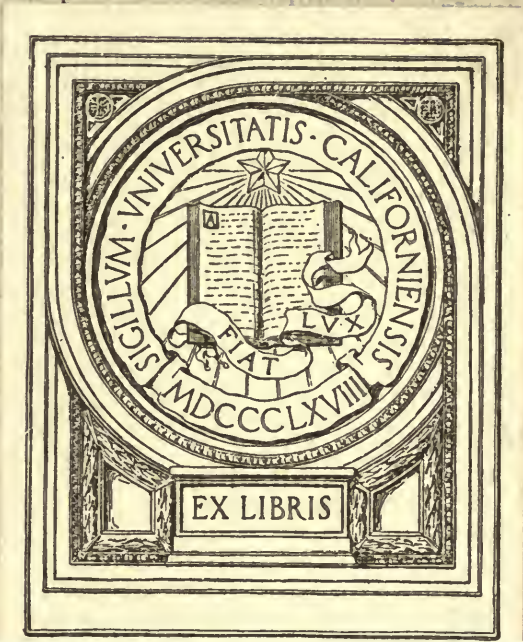
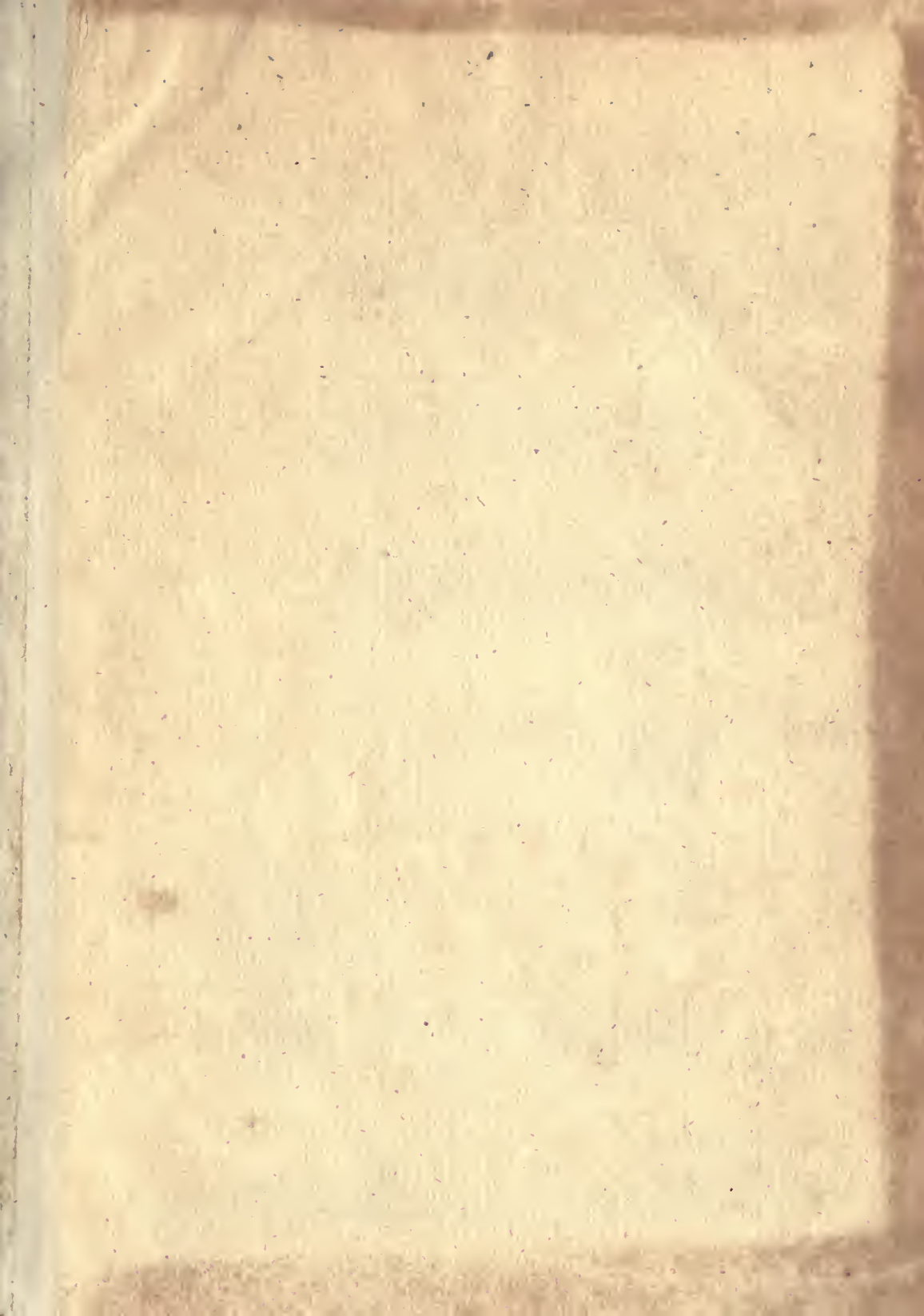


Guazzo



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THE
Art of Conversation

Smith Sc.

T H E
A R T
O F
CONVERSATION.
IN THREE PARTS.

- I. THE Use and Benefit of CONVERSATION in General, with Instructions to distinguish Good Company from Bad. The noxious Nature of SOLITUDE, with the Evils and Mischiefs that generally attend it.
- II. RULES of Behaviour in Company Abroad, adapted to all Ranks and Degrees of Persons; also the Conduct and Carriage to be observed between Princes and private Persons, Noblemen and Gentlemen, Scholars and Mechanicks, Natives and Strangers, Learned and Illiterate, Religious and Secular, Men and Women.
- III. DIRECTIONS for the Right Ordering of Conversation at Home, between Husband and Wife, Father and Son, Mother and Daughter, Brother and Brother, Master and Servant.

I N T E R S P E R S ' D

With many Foreign Proverbs, and Pleasant Stories. The Whole fitted to Divert, Instruct, and Entertain Persons of every Taste, Quality, and Circumstance in Life.

Written Originally in *Italian*, by M. STEPHEN GUAZZO. Translated formerly into *French*, and now into *English*.

L O N D O N :

Printed for J. BRETT, at the Golden Ball, opposite St. Clement's Church in the Strand. MDCCLXXXVIII.

THE

T. R. A.

TO THE
ATTORNEYS

OF

COURT

IN

I, the undersigned, do hereby certify that the within and foregoing is a true and correct copy of the original as the same appears in the files of the Court.

Witness my hand and seal of office at the City of New York, this _____ day of _____, 19____.

Clerk of the Court

Attorney at Law

Attorney at Law

Attorney at Law

Attorney at Law

T H E

P R E F A C E.

SINCE Mankind was formed into Societies, and subjected to Government, mutual Intercourse, friendly Offices, Conversation and Good Neighbourhood, have contributed as much to the Welfare of the Public in general, as to the Happiness of every individual Member thereof. Man is a conversible Creature, and delights in communicating his Thoughts and Concerns to those of his own Species; it is a sort of a Diminution of his Felicity, if he has not an Opportunity of sharing it with others; and he loses half the Burden of his Cares, Troubles and Afflictions, when some kind Friend takes Part with him by his Pity, Advice, or other Kinds of Relief, which may be in his Power to administer.

To enumerate all the Benefits and Advantages of Society; to specify the various Branches, and shew the Usefulness, the Topics, and Management of social Confidence and Conversation, would be to write a Treatise, and anticipate the Design of the following Work. Instead of which, let us hear the Account the Author himself gives, in his Proem, of the Occasion and Reasons of his writing this Piece, which was first published upwards of 160 Years ago.

He says, that his Duty requiring him to pay his Respects to his old Friend and Master, LEWIS GONZAGA, Duke of Nevers, Lieutenant General of the most Christian King, CHARLES IX. then at Saluce, he found near his Person, his Brother WILLIAM GUAZZO, but reduced to so weak and low a Condition by the Severity of a Quartan Ague, that the Sight of him drew Tears from his Eyes. But not willing to discourage him, says this Writer his Brother, I put on a chearful Air, and gave him Hopes of recovering his Health, if he would but visit his Parents and Friends, who longed to see him at Rome; and where likewise he might have the Advice of some able Physician. Accordingly, some short Time after, the Duke coming to that City to pay his Devoirs to his Cousin, the Princess LEONORA of Austria, he took with him my Brother, and permitted him to stay with his Relations the Space of six Days. Upon which we had a Consultation of the most eminent Physi-

cians; but my Brother being wearied out, and quite emaciated with the Medicines he had already taken, thought it best to defer any more Physic till Spring, the Winter then approaching. While he was thus deliberating what Course to take, in comes our Friend and Neighbour, Mr. ANNIBAL MAGNOCAVALLI, a Gentleman of universal Knowledge both in Philosophy and Physic. Mr. ANNIBAL, on discoursing with my Brother, was highly pleased to find him of a Temper and Disposition so conformable to his own. This reciprocal good Liking drew on several Conversations betwixt them, which for Convenience of Privacy, they held in my Closet, for three Days successively, and which my Brother, every Evening, recounted to me. They pleased me so well, that I digested them into the following Dialogue, and published for the Benefit of Posterity.

It may be proper to observe to the Reader, that the Italian Writers generally make a pretty long Introduction to any Piece they publish; and our Author being of that Country, has pursued the same Method.



T H E

A R T

O F

C O N V E R S A T I O N .

P A R T I .

G U A Z Z O . A N N I B A L .

Guazzo.

MY dear Friend, Mr. *Annibal*, I return my sincere and hearty Thanks to Almighty God, that, tho' he has visited me with a long, and, perhaps, incurable Disease, to cleanse my polluted Soul from pernicious Humours, he has not denied me the Means of mitigating my Affliction; as I don't in the least doubt, but I shall this Day sensibly experience in the Solace and Satisfaction of your agreeable Conversation.

Annibal. Many Reasons, Mr. *Guazzo*, induce me to entertain a good Opinion of you; but that which principally weighs with me, is, the evident Proof I have of your humble Deportment and patient Resignation to the Will of God, whose Goodness and Power is infinite; and that you so readily find in your self the Cause of your Illness; this is a Behaviour every way worthy a Follower of the Blessed *Jesus*. But, however, I may be prepossessed in your Favour, you will bear with me, if I take the Liberty of a Friend to reprove what I see blameable in you; of which Kind is your intimating your Fear, that the Distemper, which so sorely afflicts you, is not to be cured; and your seeming Distrust, that it is in the Power of Him who sent it to remove it. With Regard to the kind Opinion you have, that my Presence and Company will alleviate your Affliction, I neither blame nor praise you for it: Yet, assure yourself of this, that however deficient I may
 prove

prove in giving you any external Assistance, I have inwardly a cordial Affection for you, and am sincerely devoted to your Service. But I entreat you to be so free, as to give a true State of your Case to me, not as a Physician (for that, at present, would be to no Purpose) but as a Friend, from whom you ought not to conceal any thing that gives you Disquiet.

