have long had the greatest share of it; *you** now *engross it.*[a] Young men are as *apt*[b] to think themselves wise enough, as drunken men are to think themselves sober enough. They look upon *spirit*[c] to be a much better *thing*[d] than experience; which they call coldness. They are but half mistaken; for though spirit, without experience, is dangerous, experience, without spirit, is languid and defective. *Their*[e] union, which is very rare, *is*[f] perfection: you may *join*[g] them, if you please: for all my experience is at your service; and I do not desire one grain of your spirit in return. Use them both; and let them reciprocally animate and *check*[h] each other. I mean here, by *the spirit of youth, only*[i] the vivacity and presumption of youth; which hinder them from seeing the difficulties, or dangers of an undertaking; but I do not mean what the silly vulgar call spirit, *by which they are*[j] captious, jealous of their rank, suspicious of being *undervalued*,[k] and *tart*[l] (as they call it) in their repartees, *upon the*[m] slightest occasions. This is an evil, and a very silly spirit, which should be driven out, and transferred to a herd of swine. This is not the spirit of a man of fashion, who has

[a] Il est à vous sans partage—[b] enclins—[c] leur vivacité d'esprit—[d] guide—[e] c'est dans cette—[f] que consiste—[g] réunir—[h] gouvernent—[i] chaleur d'esprit—[j] qui rend un homme—[k] déprécié—[l] aigre—[m] aux—

kept good company. People of an ordinary, low education, when they happen to fall into good company, imagine themselves the *only object*[n] of its attention; if *the company whispers*,[o] it is, to be sure, concerning them; if they laugh, it is at *them;*[p] and if anything ambiguous, that by the most forced interpretation can be applied to them, happens to be said, they are convinced that it was meant at them; upon which *they grow*[q] out of countenance first, and then angry. This mistake is very well ridiculed in the Stratagem, where Scrub says, *I am sure they talked of me, for they laughèd consumedly.*[r] A well-bred man seldom thinks, but never seems to think, *himself slighted, undervalued, or laughed at*[s] in company, unless where it is so plainly marked out, that his honour obliges him *to resent it in*[t] a proper manner; *mais les honnêtes gens ne se boudent jamais.* I will admit that it is very difficult *to command one's-self enough*[u] to behave with ease, frankness, and good-breeding towards those, who one knows dislike, slight, and injure one as far as they can without personal consequences; but I assert, that it is absolutely necessary to do it.

[n] le point de mire—[o] quelqu'un se parle à l'oreille—[p] leurs dépens—[q] les voilà tout—[r] to laugh consumedly, éclater de rire—[s] qu'on le méprise, qu'on lui manque d'égards et qu'on le tourne en ridicule—[t] d'y répondre d'—[u] d'avoir sur soi assez d'empire—

London, Nov. the 20th, 1753.

My dear Friend,

Two mails are now due from Holland, so that I have no letter from you to acknowledge: but that you know, by long experience, does not hinder my writing to you; I always receive your letters with pleasure; but I mean, and endeavour, that you should receive mine with some profit; preferring always your advantage to my own pleasure.

If you find yourself well settled and naturalized at Manheim, stay there some time, and do not leave a certain for an uncertain good: but if you think you shall be as well, or better established at Munich, go there as soon as you please; and if disappointed, you can always return to Manheim. I mentioned, in a former letter, your passing the carnival at Berlin, which I think may be both useful and pleasing to you; however, do as you will, but let me know what you resolve. That king and that country have, and will have, so great a share in the affairs of Europe, that they are well worth being thoroughly known.

Whether, where you are now, or ever may be hereafter, you speak French, German, or English most, I earnestly recommend to you a particular attention to the propriety and elegancy of your style: employ the best words you can find in the language, avoid *cacophony*,

and make your periods as harmonious as you can. I need not, I am sure, tell you, what you must often have felt, how much the elegancy of diction adorns the best thought, and *palliates*[a] the worst. In the House of Commons, it is almost every thing; and indeed, in every assembly, whether public or private. Words, which are the dress of thoughts, deserve surely more care than clothes, which are only the dress of the person, and which, however, ought to have their share of attention. If you attend to your style, in any one language, it will give you a habit of attending to it in every other; and if once you speak either French or German very elegantly, you will afterwards speak much the better English for it. I repeat it to you again, for at least the thousandth time; exert your whole attention now in acquiring the *ornamental parts of character*.[b] People know very little of the world, and talk nonsense, when they talk of plainness and solidity unadorned; they will do in nothing: mankind has been long out of a state of nature, and the golden age of native simplicity will never return. Whether for the better or the worse, no matter; but we are refined; and plain manners, plain dress, and plain diction, *would as little do in life*,[c] as acorns, herbage, and

[a] Fait passer—[b] qualités d'ornement—[c] ne sont pas plus de mise dans le monde—

the water of the neighbouring spring, would do at table. Some people are just come, who interrupt me in the middle of my sermon; so good night.