Guazzo. My Brother has already assured me of every thing at your Hands, that may be expected from the Skill of a most able Physician, and singular Friend. But since I am to return into *Italy* at a Season which will be more proper for the taking of Physic, I designed to have deferred, till then, the Opening unto you of my Wounds; amongst which, not the least, are those of my Heart, which I feel so oppressed with Melancholy, that indeed I thought I had good Reason to apprehend that my Disease was incurable, since it has baffled the Skill of almost all the Doctors, not only of *Paris*, but of *France* itself.

Annibal. With Respect to the Infirmities of the Body, I grant, it is better to stay till the Winter is over, before we attempt a Cure of them, unless it is absolutely necessary to use a more speedy Remedy; but as to the Maladies of the Mind, no Time is unseasonable to endeavour a Relief; to which End nothing is more subservient than a chearful Disposition and Resolution, to disengage yourself from all irksome and dejecting Thoughts.

Guazzo. I assure you, my Practice is agreeable to your Advice; and all the Time I can spare from the Duty of my Post, I employ in some honest Diversion or Amusement; and yet I don't find it in my Power to rid myself of those troublesome Thoughts, which so much molest me.

Annibal. The chief Subject of a sick Man's Consideration should be, First; What will best contribute to his Relief; and, Secondly, What will do him the greatest Prejudice; in order to pursue the one, and avoid the other. And therefore I don't think it at all improper for you to recollect such Things, as, by Experience, you have perceived either to increase or diminish this Anguish of your Mind, or Melancholy, as you are pleased to term it.

Guazzo. I think, I have, or, at least, I should have told you, that too much Company is a Burthen to me; and, on the contrary, that Solitude affords me Ease and Comfort under all my Afflictions. And tho' in the Service of my Prince, I am indispensibly obliged to converse not only with other Gentlemen, his Servants, but also to act the Courtier, and discourse with Persons of divers Nations and Languages; yet it is sorely against the Grain, and I go to it like a Bear to the Stake; for it gives me no small Pain to lend my Attention to other Men's Discourse, to answer them properly, and to observe such Punctilios, as the Quality of the Persons I must talk with, and my own Honour require; this is all Vexation and Torment.

ment. But when I retire to my Closet, either to read or write, or to repose myself on my Couch; then it is, methinks, I enjoy myself at large; then it is I feel Liberty in its full Extent; and being accountable to none in what Manner I use it, the Pleasure and Satisfaction is wholly my own.

Annibal. But do you expect to recover your Health by continuing that solitary Life?

Guazzo. I dare not affirm that.

Annibal. Now, indeed, I begin to apprehend, that your Malady is incurable.

Guazzo. And I now begin to perceive, that you are that plain sincere Man you just now declared yourself. But if my Friends, and those who should best know the State of my Case, discourage me, to whom shall I seek, or from whence expect Relief?

Annibal. Come, pluck up a good Heart, my Friend; your Case is far from being desperate.

Guazzo. You seem to have in your Hands the Weapons of *Achilles*, with which you both wound and heal; but as these two Propositions are contrary in Nature, one of them must necessarily be false.

Annibal. So indeed it may seem at first View; yet, both the one and the other is true. For not all the Physicians in *France*, nor in *Europe*, no not *Esculapius* himself, can, by the Means of Medicine, either Simple or Compound, without a Miracle, give you the least Help in the World, so long as you continue, as I perceive you do, to act contrary to their Prescriptions and Advice. On the other Hand, I dare assure you, as well from what you have told me, as by some certain Signs which I discern in you, that your Distemper may be easily cured; for the Remedy is in your own Power, whereby you may soon restore your lost Health. To speak more plainly, I must tell you, that, to get rid of this Evil, you must cut off the Cause and Original of it.

Guazzo. But how shall I cut it off, if I am ignorant what it is?

Annibal. I will tell you: Your Malady arises from your vitiated Imagination, which, by placing Objects in a wrong View, deceive you to your own Ruin, and instead of rooting out the Evil, feeds and nourishes it. For, imagining you should be benefited by a solitary Life, you fill yourself with vicious Humours, which taking Root in you, are always egging you on to seek out secret and lonesome Places, and to refrain from all manner of Mirth and Company; and as hidden Flames, when kept down by Force, burst out with greater Violence, so these corrupt Humours, from their lurking Covert, more effectually consume and destroy the fair Palace of the Mind. And therefore, if I might advise, be no longer ruled by that false Notion, which has hitherto obstructed the Redress of your Evil;
reverse

reverse your Course of Life; account Solitude as a *Poyson*, and Company as an *Antidote*, and the very Basis of Health; bring yourself to a fixed Resolution to cast off Solitude as a Concubine, and esteem Company as your lawful Spouse.

Guazzo. I think it is generally agreed among you Gentlemen of the Faculty, nay, Experience shews it, that the Health of the Body depends very much upon the Serenity and Contentment of the Mind.

Annibal. It is very true; but what will you infer from thence?

Guazzo. Why, if this be true, it will likewise follow, that Solitude is good for the Body, because it refreshes and recreates the Mind: What think you of that?

Annibal. I have already shew'd you, that the Pleasure of Solitude (to a Man of your Complexion) is merely counterfeit; I am now to prove, that true Pleasure (considered only as humane) is that which is naturally reciprocal, and is enjoyed in common with other Persons. And therefore, tho' Solitude may be agreeable to those that are eat up with Melancholy, yet is it distasteful to such as are not of that Cast. This you will better understand by a familiar Instance of those Women with Child, who long for such Things as other People have in Abhorrence; yet this depraved Taste is not a sufficient Reason for allowing what they eat to be good and wholesome Food; for tho' they like it, other Women may not. Thus when the melancholy Person gets rid of his false Imagination, and the Woman with Child of her vitiated Appetite, they will loath those Things which before they were so fond of.

Guazzo. You make me apprehensive that I am in a worse Case than I was aware of; for I gather from your Words, that you rank me among the Melancholy, whose Senses are so blunted, that they cannot distinguish the Difference of Tastes. But, if I don't flatter myself, I have a whole Mind within this crazy Body; and my Relish of Pleasure is the same with other Men of the nicest Palate. And tho' it is true, that there are some who delight in Company, yet I am acquainted with many Men of unquestioned Valour and deep Understanding, to whom nothing is more irksome than Company; and when forced out of their beloved Solitude, are like Fish out of Water: So that either I am not right in my Senses, or else your Definition of Pleasure is wide of the Truth; considering, that not only Conversation, but divers other Sorts of Diversions, are as acceptable to some, as they are disagreeable to others. I might instance in Games, Feasting, Music, which are distasteful to many, who are more inclined to grave and serious Matters; and these are generally Men of a polite Education and the best Fashion.

Annibal.

Annibal. I pray God I may never have more Occasion to doubt that your Brain is distempered, than it ever enter'd my Thoughts to affirm it; and if I should say so, rather my self than you, might justly be deemed not well in my Wits. Your Reasons against my Definition of Pleasure, are so far from weakening, that they rather confirm and strengthen it: For such as have no Taste for Music, Feasts, and good Company, have either by long Study and great Contemplation, or by some other Means, got an habitual Liking to a solitary Life. And tho', upon taking a View of the World, there should be found a greater Number of these than of the other, yet the Inequality is not so great, since those who refuse themselves the Recreations you mentioned, have, some way or other, lost their Taste for them, not naturally, because Nature takes Delight in them. On the same Reason is grounded my other Assertion, That Man, being a sociable Creature, naturally delights in the Conversation of those of his own Species; when he acts a contrary Part, he offends even Nature herself; a Fault for which he naturally suffers. For many, by thus excluding themselves from all Commerce with the rest of Mankind, lose their Complexions, are lean, hagged, and ingender Diseases in their Blood, whereby their Lives are endangered, and their Morals corrupted; insomuch that some assume the Nature of Brutes, others lose their Courage, and are afraid of their own Shadows. I could relate to you several Instances of Persons, who, by living a long while recluse from the World, have given into such wild extravagant Fancies, as to become the Objects both of Pity and Laughter. But waving what might be recited from Authors concerning this Sort of People, as likewise what I my self have seen, I shall only observe, that I don't think at all strange what I have heard related of a poor Fellow, who fancying himself transformed into a Grain of Wheat, durst not for a long time stir out of his Chamber, for fear he should be picked up by the Poultry. And as it is not possible, without abundance of Labour and Cunning too, to cure this kind of Melancholy in Persons who abandon themselves to such delusive Fancies; so there is another Sort of them so deeply possessed with these gloomy Visions, that they have thrown themselves into the Water, rushed into Fire, fallen on their own Swords, or cast themselves headlong from a Precipice; or, if they die a natural Death, they have at their End, given some memorable Testimony of their Folly; like that melancholy *Athenian*, who both in Life, and at his Death, refusing to have any Society or Converse with Men, left these Verses to be inscribed on his Tomb.

*Here do I lie, and am the same,
And now, as ever, full of Spite;
Reader, forbear to ask my Name;
Eternal Curses on Thee light!*

Guazzo. You have satisfied me in this Point; and I allow that a reclusè Life is injurious to Health: But yet, methinks, I would fain know what Pleasure I may expect from Conversation; since, for one Man I meet with to my Mind, it is my ill Happiness to light on a hundred to vex and fatigue me, either with their Pride, their Folly, their Ambition, their litigious Humours, or unmannerly Behaviour; insomuch that my Mind, as well as my Body, is greatly prejudiced thereby. I can't help thinking my Case somewhat like that of the poor Fellow, who walking through a Village with a Gun on his Shoulder, a huge Mastiff Cur ran so fiercely at him, that to avoid being torn to Pieces, he was forced to shoot him; for which the Owner of the Dog immediately apprehending him, carried him before a Judge, charging him with having killed his Servant, that defended his Life, his House, and Goods, and therefore demanded Justice. The Judge being more inclined to favour the Plaintiff, who was his Friend, Neighbour, and Acquaintance, very severely reprimanded the poor Fellow, and ordered him to make full Satisfaction, or he would send him to Jail. That would be hard indeed, replied the poor Man, to punish me for killing a Dog in Defence of my own Life, which, I presume, is more valuable than a thousand Curs. Sirrah, Sirrah, said the Judge, you should have turned the Butt-End of your Gun, and not the Muzzle; and so the Dog's Life had been saved, and you in no Danger. True, Sir, replied the Fellow, if the Dog had turned his Tail, and not bit me with his Teeth, we had both parted without Damage to either.