London, April the 16th, 1759.

My dear Friend,

With humble submission to you, I still say, that if Prince Ferdinand, can *make a*[a] defensive *campaign** this year, he will have done a great deal, considering the great inequality of numbers. The little advantages of taking a regiment or two prisoners, or cutting another to pieces, are but trifling articles in the great *account*;[b] they are only the pence, the pounds are yet to come; and I take it for granted, that neither the French, nor the court of Vienna, will have *le démenti* of their main object, which is unquestionably Hanover; for that is the *summa summarum*; and they will certainly take care to draw a force together for this purpose, too great for any that Prince Ferdinand has, or can have, to oppose them. In short, mark the end on't, *j'en augure mal.* If France, Austria, the Empire, Russia, and Sweden, are not, at long run, too hard for the two Electors of Hanover and Brandenburgh, there must be some invisible powers, some tutelar Deities, that miraculously interpose in favour of the latter.

[a] Se tenir sur la—[b] total—

You encourage me to accept all the *powers*[c] that goats, asses, and bulls, can give me, by engaging for my not making an ill use of them; but I own, I cannot help distrusting myself a little, or rather human nature; for it is an old and very true observation, that there are misers of money, but none of power; and the *non-use*[d] of the one, and the abuse of the other, increase in proportion to their quantity.

I am very sorry to tell you, that Harte's Gustavus Adolphus does not take at all, and consequently sells very little: it is certainly informing, and *full of good matter*;[e] but it is as certain too, that the style is execrable: where the deuce he picked it up, I cannot conceive, for it is a bad style, of a new and singular kind; it is full of Latinisms, Gallicisms, Germanisms, and all *isms* but Anglicisms; in some places pompous, in others vulgar and low. Surely, before the end of the world, people, and you in particular, will discover, that the *manner*, in every thing, is at least as important as the matter; and that the latter never can please, without a good degree of elegancy in the former. This holds true in every thing in life: in writing, conversing, business, the help of the graces is absolutely necessary; and whoever vainly thinks himself above them, will find he is

[c] forces—[d] épargne—[e] riche quant au fond—

mistaken, when it will be too late to court them, for they *will not come*[f] to strangers of an advanced age. There is a history lately come out, of the reign of Mary Queen of Scots, and her son King James, written by one Robertson, a Scotchman, which for clearness, purity, and dignity of style, I will not scruple to compare with the best historians extant, not excepting Davila, Guicciardini, and perhaps Livy. Its success has consequently been great, and a second edition is already published, and bought up. I take it for granted, that it is to be had, or at least borrowed, at Hamburgh, or I would send it you.

I hope you drink the Pyrmont waters every morning. The health of the mind depends so much upon the health of the body, that the latter deserves the utmost attention, independently of the senses God send you a very great share of both! Adieu.

[f] ne se rendent pas—

London, April the 27th, 1759.

My dear friend,

I have received your two letters of the 10th and 13th, by the last mail; and I will begin my answer to them, by observing to you, that a wise man, without being a stoic, considers, in all misfortunes that befall him, their best as well as their worst side; and every thing

has *a better and a worse side.*[a] I have strictly observed that rule for many years, and have found by experience, that *some comfort is to be extracted, under*[b] most moral ills, by considering them in every light, instead of dwelling, as people are too apt to do, upon the gloomy side of the object. Thank God, the *disappointment* that you so pathetically groan under, is not a calamity which admits of no consolation. Let us simplify it, and see what it *amounts*[d] to. You were pleased with the *expectation*[e] of coming here next month, to see those who would have been pleased with seeing you. That, from very natural causes, cannot be; and you must pass this summer at Hamburgh, and next winter in England, instead of passing this summer in England, and next winter at Hamburgh. Now, estimating things fairly, is not the change rather to you advantage? Is not the summer *more eligible*[f] both for health and pleasure, than the winter, in that northern frozen zone? and will not the winter, in England, supply you with more pleasures than the summer, in an *empty*[g] capital, could have done? So far then it appears, that you are rather a gainer by your misfortune.

The *tour* too, which you propose making to Lubeck, Altena, &c. will both amuse and

[a] Deux faces—[b] on peut tirer quelque bien de—[c] contretemps—[d] réduit—[e] espérance—[f] préférable—[g] déserte—

inform you ; for, at your age, one cannot see too many different places and people ; since at the age you are now of, I take it for granted, that you will not see them superficially, as you did when you first went abroad.

This whole matter then, summed up, amounts to no more than this—that you will be here next winter, instead of this summer. Do not think that all I have said is the consolation only of an old philosophical fellow, almost insensible of pleasure or pain, offered to a young fellow who *has quick sensations of*[h] both. No, it is the rational philosophy taught me by experience and knowledge of the world, and which I have practised above thirty years. I always *made the best of the best*,[i] and never made bad worse, by fretting ; this enabled me to go through the various scenes of life, in which I have been an actor, with more pleasure and less pain than most people. You will say perhaps, One cannot change one's nature ; and that if a person is born of a very sensible gloomy temper, and apt to see things in the worst light, they cannot help it, nor new-make themselves. I will admit it, to a certain degree, and but to a certain degree ; for though we cannot totally change our nature, we may in a great measure correct it, by reflection and philosophy ; and some phi-

h sent vivement—i tiré le meilleur parti de ce qu'il y a de mieux—

losophy is a very necessary companion in this world, where, even *to the*[j] most fortunate, the *chances are greatly against happiness.*[k]

. . . . . .

I am not old enough, nor tenacious enough, to pretend not to understand the main purport of your last letter; and to show you that I do, you may draw upon me for two hundred pounds, which, I hope, will more than clear you.

Good night: *æquam memento rebus in arduis servare mentem;* be neither transported nor depressed by the accidents of life.

j à l'égard des—k somme des maux l'emporte sur celle des biens—

Blackheath, Sept. the 30th, 1766.

My dear Friend,

I received yesterday, with great pleasure, your letter of the 18th, *by which I consider this last ugly bout as over;*[a] and, to prevent its return, I greatly approve of your plan for the south of France, where I recommend for your principal residence, Pezenas, Toulouse, or Bordeaux; but do not be persuaded to go to Aix en Provence, *which by experience I know to be at once*[b] the hottest and the coldest place in the world, from the ardour of the Provencal

a Elle m'apprend que votre dernière attaque est heureusement passée—b je sais par expérience que c'est à la fois

sun, and the *sharpness*[c] of the Alpine winds. I also earnestly recommend to you, for your *complaint upon your breast*,[d] to take, twice a day, asses or (what is better) mares' milk, and that for these six months at least. Mingle turnips, as much as you can, with your diet.

I have written, as you desired, to Mr. Secretary Conway; but I will answer for it, there will be no difficulty to obtain the leave you ask.

There is no new event in the political world, since my last; so God bless you!

[c] âpreté—[d] mal de poitrine—

London, October the 29th, 1766.

My dear Friend,

The last mail brought me your letter of the 17th. I am glad to hear that your breast is so much better. You will find both asses and mares' milk enough in the south of France, *where it was much drank*[a] when I was there. Guy Patin recommends to a patient to have no doctor but a horse; and no apothecary but an ass. As for your pains and weakness in your limbs, *je vous en offre autant;* I have never been *free*[b] from them since my last rheumatism. I use my legs as much as I can, and you should do so too, for *disuse makes them worse.*[c] I cannot now *use*[d] them long at

[a] On en buvait beaucoup—[b] quitte—[c] elles ne font qu'empirer par le repos—[d] exercer—

a time, because of the weakness of old age; but I contrive to get, *by different snatches*,[e] at least two hours' walking every day, either in my garden or within doors, as the weather permits. I set out to-morrow for Bath, in hopes of *half repairs*,[f] for Medea's *kettle*[g] could not give me whole ones; the *timbers*[h] of my wretched vessel are too much decayed to be *fitted out again for use*.[i] I shall see poor Harte there, who, I am told, is in a *miserable way*,[j] between some real and some imaginary distempers.