Annibal. I am not in the least surprized at your Complaint, for the Number of the Unqualified is far greater than that of the Accomplished; however, it is upon your Part, so to discern the Difference, as to make the most judicious Choice. But as our Age partakes so much of the Quality of Iron, that scarce any thing of the Golden World is left to comfort us, it may not be amiss to recollect that Proverb, so frequent among Country-men, *That we must not forbear to sow Corn, because the Birds do eat it up;* so neither should we be afraid of going abroad, and transacting our Affairs with Men, because we may happen into bad Company. Suppose your Occasion obliged you to take a Voyage to some distant Port, would you let slip an Opportunity, because in the Vessel, in which you are to embark, there is a mixed Company of Men, Women, Religions, Seculars, Soldiers, Courtiers, *Dutch, French, Spaniards, Jews,* and others of different Nations, Qualities, and Humours: For the same Reason we must put a Force upon our Will, and make it submit to that which may be very disagreeable to it; and by this Means make a Virtue of Necessity. And now I am upon this Head, I will tell you in what Manner I conduct myself on such Occasions. It sometimes happens, that Business obliges me to converse

verse with those Persons, whose Company I could very well dispense with, as not in the least agreeing with my Way of Life and Profession; from whom, however, I sometimes find it very difficult to withdraw myself, without the Imputation of affecting too much Gravity, or too little Complaisance. At first, indeed, I must own, I was a little nonplush'd; yet, by degrees, I at length acted my Part so well; as not only to leave them with Decency, but to have their good Word when I was gone. Thus when you are better acquainted with the World, and by frequent Use, have brought yourself to bear the Company of such sort of People, you will perceive, that tho' it may not be absolutely good for your Health, it will do it little or no Prejudice.

Guazzo. I am now convinced, that you are perfectly informed of whatever relates to the Health of the Mind, as of the Body; and as nothing is more entertaining than Discourses of human Life, I shall be very glad if you will please to let the Subject of our present Debate be. Whether Solitude or Conversation most tends to the Happiness of Man? For, methinks, I should be very loth you should prescribe a Medicine that may bring Health to my Body, and Sicknes to my Mind; which rather than I would suffer, I would spend my Days, and end them too, in a dreary Desert.

Annibal. There are certain Glasses that represent Objects larger than they really are; thus you, contemplating my Knowledge through the Perspective of your Good-nature, makes you exceed the Truth; and yet I am not so ignorant, as not to know, that the Gentleman that challenges me to this Combat, is very well appointed, both with Weapons and Courage. But, without more Apology, I shall very readily attend to the Arguments on which you ground your Opinion for, and Choice of, a solitary Life, to the Intent I may answer them, not with a vain Shew of Learning, but by such free and just Reasoning, as my weak Abilities may furnish me with.

Guazzo. Think not, I beseech you, that I enter the Lists against you, like a subtil Logician; for I assure you, I never learnt the Sophistries of Argumentation; and therefore what I have to offer, will be drawn from the Convictions of my own Judgment, rather than from the Subtleties of the Schools. My only Aim is, to give you an Opportunity of encreasing my Knowledge, being more willing to understand, than to oppose; for I take so much Pleasure in your answering my Doubts, that I can truly say with the Poet,

*So apt your Answers are, so well apply'd,
I'd lose my Way to have so learn'd a Guide.*

Annibal. All this I impute to your obliging Friendship. Let us now come to the Point in Hand; touching which, give me Leave to say, that if we narrowly examine the different Effects of Solitude and Conversation, their various Species and Distinctions, we shall be soon agreed, and have no Occasion to argue long about the Matter. For which Reason, let us for a while suspend the discussing those Points, and make the Dispute between us, more general, that so by lengthening out this Conference, I may the longer enjoy your agreeable and entertaining Company. But, as I am tender of your Health, I must caution you, that it will not suit your weakly Condition, to strain your Faculties too much in debating this Matter. For it often happens, that from an Eagerness in opposing, and too much Earnestness to gain the Point in Question, the Spirits are inflamed, the Body distempered, and Health destroyed; hence proceed Rheums and other Disorders, which deceive many Physicians, who judge they are derived from quite other Causes. Let me therefore advise you, as well for the Sake of your own Health, as mine, that you be not over-earnest in this Discourse, that I may be the better able to give you Satisfaction in the Points you may propose to be considered.

Guazzo. Sir, you greatly mistake me, if you imagine I am one of those vain-glorious Persons, who contend only to display their Parts, and gain a Reputation for deeper Learning than their Neighbours. What I have to say, shall be delivered in a plain and artless Manner, rehearsing such Things as I have formerly heard from learned Men, or what my own Reason may suggest; referring the whole to the Determination of your superior Judgment.

Annibal. I am very glad our Discourses are to be rather free and familiar, than affected and grave. And I have so much of the frank Humour, that I shall frequently (as Occasion offers) deal in Proverbs, such as are in Vogue with the Vulgar, and told by the Fire-side; and this, not only because I naturally subsist upon such Diet, but likewise to give you Occasion of doing the same; and so regarding the Health both of the Body and Mind.

Guazzo. I promise to imitate you so far as I can. Here then let us begin the Debate: I say first, That he who would climb up to the true Service of God, and the Enjoyment of those divine, incomprehensible and eternal Benefits he has promised to his faithful Servants, desert, lonely, and solitary Places are the right Ladders. On the contrary, Company and Conversation are the Hooks and Baits, which forcibly drawing us out of the Course of good Thoughts, set us in the High-way to Destruction: For the World is so full of Snares, Frauds, Lasciviousness, Perjuries, Detractions, Envy, Oppressions, Violences, and innumerable other Evils, that it is almost impossible a Man should turn his Eyes, and not see one or other of them; which
entering

entering by the broad Way of corrupted Nature into the Heart, there incorporate with the Affections, and sow those venomous Seeds, which in Time grows up to the Destruction of the Soul. But this never happens to the Recluse, who being secure from all Allurements, Impositions, and Surprizes, as being wholly out of Love with, and disentangled from the World, is entirely devoted to the Contemplation of his own Relation to, and Happiness in the Supreme Being. But farther; whoever will obtain the Divine Assistance by his Prayer, must abandon Company, and retire to his Chamber; for this is God's express Command. It is no wonder then, that the Almighty was so well pleased with those devout Works that were performed, more especially in the Wilderness, by those pious Patriarchs and Prophets, *Abraham, Isaac, Jacob, Moses, Elias, and Jeremiah*: Neither ought the Example of the Father of Mankind to weigh less with us, who was as happy while he lived alone, as he was miserable and wretched when he got Company. I could recite to you many other Examples of Persons, who, from a due Sense of the Vanities of the World, and the Evils arising from a Communication with Men, which they found were Impediments to the Service of God and their own Salvation, joyfully left their proud Palaces, their great Riches, their exalted Stations, their Families, Friends and Parents, to cloister themselves in poor Monasteries, there to end their Days in Holiness and Penitence. If these Examples are of no Weight with you, consider a little the Behaviour of *Christ* himself, who, when he was about to make his Supplication to God his Father, retired to a Mountain; and being to fast, kept himself alone, and, at the Death of *John the Baptist*, went into the Desert. But, the Service of God is out of the Question, if we consider how much a solitary Life makes for our Instruction and Happiness; we should be apt to curse those famous Antients, *Saturn, Mercury, Orpheus, and Amphion*, or whoever he was, that first assembled Mankind into Societies, and drew people together out of Forests and Mountains, where they lived free and independant, making the Dictates of Nature their only Laws, their Actions being as free from Guile, as their Conscience from Guilt; thus they led a quiet, simple, and innocent Life, and neither whetted their Tongue to slander their Neighbours, nor exercised Cruelty on their Fellow-Creatures, nor were their Morals infected with the Contagion of Vices, which were notoriously predominant in Cities and other Societies. Hence you see how naturally all Persons, who are distinguished for their Knowledge and Virtue, avoid Conversation with the common sort of People, withdraw themselves, with Pleasure into By-Places, distant as possible from Company, that they may be at Leisure, to employ their Thoughts, on more useful and entertaining Subjects. If it be likewise true, as I am persuaded it is, that Philosophers excel all other Men as far

as Light does Darknes, it is as evident, that to sail secure in the deep Sea of Philosophy, we ought to be as assiduously careful to shun as they did, more than *Scylla* and *Charibdis*, the Conversation of Men. Those ancient Sages not only separated themselves from the Crowd, but refused the Government of the Common-wealth, and set light by those Honours and Offices, which ambitious Men pursue with the most constant Eagerness and Solitude. And tho' it may be your Opinion, that Converse and Company are naturally desired of all Men; yet, if you recollect the Sentence passed against me, as you will, if you judge impartially, you must let it take Place against yourself in a parallel Case; namely, that a Man ought to make no Account of the Multitude, that, for the Sake of some vain Pleasure, some dishonest Gain, or to procure some transitory Honour or precarious Preference, are always immersed in Company. We should have the same Sentiments with that Philosopher, who returning from the Baths, being asked, *Whether there was any Company there?* answered *No*. Being again demanded, *If there was a good Number of People?* replied, *There was*. You must therefore agree with me, that if Conversation yields either Pleasure or Profit, it is for the most Part to the Ignorant and Thoughtless, to whom Solitude is the greatest Misery; for when they are alone, they are quite out of their Element, and know not how to behave themselves; they are fit for nothing, unless it be to tell the Clock, which they always think goes too slowly. From hence comes that Saying, *That Leisure without Learning, is the Death and Grave of a living Man*. But this is never the Case of the Literate, who then only live, when, being sequestered from the busy World, they enjoy the earthly Paradise of Solitude, where they take deep Draughts of the pleasant Nectar of Learning. *Diogenes*, in my Opinion, was far from acting a ridiculous Part, though merrily enough, when, meeting the People coming out of the Temple, he squeez'd and thrust through the midst of them to get in, saying, *It was the Duty of a wise Man, to go contrary to the Multitude*; intimating thereby, that we ought, according to the Poet, *To follow the Few, and neglect the Many*. *Pythagoras* means the same Thing, when he says, *He took but little Care to walk in the common Road*. I could expatiate largely in Praise of a solitary Life, as that it is that Life alone which is acceptable to God, the Delight of good Men, a Friend to Virtue, an Enemy to Vice, and the true Institution and Form by which human Life ought to be regulated; and therefore, for my own Part, I make it my Choice, and have that Saying of a pious Man always in my Mind, *The City is to me a Prison, and Solitariness a Paradise*. But I shall at present proceed no farther, that I may hear your Opinion of what I have already advanced.

Annibal. In this Discourse you have not in the least deviated from the Character of a perfect Courtier, whose Excellence it is, to do all Things with such an easy Grace, that tho' what he does, seems merely casual, and by Accident, yet it is really the Effect of the most skilful Judgment. Thus have you commended Solitude, partly by Reasons derived from your own good Sense, and partly by those Lessons you have learned from the most celebrated Writers, particularly *Petrarch* and *Vida*; whose Names and Authorities you have not quoted, because you would make no Shew of your Reading, contrary to the Practice of Pedants, who, even in their common Discourse, lugging in by Head and Shoulders, the Name of some eminent Philosopher, Poet, or Orator. But notwithstanding your artful Management, I perceived your Design, and was highly pleas'd with your Discretion. Now, since I differ from your Opinion, I must try to answer, in Order, the several Arguments you have brought in Support of it. Your first Reason, I think is grounded on the Service of God, and the Welfare of our Souls, which, you say, is greatly prejudic'd by Conversation. This I will freely grant, if you can prove, that the Service of God cannot be performed but by the Means of Solitude. But you must needs allow, that he has left us many positive Precepts, which can never be obeyed without entering into Conversation. For how will you visit the Sick, relieve the Poor, correct and admonish your Brother, or comfort the Afflicted, if you are always shut up from the World? And therefore if you will have Solitude serve as the Means of making your Peace with God, and of obtaining his Favour, you should say, it is only so for the Time required to be spent in Prayer. But even in this Case, I cannot allow, there is any Necessity for our being always alone. For when our Lord commands us to enter into our Chamber to pray, it is only to reprove Hypocrites who used to put up their Prayers publickly, kneeling down at the End of every Street, and with their solemn counterfeit Devotion, draw the Eyes of the People upon them, to admire them, and gain the Repute of a holy Life. God has appointed the Church for Christians to dwell therein; and altho' wherever sincere and devout Prayers are put up, they are acceptable to him, yet we are bound to seek him in his Sanctuary, which he has appointed for that Purpose; where, by Reason of the holy Sacraments, there frequently celebrated, and the devout Behaviour of those that are there met together, our own Devotion is kindled into a Fervency of Zeal and Affection. But farther, such as are truly religious, are so far from desiring to perform their Devotions alone, that they willingly obey the Ordinances of the Church, and assemble themselves in one Body, and joining their Voices, and uniting their Souls, frame a delightful Harmony of Prayers and Praises, to the Honour of God, and for the Salvation of Mankind. And this publick

Method:

Method of celebrating Divine Service, not only sets common Men at Liberty from their Labours, to worship God in the Congregation of his Saints, but is a powerful Way to obtain Favour with the Almighty. This gave occasion to that Saying, *That it is impossible but that the united Prayers of Many must prevail.* Nor am I in the least altered in my Opinion by the Instances you bring me of many, who, by chusing a recluse Life, have changed a voluptuous Life for a Virtuous, Wealth for Poverty, and stately Palaces for beggerly Monasteries; for, tho' these Monastics seem to affect a solitary Life, because they are excluded from the rest of the World, yet are they collected and assembled together in their Convents; and even there they are not so confined, as to be denied all other Converse, since they correspond with us by preaching, teaching, and performing other Offices for the Good of our Souls. On the other Hand, we Laymen are more exposed to the Allurements of Vice, and should consider, that the Favours and Blessings of Providence, are like Roses beset with Thorns, have a Mixture of the Sweet and the Sour; but we should be thankful that God has given us an Understanding to distinguish their Qualities and Difference. And tho' it were, as you suppose, that a Man meets with nothing in the World, but what makes his Way to Salvation rugged and uneasy; yet that will not be a sufficient Reason for a good Christian to seclude himself entirely from it, but still to remember that Saying, *That there is no Convenience without its Inconvenience.* And, when he finds himself attacked with Temptations to Pleasure, or depressed with Troubles and Afflictions, then is the Time to win the Garland, by breaking through the Toils and Snares that are laid to entrap him; for it is *through many Tribulations that we must enter into the Kingdom of Heaven.* And altho' he does wisely, who, to avoid the hard Combat of the Flesh and Spirit, retires into some obscure and solitary Place; yet, it is the singular Virtue and peculiar Merit of a Man, that, in the midst of Pleasure, he can refrain tasting them, and has an absolute Command of himself. Reflect also, how careful these solitary Men are of their own Ease; they get out of the Reach of Complaints; they will take no Part with us in our Losses and Misfortunes; nor subject themselves to the Injuries, Insults, Abuses, Persecutions, Outrages, Dangers, and Ruins, which this Vale of Misery is full of.

Your Example of the ancient Patriarchs makes not against me; for they did not so absolutely resign themselves up to a solitary Life, as to be entirely regardless of their Neighbours; as is evident from those Monuments of Love and Friendship they left, too numerous for me to recount, and unnecessary for you to hear. I agree with you, that *Adam* was happy while he lived alone; but yet you don't seem to allow, that his Creator, in giving him a Companion, intended to shew us, that Company was best for him.

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The next Example you brought of *Christ*, carries a Meaning, and Import quite different from the Actions of other Men; for when he prayed, fasted, and was tempted and afflicted in the Wilderness, his Intent was, if I am not mistaken, to teach a Christian, that if he would reap the Fruits of those Labours, it behoves him to separate himself from Sin, and call off his wandering Thoughts from the Vanities of the World. But if with the Sadness of the Countenance, the Fasting of the Body, and the Prayers of the Lips, the Heart neither prays, fasts, nor mourns, *Christ* is not imitated, and it is no more than the Act of an Hypocrite, who, as the Poet says, *covers his Conceits under a foreign Disguise*. Besides, had not our Saviour been sociable and communicative, it had gone ill with us, and we should have wanted those profitable Disputes, Sermons, and his many Acts of Beneficence to the Sick, the Blind, the Lame, and even the Dead whom he raised to Life, during the Time he was conversant among us; and in the End, the shedding his own most precious Blood for our Redemption. Since then, that during his Abode with us, he gave such an engaging Example of social Amity, I think you are much in the Wrong, to curse the Man, who so wisely reduced the scattered People into Society; who, it is true, while in their wandering Condition, were ignorant of the Vices that reign in large Communities; yet they had not the Knowledge of Sciences, of decent civil Behaviour, of Friendship, of Trades, and ingenious and useful Inventions, by which Men have distinguished themselves from the Savage Beasts, which, before, they resembled; and therefore, whoever leaves Civil Society, and for the sake of pleasing his own fantastic Humour, retires into a solitary Desert, deserves not only the Name, but actually possesses, in a great Measure, the very Nature of a Brute, which, no doubt, gave Rise to that common Observation, *That a solitary Person is either a Beast or a Tyrant*. For he encroaches on the Rights and Privileges of the Brutal Kind, siezing and possessing himself of the Forests, the Tops of Mountains, their Dens, Caves, and dark Recesses; not considering, that Cities were erected, and Assemblies instituted, to found the Temple of Justice, and to appoint Laws and Rules for the Regulation of Human Life, which before was disorderly and ungoverned.

But farther; you say that Men of Learning and good Sense, prefer the solitary Life to any other, and instance in Philosophers, who have despised the Multitude and Chosen to live solitary. Here I have Room to make you a very copious Answer, but shall content myself with only saying, That those Men, who excelled in Learning and Science, were not naturally in Love with Solitude, but chose it, because they could not meet with their Like to converse with; and indeed, nothing is so irksome to a learned Man, as the Company of the Ignorant; which proceeds from the vast Disparity

that there is betwixt them. But as Men of Letters naturally avoid the Unlearned, so they as willingly associate themselves with Persons of Education and Knowledge; with whom, being excited thereto by a generous Emulation, they exert their Talents, reciprocally communicating the Fruits of many Years Labour and Study. Can you name any Philosopher so strait-lac'd, so much a Rebel to Nature, who, as Occasion offer'd, did not converse with his Pupils in order to instruct them, and accompany the other Philosophers to reason on disputable Points, and with others to, to make Profelites to his Doctrine? and therefore that Action you mentioned of *Dio-genes*, did indeed shew, that a Philosopher opposes the Multitude, but not that he disallow'd of Conversation, which he had in greater Estimation than any other of the antient Sages. From whence I infer, that tho' the Learned and Studious affect Solitude, when they are in want of Company like themselves, yet are they naturally fond of those who shine in their own Sphere; insomuch that many of them have undertook long and fatiguing Journeys, to enjoy the Conversation of eminent Persons, whose Works they have at home in their Closets.

You farther alledge, in Support of your Opinion, the Examples of Persons who have refused Promotions and public Offices; as imagining, that thereby the Freedom of their Minds would be put under Restraint, and too much perplexed with the Affairs of the World; yet there have been others, Men of excellent Understanding, who, by their Writings (still extant) have shewn themselves of very different Sentiments, and, I think, not without good Reason: For they who resign themselves entirely to Study and Contemplation, absolutely abandon all manner of Concern for those Persons, whom, by the unchangeable Laws of Nature, they are bound to succour and relieve; not considering that Man is not born for himself alone, but for his Country, his Parents, Relations, and Friends; on the contrary, he seems too much in love with himself, or out of love with others, who does not follow the Propensity of Nature, which inclines him to be of Use to his Fellow-Creatures; and this, indeed, is one principal End of his Being. That Sentence therefore, deserves to be written in Letters of Gold, *That he who seeks only his own Profit, seeks nothing but his own Shame*. Now, if all the Merit of Virtue consists in Action, as Philosophers hold, to what Purpose serves this dumb and idle Speculation; of which it may be said, as of Faith without Works, *it is dead, and profits No-body*; no, not even him who is possessed of it? What Man can assure himself that he is perfect in any Science, if he does not communicate what he has acquired, and take the Judgment of the Learned upon it? Hence comes the Proverb, *That Treasure buried in the Earth, and Wisdom hid in the Heart, are exactly the same*. These Men resemble the Covetous, who possess Riches, but enjoy them