I send you no political news, for one reason, among others, which is, that I know none. *Great expectations are raised of*[k] this session, which *meets*[l] the 11th of next month: but of what kind nobody knows, and consequently every body conjectures variously. Lord Chatham comes to town to-morrow from Bath, where he has been *to refit*[m] himself for the winter campaign: he has hitherto but an indifferent set of *aides-de-camp;* and where he will find better, I do not know. Charles Townsend and he are already upon ill terms. *Enfin je n'y vois goutte;* and so God bless you!

[e] en m'y reprenant à plusieurs fois—[f] un demi-rétablissement—[g] tout l'art de—[h] grosses pièces—[i] réparées, de façon à m'en servir encore—[j] pitoyable état—[k] on s'attend à de grands évènements—[l] ouvre—[m] refaire—

Bath, November the 15th 1766.

My dear Friend,

I have this moment received your letter of the 5th instant from Basle. I am very glad to find that your breast is relieved, though, perhaps, at the expence of your legs; for, if the humour be either gouty or rheumatic, it had better be in your legs than any where else. I have consulted Moisy, the great physician of this place, upon it; who says, that at *this*[a] distance he dares not prescribe any thing, as there may be such different causes for your complaint, which must be well weighed by a physician upon the spot; that is, in short, that he knows *nothing of the matter*.[b] I will therefore tell you of my own case, in 1732, which may be something parallel to yours. I had that year been dangerously ill of a fever in Holland; and when I was recovered of it, the febrific humour fell into my legs, and swelled them to *that degree*,[c] and chiefly in the evening, that it was as painful to me, as it was shocking to others. I came to England *with them in this condition*;[d] and consulted Mead, Broxholme, and Arbuthnot, who none of them did me the least good; but, on the contrary, increased the swelling, by applying

[a] pareille—[b] pas de quoi il s'agit—[c] à tel point—[d] les jambes en cet état—

poultices and emollients In this condition I remained near six months, till, finding that the doctors could do me no good, I resolved to consult Palmer, the most eminent surgeon of St. Thomas's Hospital. He immediately told me, that the physicians had pursued a a very wrong method, as the swelling of my legs proceeded only from a relaxation and weakness of the cutaneous vessels ; and he must apply *strengtheners*[e] instead of emollients. Accordingly, he ordered me to put my legs up to the knees every morning, in *brine from the salters*,[f] as hot as I could bear it; the brine must have had meat salted in it. I did so ; and after having thus *pickled*[g] my legs for about three weeks, the complaint absolutely ceased, and I have never had the least swelling in them since. After what I have said, I must *caution*[h] you not to use the same remedy rashly, and without the *most skilful advice*[i] you can find, where you are ; for if your swelling proceeds from a gouty, or rheumatic humour, there may be great danger in applying so powerful an astringent, and perhaps *repellent*,[j] as brine. So go *piano*. and *not without the best* advice, *upon a view*[l] of the parts.

[e] toniques—[f] de la saumure—[g] salé—[h] avertisse—[i] meilleure consultation—[j] repercussif—[k] sauf meilleur avis—[l] après l'inspection—

Bath, December the 9th, 1766.

My Dear Friend,

I have received, two days ago, your letter of the 26th past. I am very glad that you begin to feel the good effects of the climate where you are; I know it saved my life, in 1741, *when both*[a] the skilful and the *unskilful gave me over.*[b] In that ramble I stayed three or four days at Nîmes, where there are more remains of antiquity, I believe, than in any town in Europe, Italy excepted. What is *falsely*[c] called *la Maison-Carrée*, is, in my mind, the finest piece of architecture that I ever saw; and the amphitheatre *the clumsiest and the ugliest*:[d] if it were in England, every body would swear *it had been built by*[e] Sir John Vanbrugh.

This place is now, just what you have seen it formerly; *here is*[f] a great crowd of trifling and unknown people, whom I seldom frequent, in the public rooms; so that I pass my time *très-uniment*, in taking the air in my post-chaise every morning, and reading in the evenings. And *à propos* of *the latter*,[g] I shall point out a book, which I believe will give you some pleasure; at least it gave me a great

[a] après que—[b] ignorants m'eurent condamné—[c] mal à propos—[d] est un édifice très-pesant et très-laid—[e] que c'est l'œuvre de—[f] il y a—[g] lecture—

deal: I never read it before. It is *Réflexions sur la Poésie et la Peinture, par l'Abbé du Bos*, in two octavo volumes: and is, I suppose, to be had at every great town in France. The criticisms and the reflections are just and lively.