them not; and it is an Aggravation of their Offence, that their Practice does not correspond with their Knowledge. As the Music which is not heard can give no Delight, so that Philosopher merits no Honour, who suffers No-body to be the better for his Learning. Of this *Socrates* was so well apprized, that, tho' he had by no other Means deserved the Character of the wisest Man upon Earth, yet this would have entitl'd him to it; that he was the first who brought Moral Philosophy down from Heaven. For, observing that Philosophers in general employ'd all their Studies in the Contemplation of Nature, he not only apply'd himself to acquire Wisdom, to live well, and to instruct others in the same Way, but exerted all his Faculties, to bring to Perfection this Part of Philosophy, so profitable and necessary in common Life; and effectually expos'd the Folly of those, who had rather hide their Candle under a Bushel, than to let it shine in a Candlestick. But I need not tell you, that these Book-worms, who seclude themselves from Company, how learned soever they may be, take them from their School-points, and Topics of Learning, you will find them such *Ignoramus's*, that they are generally the Subjects of Banter and Ridicule. An Instance of this Kind I well remember in a Gentleman who was my Chum at *Padua*; who, tho' he was not inferior in Learning to the best Scholar in the University, yet, if you took him into common Life, you would have sworn he had been one of those Owls, that are afraid of every little Bird that makes a Flirt at them; so that sometimes I pitied him. Once, in particular, having heard of the sudden Death of his Father, he prepar'd himself for the Journey; and in order thereto, bought a Pair of Boots, one of which was so strait, that it wrung him very much, and the other was a great deal too big. We blam'd him for suffering himself to be so grossly impos'd upon. He replied, that he complain'd of this Inequality in his Boots when he bought them; but that the Shoemaker had sworn, that the largest Boot was made of such a particular Leather, as would shrink in the Wearing; and the other, of a Hide that would stretch to that Degree, that in less than two Days it would fit easier than the great one. What say you now? Don't you think that these Men may be called Wise by Learning, and Fools in Respect to the Common People? An antient Poet therefore said very properly, *That Experience is the Father of Wisdom, and Memory the Mother*; intimating, that he who would be well vers'd in human Affairs, must not only read Books, but must perfect his Knowledge by certain Experience and Practice; and what he has been thus taught, to receive and keep in his Mind; from whence he will be always furnish'd with Advice what to do, and how to behave on every Occasion, either to help himself, or assist a Friend. The Truth of that Maxim is sufficiently understood by us Physicians, and likewise by other Faculties, that *Specula-*

tion without Practice, is but of small Use. We give greater Attention to an Argument grounded on Evidence, than to that which is merely Theoretic and Speculative.

You, who have eat much of your Bread in foreign Countries, can best judge what Improvements you have received from your Travels, and how much you differ from those who were never out of the Smoak of their own Chimney. *Homer*, to illustrate the Wisdom and Bravery of his Hero *Ulysses*, bestows on him this Noble Encomium.

*Through various Realms the Great ULYSSES pass'd,
Observ'd the People, and their Manners trac'd.*

Thus have I briefly answered your several Objections, which, I suppose, you started rather for the sake of Argument, than to maintain your real Opinion: Because, the same Authors who taught you this false Doctrine, hath likewise taught you the true. Thus *Petrarch*, notwithstanding his large Commendations of a solitary Life, was not to learn, that without Conversation, human Happiness would be defective; for he was not such a rigid Enemy to good Company, but that these Words have escaped him, *Had I been with her.*

What need I speak of *Hierom Vida*, who was no less celebrated for the Works he wrote, while he lived a Recluse, than for his Learning and Abilities in public and ministerial Affairs? At *Rome*, his excellent Example recommended him to the Mitre, under which he has governed the Flock committed to his Charge, with the Character of a Prelate worthy of a higher Degree. 'Tis true, he has set off a solitary Life to great Advantage, with a View, no doubt, to shew his Capacity in depreciating it as much with various and unanswerable Reasons; of which one is, That all Beasts, so soon as they are delivered from their Dams, get upon their Feet, and can stand alone; which Nature has not granted to Man, who is no sooner born, than he needs the Assistance and Support of others. If this Reason is not sufficient, he adds another, namely, That Nature has given to Man the Faculty of Speech, not that he should talk to himself, for that would be to no Purpose; but to the End, that he might be able to converse with others. The Use of the Tongue, you know, is various, it serves to demand, instruct, confer, traffick, counsel, correct, dispute, judge, and exprets the Affections of our Hearts; whereby Men contract Friendships, and cement Societies: He concludes, that a Man cannot be Master of any Science without Instruction.

Thus, Sir, you see that Conversation is not only beneficial, but absolutely necessary to the Perfection of a Man, who, if he reflects, must confess, that he is like the Bee that cannot live alone. And therefore, according to the

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the grave Opinion of the *Stoicks*, we must necessarily think, that as all Things upon the Earth were made for the Use of Man, so Man was created for the Use of Man; in so far, that, having Nature for their Guide and Mistress; they support and comfort one another, communicate mutually their common Profits produced by Arts, Occupations, and Dealings; inso-much that he, who has not the Means, by Conversation, to render himself useful as well to himself as to his Neighbours, may be really deemed an unfortunate Man; he is, as it were, in Prison, a Punishment inflicted by the Laws on Offenders. For what can be a greater Affliction than to live amongst Men, and to be deprived of the Aid and Comfort of Men?

To conclude; there is on Earth no Pleasure to be had, unless it be in Community, which made *Architas Terentinus* say, That if any Man could be so highly favoured, as to obtain the divine Permission to ascend the Empyrean Regions, to behold the Nature and Structure of the Universe, and the Beauty of the Stars; that View would afford him no great Delight, if he had no Person to communicate his Thoughts to upon what he saw. Hence you perceive that neither Air, Fire, nor Water, can yield us that Assistance we receive from Conversation. But if these Arguments are not sufficient for your Conviction, I am ready to produce many others equally strong and cogent.

Guazzo. I am forced to say, with the Poet,

*My Yea, or Nay, I neither pass,
So very dubious is the Case.*

For altho' I am sensibly refreshed with your gentle Discourse, yet I cannot master some Doubts; which forces me to answer, that, as the Step-mother is so præjudiced by her extreme Aversion, that she can't discern the good Qualities of her Son-in-law; and the Mother, through Excess of Love, sees not the Imperfection of her own Child, so you seem to be under the same Predicament, namely, to condemn Solitude, and recommend Conversation, yet have not shewn the Good that arises from the first, nor the Evil that accompanies the other. Wherefore, to give you an Opportunity of discovering your real Sentiments, let me add, that my Meaning was not to defend or applaud those Persons, who, either from a sudden Whim, or some melancholy Humour, devote themselves to a solitary Life, and have no Regard for any thing that passes in the World; for such I reckon among the Dead; or at least, as Creatures quite useless, either to themselves or others; since they neither practise those Virtues they have, to their own Advantage, nor permit to others the Means of being instructed by them. They may, properly enough, be compared to the Fox, which had rather

rather bruise and break his Tail against the Ground for nothing, than give a little of it to the Ape to cover his Posteriors. Neither did I intend to deny, that by associating ourselves with others, a Man may do Works acceptable to God: My Opinion was, and still is, that, to the Perfection of a Man (which, if I am not deceived, consists in Knowledge) Solitude is more available than Conversation. To prove this, only look about you a little, and you will see, that the most busy Part of the World, is generally the most ignorant, and that those who are in pursuit of Learning, seek it not in public Places, or in a Crowd, but in their Studies and Retirements. Neither does it import much, to alledge the awkward Behaviour of some Men of Learning, when they come into Company; since No-body has the less Esteem for them, on that Account, but the Vulgar, who observing that they are somewhat ungentle in making a Bow, that their Hat is not pinched into the fashionable Cock, that they keep no Time in Dancing, or perhaps their Coat is not in the modish Cut, or it may be, they can't raise a Laugh by putting a modest Man out of Countenance; for these, or any of these Causes, the rude Mob will make them the Subjects of everlasting Banter and Ridicule. But notwithstanding this unjust Treatment, they are highly honoured and valued by other Men of Learning, who esteem that as the Effect of artless Sincerity and an honest Plainness of Mind, which the ignorant Multitude account as downright Folly and Stupidity.

Let us now turn the Tables, and represent to ourselves one of these acute Satirists in the midst of a Company of learned Men, and you will immediately see him either struck dumb with Shame, or open his Mouth to his Discredit. An Instance of this Kind was he, who happening among some Criticks, that were discoursing on the Characters of some excellent Poets, he, willing to give a Specimen of his own profound Eruditions, interrupted them with this wise Position; That *Horace* was unquestionably preferable to all other Poets; and that *Petrarch* himself was of the same Opinion, and had placed him before *Homer* and *Virgil*. Being required to produce any such Passage in *Petrarch*, he presently answered;

*Homer and Virgil, had they liv'd so long,
To hear soft Horace tune his courtly Song,
No Tuscan Bard the Bays should ever wear,
But He, alone, pronounc'd without a Peer.*

This set all the Company a laughing more heartily than the Scholars, your Friends did at the Jest of the Boots; and their Mirth was renew'd, when, being demanded to give *Petrarch's* Sense in those Verses, he added, his Meaning was, that neither *Virgil*, nor all the Poets of *Tuscany* were able

able to encounter *Horace* singly. Now if your Scholar fell into a small Error by being a little credulous, this Fellow stumbled upon a corrupt Persuasion in Opinion.

The following Tale from *Boccace* will farther illustrate what I have advanced upon this Head. He tells us, that in a certain Village in *Picardy*, there lived a Priest, a mere ignorant Blockhead, but withal, proud and positive. A plain Farmer, of a good Estate, but of a very gross and dull Apprehension, dwelt in the same District. This Farmer had a Son, whom his Friends and Neighbours persuaded him to send to the University at *Paris*, to qualify him with Learning befitting a Scholar and a Gentleman, who was to inherit so large a Fortune. The Father was prevailed on; and his Son continued at *Paris* for the Space of three Years; and having a good Capacity, he performed his Exercises with universal Approbation. At the three Years End, the old Man, being very desirous of seeing his Son, sent for him, and he readily obeyed the Summons. The Father was mightily pleased to see him in good Health, and so well grown since his Departure; and familiarly told him, that he longed to know, if his Mind was equally improved with his Body. To prove this, he could think of no other Means, than to apply to the Priest to examine his Son. The Priest, conscious of his own Inability, was very unwilling to undertake the Matter; but being pressed to it, and not caring to disoblige the Farmer, he, at last, resolved upon it. But see, how fortunate are Fools! who generally succeed best, where there is the least Ground for Hope; and here the Simplicity of the Father, must be made the Means of abusing his worthy Son, and a Screen to stand between the Priest and his Ignorance. The old Man was very earnest, not only to know what Improvements his Son had made at the University, but how he himself might judge of those Improvements? The Priest immediately took the Hint, and appointed the single Word *Nescio*, (*I know not*) which if the Son answered to any of the Questions he should put to him, it was a certain Proof that he understood nothing. As they were thus walking and discoursing together in the Church, the Son very opportunely came in. After mutual Civilities had passed, and they were familiarly talking together, the crafty Priest, pointing with his Finger to a Tomb, asked the Scholar, *Quis hic est sepultus? Who is here buried?* The Youth, seeing no Inscription on the Tomb, and it being erected since his Departure, answered, *Nescio*; or, *I know not*. Immediately the Father, remembering the Word, fell into a violent Passion, and gave his Son three or four Boxes on the Ear, calling him Ass, Fool, and what not, telling him he had learned nothing. The young Man took all very patiently, without answering a Word; but plainly perceived it was a Trick put upon him by the villainous Priest; which he hoped he should have an Opportunity of repaying with Interest.