It may be you expect some political news from me; but I can tell you that you will have none: for no mortal can comprehend the present state of affairs. Eight or nine people, of some consequence, have resigned their employments; upon which Lord C—— made overtures to the duke of B——and his people; but they could by no means agree, and his Grace went, the next day, *full of wrath*,[i] to Wooburne: so that negociation *is entirely at an end*.[j] People wait to see who Lord C—— will take in, for some he must have; even *he* cannot be alone, *contra Mundum*. Such a state of affairs, to be sure, was never seen before, in this or in any other country. When this Ministry shall be *settled*,[k] it will be the sixth Ministry in six years time.

Poor Harte is here, and in a most miserable condition; those who wish him the best, as I do, must wish him dead.

God bless you!

[i] tout en courroux—[j] a tout-à-fait échoué—[k] constitué—

London, February the 13th, 1767.

My dear Friend,

It is so long since I have had a letter from you that I am alarmed about your health; and fear, that the southern parts of France have not done so well by you, as they did by me in the year 1741, when they snatched me from the *jaws*[a] of death. Let me know, upon the receipt of this letter, how you are, and where you are.

I have no news to send you from hence: for every thing seems suspended, both in the court and in the parliament, till Lord Chatham's return from the bath, where he has been *laid up this*[b] month, by a *severe fit of the*[c] gout; and, at present, he has the sole apparent power. In *what little business has hitherto been done in*[d] the House of Commons, Charles Townsend has given himself more ministerial airs than Lord Chatham will, I believe, approve of. However, since Lord Chatham has thought fit to withdraw himself from *that house*,[e] he cannot well do without Charles's abilities *to manage it as his deputy*.[f]

I do not send you *an account*[g] of weddings, births, and burials, as *I take it for granted*[h]

[a] Mains—[b] retenu au lit tout ce—[c] rude attaque de—[d] les menues affaires qui se sont traitées jusqu'à ce jour à—[e] la chambre des Communes—[f] qui y manie les affaires à sa place avec beaucoup de dextérité—[g] le bilan—[h] m'imagine—

that you know them all from the English printed papers; some of which, I presume, are sent after you. Your old acquaintance, Lord Essex, is to be married this week to Harriet Bladen, who has 20,000*l.* *down*,[i] besides the reasonable expectation of as much at the death of her father. My kinsman, Lord Strathmore, is to be married, in a fortnight, to Miss Bowes, the greatest heiress perhaps in Europe. In short, the matrimonial phrenzy *seems to*[j] rage at present, and is epidemical. God bless you, and send you health!

[i] comptant—[j] fait—

London, March the 3rd, 1767.

My dear Friend,

Yesterday I received two letters at once from you, both dated Montpellier; one of the 29th of last December, and the other, the 12th of February: but I cannot conceive what became of my letters to you; for I assure you that I answered all yours the next post after I received them; and, about ten days ago, I *wrote you a volunteer*,[a] because you had been so long silent; and I was afraid that you were not well: but your letter of the 12th February has *removed*[b] all my fears upon that score. The same climate that has restored

[a] Pris la plume—[b] dissipé—

your health *so far*,* will probably, in a little more time, restore your strength too; though you must not expect *it to be quite what it was*[c] before your late painful complaints At least I find, that, since my late great rheumatism, I cannot walk above half an hour at a time, which I do not place singly to the account of my years, but *chiefly to the great shock given then*[d] to my limbs. *D'ailleurs* I am pretty well *for*[e] my age, and shattered constitution.

As I told you in my last, I must tell you again in this, that I have no news to send. Lord Chatham, at last, came to town yesterday, *full*[f] of gout, and is not able to stir hand or foot. During his absence, Charles Townsend has talked of him *and at him*,* in such a manner, that henceforwards they must be either much worse or much better together than ever they were in their lives. On Friday last, Mr. Dowdeswell and Mr. Grenville *moved to have*[g] one shilling *in the*[h] pound of the land-tax *taken off*;* which was opposed by the court; but the court *lost it by eighteen.*[i] The opposition triumph much upon this victory; though, I think, without reason; for it is plain that all the *landed*[j] gentlemen *bribed themselves with*[k] this shilling in the pound.....

You are in the right to go to see the As-

[c] à être ce que vous étiez—[d] sur la rude secousse que le mal a donnée—[e] eu égard à—[f] accablé—[g] firent la motion de diminuer d'—[h] par—[i] fut battue de dix-huit voix—[j] propriétaires—[k] furent gagnés par—

sembly of the States of Languedoc, though they are but the shadow of the original *Etats*, while there was some liberty subsisting in France.