Interest. In a short Time the Suffragan of that Diocese, (to whom the Priest was but a Deputy) being abroad on his Visitation, sent Word to the Priest, that he intended to preach there the next Sunday; and that he should provide for his Entertainment, *Bonum et Commodum, Something nice and pretty*, for he would have nothing else for his Dinner. This mightily perplexed the Priest, for he could find no such Words in all his *Breviary*. Upon this, he applied himself to the young Scholar, whom he had lately so grossly abused, asking a thousand Pardons for what he had done, and begging him, for all Love, to tell him the Meaning of the Words, *Bonum et Commodum*. The Scholar very seriously answered, that tho' he had been very ill used, he freely forgave him, and promised to assist him on this important Occasion. Taking then the Suffragan's Letter, and perusing it, he seemed mightily surprized, crying aloud, What, in the Name of Virtue, does this Man mean? What's the Matter (quoth the Priest) what does he demand? Alas! replied the Scholar; you have but one poor Ass, which I know you dearly love; and yet you must make a Dish of his Genitals; for your Patron will have no other Meat for his Dinner. The Genitals of my Ass! answered the Priest. Passion o' me! Who will then carry my Corn to Mill? There is no Remedy, said the Scholar; for here is his positive Order. The Priest, upon second Thoughts, considering, that his yearly Revenues were of ten times more Value than his Ass, he concluded to have him gelt. So soon as the Suffragan arrived, the Priest made heavy Complaints to him about his Ass; but his Patron not understanding his Language, was at a loss how to answer him; till, being informed by the Scholar of the whole Story, he laughed very heartily at the Priest's Ignorance and Folly; wishing that all such bold Bayards might be so served. This seems to me a convincing Proof, that Learning without Experience, is preferable to Experience without Learning; and I had rather have the Character of a simple Scholar, than of an ignorant Courtier. From whence I infer, that if a Man is resolved to furnish himself with true Knowledge, and fathom the Depths of Learning, he must, as Tradesmen say, *mind the Shop*, and not loiter about the Streets, or be gadding abroad at Taverns and Coffee-Houses. But let us, for once, suppose, that Conversation is, in many Respects, beneficial; yet, if you ballance the Advantages arising from it, against the Mischiefs that necessarily attend it, the latter will vastly outweigh the former. And, indeed, the Number of the Good is so small and thin, that, were you never so well inclined, you will find it very difficult to continue so; and that, *he who sleeps with the Dogs, must rise with the Fleas*. The *Cretans* were so well apprized of this, that when they wished Ill to any Man, they only desired he might associate himself with bad Company, which, they readily judged, would bring him to Ruin. Besides, Things

are now brought to that Pass, that it is next to impossible you should behave yourself so well, but you shall be liable to a thousand Insults and Injuries, if not in your Person, (which is far from being out of Danger) yet at least in your good Name. And to such a Height is the Spirit of Malice and Envy risen, that there are Persons who neither spare the Honour of the Prince, nor the Plainness of the Peasant, and give a wrong and preposterous Turn to every virtuous and good Action. Do you devote yourselves to the Duties of Religion, and the Exercise of Charity? you are presently judged a dissembling Hypocrite. Do you succour any desolate Widow? you will soon hear it said of you, *I know what will follow*. Are you affable and courteous? you will be called a Flatterer. If, through Heedlessness, you return not a Bow, your Friend will speak to you no more. If you relieve the Oppressed, it will be very much if you are not dragged out of your own House, at a Time when you least suspect it. Nor think you will have the more Mercy shewn you, because you are not a Soldier; for now it is common to see even Advocates and Counsellors Brow-beaten and affronted, to deter them from defending their Clients. But were I to go on, I should soon lose myself in the intricate Labyrinth of the Abuses and Disorders of these Times. I shall therefore only add, that Vice would be soon banished out of the World, if Conversation could be entirely prohibited; since it is plain, that Adulteries, Robberies, Violences, Blasphemies, Murders, and an infinite Number of other Mischiefs are begun and perpetrated by Means thereof.

Annibal. You seem'd, just now, to yield to the Force of my Reasoning; but I perceive you have got fresh Recruits, and renewed your Attack. However, I have such Answers in Reserve, as will, very probably, put an End to this Controversy. And since you make Solitude the Foundation of Learning, be pleas'd to tell me, of whom the Principles of Sciences and Literature are generally learned?

Guazzo. Of Masters.

Annibal. Very good! I think you are now caught in your own Net; since you grant, that the Beginning and End of Learning depend on Conversation. For as the Armourer cannot assure himself of the Goodness of his Work, till he has made Proof of it; so neither can the Man of Letters be thoroughly satisfied, that his Learning is of the right Stamp, till by reasoning and discoursing with others, he has tried it sufficiently. It is plain then, that Learning is both begun and perfected by Conversation. But since you add, that those who are conversant at Courts, and employed in Offices, are generally the Unlearned, I must remind you, that as there are divers Kinds of Sciences, Arts, and Professions, so likewise is the Life of Man diversified; some are destined by Providence to be Merchants,

others to be Soldiers, others to be Physicians, and others to be Lawyers. And as all these have but one and the same End in View, namely, Reputation and Profit, so every one of them divides his Life into two distinct Parts; the one to learn, the other to practise, those Things I have been speaking of. Thus, for Example, you have already determined with yourself to be Secretary to a Prince: Now I am not ignorant, that from your known Abilities, you may reasonably expect to raise both your Reputation and Fortune; nay, more; you have well-grounded Pretensions to the good Fortune of those, who, from the same Post, have been promoted to the Dignities of Cardinals and Vicars of *Christ*. And therefore, in Order to qualify yourself for your Office, you have made yourself Master of the *Latin* and *Tuscan* Languages, and of all those Arts that are requisite for your Purpose; and by your perfect Stile in Writing, and your great Prudence in managing Affairs, you have acquired the Report of an excellent Secretary. All other Men pursue the same Course; for no more is necessary for those who follow Husbandry or Merchandize, than to read, write, and cast Accompts. And altho', among Men of Learning, they know not how to discourse on Rhetoric or Poetry, yet they are not therefore to be censured; neither ought we to blame them for wanting that Knowledge in the *Belles Lettres*, which is acquired by Conversation; because, from the Beginning of their Lives, they were always determined never to apply themselves to Study; and it is sufficient for them, if they are thought to have Prudence in their Conduct, and Judgment in their own Profession. But that Scholar is deservedly laughed at, who, devoting himself to Study, does not shape his Learning for Practice in common Life, but comes a perfect Ignoramus into the World. And therefore I will aver it is a gross Error to suppose, that Learning is better attained by a solitary Acquaintance with Books, than in the Company of learned and ingenious Men. For it is an undoubted Maxim in Philosophy, and Experience confirms it, *That Learning is more easily acquired by the Ears, than by the Eyes*; neither would a Man have Occasion to dim his Sight and wear his Fingers in turning over Volumes, if he could have the Writers of them present; since the Hearing of the natural Voice leaves a deeper Impression on the Mind, than the closest Reading can possibly do. But farther, if you happen to light on some difficult and obscure Passage in your reading, you cannot persuade the Book to expound it to you, but you must of Necessity leave it just as you find it; and therefore it is much more instructive to talk with the Living than with the Dead.

Again; it is observable, that the Spirit of a solitary Man grows languid and listless, till roused into Life and Action, by discussing some disputable Points in Learning; or else becomes proud and haughty, through the Vanity

nity of his own Imagination; for, knowing No-body to compare himself with, pretends to more Merit than is his Due. On the contrary, he who hears others commend his Studies, has the better Opinion of them himself. He who is reproved corrects his Faults; and he that in some Things may be negligent, by seeing others endeavour to rival him in Glory, is stimulated into Action; and as he disdains to come short of his Equals, so he thinks it no small Honour when he is able to excel those who may be deemed better Proficients than himself. But nothing is so effectual to the quickening the Spirits, and enlivening the Soul, as those instructive Controversies that arise among Men of Letters. For, by disputing, they learn; and what they so learn, they best understand, discuss, and remember. And while they are illustrating the Point in Question, and debating the Subject with all the Strength of Reason and Argument they are Masters of, each striving to get the better of his Opponent, Knowledge is increased; and hence arose that Saying, that *Disputation is the Discoverer of Truth*. And since Truth is defined to be a common Consent in Opinions, those Opinions cannot be known but by Conversation and Company; which, no doubt, the Poets mean, when they figure *Jupiter*, tho' omnipotent, calling the Gods to Council, to hear their Opinions. But, setting Fables aside, were not the weighty and momentous Canons and Institutions of the Church, founded on the Decisions of General Councils? And is it not the common Practice of all Princes, when any Question arises that concerns their Estates, to assemble their Ministers, to advise with them in what Manner to act? Do not Nations, Cities, and Communities of less Note, summon their People to chuse Officers, and make Laws by common Consent? Is it not customary with Magistrates to ask the Advice and Opinion of their Assistants? And we Physicians, do we not, in our Assemblies and Colleges, concert together the best Methods of healing our Patients, according to the Majority of Opinions? Did not *Apelles* delight in exposing his Pictures to public View, that, from some By-corner, he might hear the Opinion of the Spectators; and when a considerable Number of them found Fault with any Part, did he not mend it according to the Voice of the Many? and did not another Painter say, *That the People were the Master of whom he learned his Art*? Lastly, was it not the Practice of a wise Emperor, to employ Spies among the People, to hear what was said of him daily, and from thence to regulate his Conduct, and reform his Life from Good to Better, agreeable to the Reports that were brought him? For he certainly runs a great Hazard, who trusts entirely to his own Judgment. And it is a common Saying, *That he does well, who is well advised*; and therefore Council is esteemed a sacred Thing. I have not Words sufficient to describe the wonderful Benefits that accrue from Conversation, or to express the Knowledge that

gets Entrance at the Ear, and sinks into the Mind, as it proceeds from the Mouth of learned Men. I will, however, remind you of the noble Academies and Universities, which, for this Purpose, have been founded in several Parts of *Italy*; amongst which, we must not forget that at *Mantua*, erected in the House of that great Prince, and generous Patron of learned Men, *Cæsar Gonzaga*; nor that in *Padua*, which flourishes incomparably by Means of the vast Number of Students that resort to it. I am struck with Admiration, when I see, in the little City of *Casal*, so fine an Academy of the *Illustrati*. But Time will not permit me to expatiate on their several Excellencies; and therefore, I must return to the Subject now in Debate betwixt us.

I say then, that the Fruit, gathered in these Seminaries, is inestimable; and that those who reside in them are truly sensible what Advantages they receive from them. They know, that one Person cannot, of himself, be perfected in many Sciences, because *Art is long, and Life but short*; and that they can there be instructed in what best suits their Genius. For some having directed their Studies to Divinity, others to Philosophy, some to Humanity, others to Poetry, and others to different Subjects, every Man discourses on what he is most perfect in, and so they mutually enjoy what every one, in particular, has acquired with the greatest Labour and Assiduity; like those Persons, who, not being able to furnish out an Entertainment at their own Expence, meet together at a Neighbour's House, each bringing his own Cates with him, and of the Whole make a sumptuous Feast. And therefore it has been profoundly said, that *Man is a God to Man*; since those of the human Species are so capable of assisting and comforting each other. And this is very appositely represented to us in the Picture of the Blind Man carrying the Cripple on his Back, to be his Guide. This is well enough expressed by the Poet *Almannus*, thus;

*So from two Halves one Whole does fitly rise;
And so the Lame has Feet, the Blind has Eyes.*

I must therefore repeat my Assertion, that Conversation is the full Perfection of Learning, and that a Student is more benefited by one Hour's Discourse with a Person of his own Rank, than by labouring a whole Day in his Study. Besides, if, in the Course of his Reading, he has misapprehended the Sense of an Author, by conferring with his Fellow-Students, his Mind is cleared, his Error rectified; and he begins to be sensible, that the single Judgment of one Man is liable to Mistakes, obscured under the Veil of Ignorance, or blinded with Passion; and that among a Multitude it rarely happens that all are stupid Blockheads; and finally, he is satisfied,
upon

upon Proof, that Virtue and Knowledge, as described in Books, are no better than painted Excellencies, and that they are attained by Practice rather than by Reading.

But it is Time I should answer the Objections you have started, in Relation to the Evils and Inconveniencies, which, you say, result from Conversation; and I do allow, that by keeping Company with Men of a lewd and dissolute Behaviour, our Minds receive a wrong Byass, and our best Purposes are too often over-ruled. And tho', perhaps, you may be satisfied in your Opinion, from the Reasons already alledged, yet I will add, that, as some Diseases of the Body are infectious, so the Vices of the Mind are equally contagious; thus the Drunkard infuses into his Companions a Love of Wine, and a dastardly General makes Cowards of his bravest Soldiers; nay, such is the Force of Conversation, that we, sometimes, involuntarily imitate the Vices of others. An Instance of this Kind, we have in the Friends and Familiars of *Aristotle*, who, from him, had got a Habit of Stammering. The Intimates, likewise, of *Alexander*, by frequently discoursing with him, used his Roughness of Speech. And, no doubt, but in frequenting ill Company, any curious Observer will have Reason enough to say, that *Man is a Wolf to Man*, and not a God, as I just now said; that *a Friend of Fools will be like unto them*; and *he that touches Pitch, will be defiled*. But on the other Side, from a Parity of Reason, Virtue produces the same Effects. As a dead Coal, laid to one that is burning, is kindled; so a vicious Person, by associating with the Good, assimilates their Morals. Neither is a good Air, and the Breezes of one's own native Soil, more refreshing and healthful to the Body, than the Conversation and Society of virtuous Men, is to diseased Minds. For if those of corrupted Morals leave some of their Filth with those that adhere to them, by the same Rule a virtuous Man leaves behind him some Savour of his Goodness among those with whom he converses. As from Musk is exhaled a pleasant Flavour that delights the Smell; so the Man of Probity diffuses his Virtue to all about him, so agreeably, that it commonly remains with them ever afterwards.

I come now to the Ground of your Reasons, why, in Conversation, tho' a Man behaves never so well, his best Actions shall be liable to Misconstruction, and shaded over with false Glosses; besides the Dangers, Mischiefs, and Damages, to which those are exposed, who frequent Company. I grant, indeed, that hereby the Morals of Men are liable to be corrupted, and the very Ends of Life perverted; but surely, that which you so justly condemn as a Fault and wretched Depravity in others, will never seduce you from doing what you apprehend to be just and right. Let People talk as they please, you are not to regard the Censures and rash Judgings of the
blind

blind and ignorant Multitude, which are scarce ever right; but rather follow that allowable Maxim of the Epicure, *I never studied to please the People; because they esteem not the Things which I know, and because I know not the Things which they esteem and commend.*

But farther; you are to consider, whether your withdrawing from Company, and leading a solitary Life, will secure and exempt you from the Injuries and Insults of the Wicked. This you must not expect; nay, be assured, that for one ill Word received in Company, you will have a thousand thrown at you, if you live solitary. For some will be apt to say (and perhaps not without Ground) that you have got some bad Distemper; others, that you are guilty of some notorious Crime, and therefore avoid the Light, like the Batt; others, that you are an Heretic, because you seem to disdain the Company of good Christians; and it is not impossible but you may, therefore, incur the Censures of the Church. Some, again, will say you are an Alchymist, and hunt after the Philosopher's Stone. And if you should happen to escape all these, it is fifty to one, but you will be thought sneaking, opinionated, a Humourist, eat up with Melancholy, or else an unpolished Brute, without Sense or Manners, and unfit for the Society of Men. Thus you will come under the old Proverb, *Out of the Frying-pan, into the Fire; or, Out of a Fever, into the Plague.* So that, in the End, you will find it necessary to comply with the common Forms of Life, to push forwards, and to do well, and live uprightly, in Spight of Censure. For the Wickedness of others will set off, and give the greater Lustre to your own Virtue and Goodness; and you have the pleasing Satisfaction, that your uncorrupted Probity comes off triumphant in the Combat with Vice, and that you persist therein, notwithstanding the general Corruption of Morals that every where prevails. You will consider, that there is but little Praise or Merit in knowing how to be good amongst the Good; but he certainly deserves Applause, who preserves his Virtue amidst Debaucheries. Think, likewise, that among those who depreciate your Character, it is very great Odds but there is some one or other that will defend it, and make a favourable Construction of your Actions. But tho' you should not have a Friend in the World to appear in your Justification, yet, believe me, God will not fail you, in whom, if you put your whole Confidence, be assured, he will shield and protect you from the Malice and Slanders of the Wicked, and in Spite of them, bring the Truth to Light, and make it victorious.

I think I have now given a full Answer to all your Objections; and therefore, without farther Argument, I doubt not but you are satisfied, that, to get Wisdom, to be accomplished with Learning, and to rise to Honours, Riches, and worldly Promotions, is the most effectual Method a Man can take.

For to say, a Man should interest himself in no Affairs but his own, is to say, a Man is no better than a Beast. Besides, it is certain, that Solitude fills the Head with many evil Thoughts, and makes believe Things that have no Existence but in the Brain; neither, indeed, has it any thing in it, but Horror and Terror, those Enemies to Nature. Accordingly Experience shews us, that a Man, when he is alone, is timorous, but in Company, assumes Courage; nay more, the solitary Person is always under Temptations to commit many Follies. Thus much was intimated by *Crates*, who, seeing a young Man walking in a lonesome Place, asked him what he did there alone? The Youth answered, he was talking with himself. *Crates* replied, *Take heed you don't hold Discourse with a sorry Companion*. What shall I say more, but that the Herb *Hellebore* ought to be given to the Solitary, as well as to the Fool. Whoever therefore will digest these Reasons; and likewise remark the Etymology of the Word *Homo* (Man, which, in the *Greek* Language, some learned Writers suppose, signifies together) must conclude, that no Person can properly be deemed a Man without Conversation. For he who keeps no Company, has no Experience; without Experience, there can be no Judgment; and without Judgment, what is a Man better than a Brute?

Guazzo. I think the North-East Wind does not so forceably drive a sunder the Clouds, as your Reasoning has dispelled the Mists which clouded my Mind, and made me lose my Way in wandring after Solitude. The Conclusion of your friendly Discourse seems to be, that Solitude ought to be banished out of the World, and Company and Conversation to be preferred, as conducive to the Health of the Mind, as well as of the Body. But yet I can't see how this can be absolutely granted you, since there may be certain Times and Occasions, when Solitude is not only proper, but necessary to the Happiness and Prosperity of Life.

Annibal. Don't you remember, that at the Beginning of this Conference I told you, that, in order to clear up the Matter in Dispute between us, and to leave no Doubt unresolved, we must, in treating of Solitude and Conversation, make some necessary Distinctions?

Guazzo. It is very true.

Annibal. Well then, I am now to tell you, that having dispatched what was proper to be said on this Subject in general, we come to those Particulars we have already proposed, that so we may have a thorough Understanding of the whole Matter. I freely confess then, that Solitude is not absolutely to be condemned or discarded; and that, at some Seasons, as you say, it is profitable and necessary. Know then, that a Man has sometimes Company when he is quite alone, and is sometimes alone in the midst of Company and Conversation.

Guazzo.

Guazzo. Pardon me if I interrupt you; these Distinctions seem to me Riddles, which you must be the *OEdipus* to unfold.

Annibal. Agreed. First I say then, there is one sort of Solitude so rare and perfect, as to admit of no Company or Conversation whatever. This is that to which some Men of extraordinary Piety have devoted themselves; where, being wholly dead to all sublunary Things, they chuse the best Part, and live alone (if they can be said to live alone who have always God with them) and pass their Days most agreeably, in a Manner shocking to the rest of Mankind. But this is such a Perfection of the human Nature as no Man can attain, unless by the special Gift of God; without which, whoever enters into it, runs the Hazard of exposing his own Happiness to the utmost Danger, and of incurring the Weight of that Denunciation, *Wo to him that is alone when he falleth, for he hath not another to help him up.* Prov. iv. 10. I shall say no more of this exalted kind of Solitude, referring you for further Satisfaction to those Treatises which Divines have wrote upon it; but shall descend to the Solitude that is less perfect, and which consists only in a Deprivation of Company at some certain Times. Of this Kind there are three Sorts; namely, a Solitude of Time, of Place, and of the Mind.

Solitude of Time is the Stillness of the Night, or the Instant when a Man speaks alone in the Presence of many; which is a Solitude, you must allow, no less profitable than necessary to all Sorts of Persons; since the Instructions we receive from the Mouth, either of Readers or Preachers, make a deeper Impression on the Minds (as I before observed) than the Books and Writings of Authors.