London, April the 6th, 1767.

My dear Friend,

Yesterday I received your letter from Nîmes, by which I find that several of our letters have reciprocally miscarried. This may probably have the same fate; however, if it reaches Monsieur Sarrazin, I presume he will know where *to take his aim at you*:[a] for I find you are in motion, and *with a polarity to Dresden.*[b] I am very glad to find by it, that your meridional journey has perfectly recovered you, *as to your general state of health*:[c] for as to your legs and thighs, you must never expect that they will be restored to their original strength and activity, after so many rheumatic attacks as you have had. I know that my limbs, besides the natural debility of old age, have never *recovered*[d] the severe attack of rheumatism that plagued me five or six years ago. I cannot now walk above half an hour at a time, and even that *in a hobbling kind of way.*[e]

[a] Vous coucher en joue—[b] et que Dresde est votre pôle —[c] en général—[d] été bien rétablis de—[e] clopin clopant—

I can give you no account[f] of our political world, which is in a situation that I never saw in my whole life. Lord Chatham has been so ill, these last two months, that he has not been able (some say not willing) *to do or hear of any*[g] business; and for his *sous-ministres*, they either cannot, or dare not, do any, without his directions; so that every thing is *now at a stand.*[h] This situation, I think, cannot last much longer; and if Lord Chatham should either quit his post, or the world, *neither of which is very*[i] improbable, I conjecture, that what is called the Rockingham connexion, *stands the fairest for the*[j] ministry. But this is merely my conjecture; for I have neither *data* nor *postulata* enough to reason upon.

When you get to Dresden, which I hope you will not do till next month, our correspondence will be more regular. God bless you!

[f] je ne puis vous faire le tableau—[g] de mettre la main ni l'oreille aux—[h] resté en suspens —[i] comme l'un ou l'autre n'est pas—[j] aurait beau jeu pour arriver au—

London, May the 5th, 1767.

My dear Friend,

By your letter of the 25th past, from Basle, I presume this will find you at Dresden, and accordingly I direct to you there. When you

write me word that you are at Dresden, I will return you an answer, with something better than the answer itself. If you complain of the weather, *north*[a] of Besançon, what would you say to the weather that we have had here for these last two months, uninterruptedly? Snow often, north-east wind constantly, and extreme cold. I write this by the side of a good fire; and at this moment it snows very hard. All my *promised*[b] fruit at Blackheath is quite *destroyed*;[c] and, what is worse, many of my *trees*.[d] . . . . . .

Things are here in exactly the same situation in which they were when I wrote to you last. Lord Chatham is still ill, and only goes abroad for an hour in a day, to take the air, in his coach. The king has, to my certain knowledge, sent him repeated messages, desiring him not to be concerned at his confinement, for that he is resolved to support him *pour et contre tous*. God bless you!

[a] Au nord—[b] espérances de—[c] anéanties—[d] arbres ont eu le même sort—

London, June the 1st, 1767.

My dear Friend,

I received yesterday your letter of the 20th past, from Dresden, where I am glad to find

that you are arrived *safe and sound*[a] This has been every where an *annus mirabilis* for bad weather; *and it*[b] continues here still. Every body has *fires, and their*[c] winter clothes, as at Christmas. The town is *extremely sickly;*[d] and sudden deaths have been very frequent.

I do not know what to say to you upon public matters; things remain *in statu quo*, and nothing is done. Great changes are talked of, and I believe will happen soon, perhaps next week; but who is to be changed, for whom, I do not know, though every body else does. I am apt to think that it will be a Mosaic ministry, made up *de pièces rapportées* from different connexions.

Last Friday I sent your subsidy to Mr. Larpent, who, I suppose, has given you *notice*[e] of it. I believe it will come very seasonably, *as all places, both foreign and domestic, are so far in arrears.*[f] They talk of *paying you all up*[g] to Christmas. The king's inferior servants are almost starving.

I suppose you have already heard at Dresden, that Count Bruhl is either actually married, or very soon to be so, to Lady Egremont. She has, together with her *salary*,[h] as lady of *the bed chamber*,[i] 2500*l.* a-year; besides ten thousand pounds in money left her, at her

[a] Sain et sauf—[b] qui—[c] du feu et des—[d] pleine de malades — [e] avis—[f] vu le retard de paiement qu'ont essuyé tous les employés du dedans et du dehors — [g] solder les arrérages — [h] appointements — [i] atours —

own disposal, by Lord Egremont. All this *will sound great*[j] *en écus d'Allemagne*. I am glad of it; for he is a very pretty man. God bless you!

[j] sonnerait bien—

Blackheath, July the 9th, 1767.

My Dear Friend,

I have received yours of the 21st past, with the enclosed proposal from the French *réfugiés*, for a subscription towards building them *un Temple*. I have shown it to the very few people I see, but without the least success. They told me (and with too much truth) that whilst such numbers of poor were literally starving here, from the dearness of all provisions, they could not think of sending their money into another country, for a building which they *reckoned*[a] useless. In truth, I never knew such misery *as is*[b] here now; and it affects both the hearts and the purses of those who have either: for my own part, I never gave *to a building in my life; which I reckon is only giving*[c] to masons and carpenters, and the treasurer of the undertaking.

Contrary to the expectations of all man-

[a] regardent comme—[b] pareille à celle qui règne—[c] dans la bâtisse; je pense que c'est seulement payer tribut—

kind here, every thing still *continues*[d] in *statu quo.* General Conway *has been desired by*[e] the King *to keep*[f] the seals till he has found a successor for him, and the Lord President *the same.*[g] Lord Chatham *is relapsed,*[h] and worse than ever: he sees no body, and no body sees him: it is said, that a *bungling*[i] Physician has checked his gout, and thrown it upon his nerves; which is the worst distemper that a Minister or a Lover can have, as it debilitates the mind of the former, and the body of the latter. Here is at present an interregnum. We must soon see what order *will be produced*[j] from this chaos.

You say that Dresden is very sickly; I am sure London is at least as sickly now, for there reigns an epidemical distemper, called by the genteel name of *l'influenza.* It is a little fever, of which scarcely any body dies; and *it generally goes off with a little looseness.*[k] I have escaped it, I believe, by being here. God keep you from all distempers, and bless you!

[d] demeure—[e] à la demande du—[f] conserve—[g] garde aussi sa place—[h] a eu une rechute—[i] ignorant—[j] sortira—[k] qu'une petite diarrhée emporte communément—

London, November the 3d, 1767.

My dear Friend,

Your last letter brought me but *a scurvy*

account[a] of your health. For the head-aches you complain of, I will venture to prescribe a remedy, which, *by experience*, *I found*[b] a specific, when I was extremely plagued with them. It is, either to chew ten grains of rhubarb every night going to bed ; or, what I think rather better, to take, immediately before dinner, a couple of rhubarb pills, of five grains each ; by which means it mixes with the aliments, and *will*,* by degrees, *keep your body gently open.*[c] I *do it to*[d] this day, and *find great good by it.*[e] As you seem to dread the approach of a German winter, I would advise you to write to General Conway, *for*[f] leave of absence for the three rigorous winter months, which I dare say will not be refused. If you chuse a worse climate, you may come to London ; but if you chuse a better and a warmer, you may go to Nice en Provence, where Sir William Stanhope is gone to pass his winter, who, I am sure, will be extremely glad of your company there.

I go to the Bath next Saturday : *Utinam ne frustrà.* God bless you !

[a] de tristes nouvelles—[b] fut pour moi—[c] entretiennent le corps libre—[d] l'ai fait jusqu'à—[e] je m'en suis bien trouvé—[f] et de lui demander un—

THE END.

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ERRATA.

Page.	Line.		
15,	31, for Egire,	read	*Hégire.*
21,	1, for 1793,	„	1739.
23,	29, for pas même,	„	*et même.*
33,	33, for il vous,	„	*s'il vous.*
35,	11, for to like you,	„	*to be like you.*
38,	29, for somme,	„	*comme.*
52,	29, for inclinaisons,	„	*inclinations.*
76,	22, for nonchalence,	„	*nonchalance.*
79,	26, for parler,	„	*parade.*
86,	15, for grassayant,	„	*grasseyant.*
101,	29, for êtes,	„	*faites.*
104,	27, for two much than,	„	*too much.*
„	„ for two little,	„	*than too little.*
108,	30, for que ce soient,	„	*que ce ne soient.*
115,	28, for la fureur des chevaux,	„	*les jeux de main.*
117,	26, for constitue,	„	*constituent.*
118,	33, for persuaderiez,	„	*persuaderez.*
164,	20, for placez,	„	*placer.*

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