Solitude of Place is the Chamber, or private Recess which a Man chuses on Purpose to reside in; when he sequesters himself from the Company and Conversation of others. Now we are to consider, that Men have different Views in becoming solitary; some, that they may be at Liberty from the Avocations of Sense and Vanity, to raise their Thoughts to the Contemplation of the Divine Being, his wonderful Works, and glorious Attributes, to the End that their Souls may be filled with the ineffable Delights of this heavenly Intercourse, and be able to survey that with the Eye of the Mind, which is not discoverable by the Eye of Sense. Others retire from the World, that they may more assiduously apply themselves to Study and Speculation, in order to perfect themselves in the learned Sciences; and others, again, that they may canvass with themselves the State of public and private Affairs. All these Kinds of Solitude of Place, if taken seasonably, greatly invigorate the Spirits, and prepare them, with the more easy and ready Address, to enter into the Subjects and general Business of Conversation. If we attentively consider the Fable of *Prometheus*, *Jupiter's* Ambassador,

Ambassador upon Mount *Caucasus*, and his Heart torne by the Vulture, we shall find, that by the Mount is figured Solitude, and by the Vulture, Contemplation, which wounds and preys upon the Heart. What else is meant by the Conjunction of the Moon with *Endymion*, but that he spent many Nights in the Contemplation of the heavenly Bodies, whereby he became skilful in Astronomy? The Shoulders of *Atlas*, whereby he is fabled to have supported the Heavens, represents to us nothing more than the Knowledge he had of the Celestial World, by Means of Contemplation. But these Persons, tho' they are solitary in Respect of the Place where they are alone, yet are they in very entertaining Company, with Regard to the Variety of Objects that present themselves to their Imagination. *Scipio*, therefore, said very well, that *he was never less alone, than when alone*; for being retired by himself, he could discuss many Things in his own Mind, relating to the Increase of his future Glory. But take this with you, that however Solitude may serve to recreate the Mind, it often proves prejudicial to the Health of the Body; and therefore, as I before told you, it ought to be avoided. For the finer Sense a Man has, the more apt he is, when by himself, to exercise it about curious and intricate Points, whereby he impairs his Constitution, and brings on him divers malignant Diseases. But there are many who chuse Solitude, not so much to employ themselves in laudable Studies, and useful Speculations, as to have an Opportunity of reading lewd Books and scandalous Histories, the Filth of which they imbibe, and with which they corrupt their Morals. So that it may be justly said of such Persons, who have thus corrupted themselves, that they have learned more Wickedness by being alone, than they would have done, had they frequented the most public Places for Company and Conversation. But Thanks to Divine Providence, and the Care of our Ancestors, who have justly condemned to the Flames all such abominable Works as soon as published, as Instruments of Lewdness and Debauchery.

There are others who chuse Solitude out of a lazy Disposition, and a Reluctancy to engage in the Affairs and Concerns of the World, contrary to that Duty which they owe both to themselves and their Country. This Sort of People loiter away their Time, and being wholly immersed in Luxuries and voluptuous Living, preserve themselves; not as Musk in a Box, but like Swine wallowing in the Mire. So that one may say, their Souls are given to their Bodies instead of Salt, only to keep them from putrifying. I have known some of these idle Chaps retire themselves from Company the greatest Part of the Day; but how were they employed? Why, in pressing their Down Beds with their unwieldy Carcases, and yet they will face you down, that they have been all that while reading some valuable Author. I never see these Loungers, but I have an Excuse for the Empe-

ror *Domitian*, who used to amuse himself with sticking of Flies with the Point of his Dagger, and thought it much better to employ himself in this trifling Manner, than to suffer his Mind to be corrupted with Idleness. And if herein he was blamable, it was not because his Exercise was so insignificant, but that he neglected those weighty Concerns that were better suited to his high Station, and of Moment to the Welfare of the Empire.

Upon the Whole we may conclude, that as he who quits an active Life, to embrace a contemplative, merit's Praise; so he, who, being in the busy World, retires from it, not for any laudable Purpose, but either out of Hatred to Mankind in general, a lazy Reluctance to Business, a Distrust of his own Capacity, or for some other unwarrantable Reason, deserves the severest Censure.

But I have said enough in Relation to Solitude of Place. I come now to speak of the Solitude of the Mind; and this is, when a Man is personally present among many others, and yet is absent in Mind and Thought. Just as that Philosopher was, to whom a Babling Fool, after he had a good while held him by the Ears with a nonsensical Story of a Cock and a Bull, said, Sir, I am afraid I have troubled you too much with my tedious Discourse: *Not in the least*, replied the Philosopher; *for I did not mind a Word you said.*

Guazzo. I know, indeed, some who have the Art to employ their Eyes, Countenance, Gesture, and their whole Behaviour so emphatically, as would induce you to think that they are very attentive to your Discourse, when at the same Time, their Minds are intent upon quite other Objects; so that at the same Instant, they are both present and absent, and please both themselves and their Company.

Annibal. I grant you, this Method is practised by many excellent Wits; but more especially by the Lady *Margarita Stango*, who, for her majestic Presence, her graceful Behaviour, her Beauty, Virtue, and faultless Conduct, is beheld by the other Ladies of * this City, if not with Envy, at least with Admiration. This Lady, altho' she accommodates herself to her Company with all imaginable Ease and Familiarity, yet a nice Observer might discover by her Eyes, (as the transparent Lustre of the Christal shews whatever is contained in it) that her Mind, exalted above all mortal Things, remains unaffected with external Objects, and is wholly given up to Contemplations worthy of itself; whereby she deprives our Inamorato's of the most distant

distant Hopes of seducing her to Folly. A facetious Gentleman, who was perfectly acquainted with her Character, describes it in the following Verses.

*While these fond Eyes of mine behold
The Heav'nly Glories of thy Face,
My Heart strait feels an icy Cold,
And ev'ry blooming Hope decays.
Those sparkling Beams that glow in Thine,
To these poor Eyes new Life impart;
And yet, so strangely do they shine!
Their frigid Rays have froze my Heart.*

But let us return to the Solitude of the Mind. This will be most suitable to a wise Man when he is in the Company of the Wicked, whose filthy Discourse he would not willingly attend to; as *Ulysses*, who stop't his Ears, lest he should be charmed with the Songs of the *Syren*, and walked, as the Saying is, *as tho' shod among Thorns*: And, as we neglect not to take a propos'd Journey, because of a little Rain or Snow, but rather provide Apparel proper to defend us against the Inclemencies of the Weather; so we must not be backward to engage in the Pilgrimage of ordinary Life, because we may meet with Opposition from base Men, but arm ourselves with an invincible Resolution, to encounter their corrupt and dissolute Principles and Dispositions, and to be always on our Guard against them: To this Purpose, I will recite to you the ingenious Answer of *Diogenes* to one who asked him, why he kept lewd Company? *The Sun*, said he, *shines and spreads his Beams on unclean Places, and yet is not itself defiled*. To another, reproaching him on the same Account, he answered, *The Physician is constantly visiting the Sick, and yet is not infected*. And, in Truth, bad Examples have no Influence on an honest Mind; and a virtuous Man will not lose his Morals by being in Company with the Wicked, who have no Power over him. For in *vain* (says the Proverb) *is the Net pitched in Sight of the Birds*; so a wise Man always thinks himself alone, when he is in Company that he don't like; agreeable to the Saying of that Gentleman, who, as *Æsop* tells us, being in his Study, was interrupted by a Country Fellow, who asking him how he could live alone? The Gentleman replied, *I began to be alone but since your coming hither*; meaning, that a learned Man is only then alone when he is among the Ignorant, with whom his Mind holds no Communication. But by this Time, I imagine you are thoroughly inform'd what Kind of Solitude is most profitable and necessary, and in what Manner it may sometimes be practis'd in Company.

Guazzo. I am satisfied in that Point; but pray conclude this Argument; for it is not enough to tell me that Conversation is profitable, unless you likewise inform me, what kind of Conversation is requisite for the obtaining those Benefits and Advantages you have been speaking of.

Annibal. You say well; yet, when we have explained the Nature and Quality of Conversation, our Discourses will not be so connected, as to take in the whole Compass of the Subject; for we must afterwards consider those general Points which all Men ought to observe in Conversation; and even then our Work will be far from being finished; for as the different Maladies of the Eye require different Medicines, so our Behaviour and Conversation must be varied according to the difference of Company; we must, for the present, therefore, defer speaking to those particular Kinds which all Sorts of People are concerned to put in Practice. If then you would have me enter minutely into the Distinctions of the Plant, the Stem, the Boughs, the Leaves, the Blossoms, and the Fruit, from the Root of this Tree, one Day would not be sufficient for the Purpose.

Guazzo. Since the Subject we are upon is so pleasant and entertaining, I entreat you, that for the three Days I have to tarry here, we may employ what Leisure you have from your Patients, in conversing on those Things which belong to Conversation; that, hereafter, I may not be at a Loss how to regulate my Conduct in such a Manner, as to render myself accomplished for Company of every Quality and Condition.

Annibal. I should be glad if I could satisfy your Desire; but indeed, I can't, for these Reasons; first, because it would be, if not impossible, yet a Work that would require many Months Debate, to discuss every particular Point in Conversation; besides (as the Philosophers say) the Perfection of Science is not to be attained by a Deduction of Particulars. But farther; the usual Requisites of Conversation are so well known, even to vulgar Understandings, that I should take up your Time to no Purpose, in giving a Detail of Things so ordinary and common. Let it therefore suffice, to treat of those Things which are principally required in Conversation; in doing which, we shall, probably, have Occasion to intermix so many other Matters relative thereto, that I doubt not but to give you the Satisfaction you desire.

Guazzo. I now plainly perceive, that, as well for the Diversity of Matters which occur in Conversation, as for the Difference of the Lives and Manners of Men, with whom we are daily conversant, you have undertaken more than an *Herculean* Labour. For considering, that every Individual of the whole Body of Mankind, is distinguished from the other by some Peculiarity in his Degree, Age, Method of Life, Temper, Humour, Manners and Profession, it would be a very difficult Task fully to describe the

the Duties proper to each of these, or to give Instructions to model our Behaviour, so as exactly to square with the different Sorts of Company we may keep. And if it were possible to prescribe a certain Form of Conversation to be observed by all these, yet even then the Work would be but half finished; for a Regard must not only be had to the Difference between one Kind, or Class of Men, and another, as the old Man differs from the young, and the Gentleman from the Mechanic; but also to the Difference we shall find betwixt Persons of the same Kind and Class. For Instance; young Men in their Behaviour and Manners, are not only unlike the old, but even to one another; as, again, one old Man differs from another of the same Age and Standing, and one Gentleman from another of the same Rank.

Annibal. Since then, there are such manifest Varieties amongst all Ranks and Conditions of Men, I will briefly lay down some certain general, and necessary Rules, whereby all these Differences may be reduced under one universal Law: With Respect to the Form required in Conversation, with Persons of a Degree and Station different from our own, such as we have already discoursed of, that you may rightly apprehend the full Scope of my Design, it is necessary to let you know, that I do not intend to treat, formally, of their respective Duties, nor give you a Detail of all those moral Virtues, which are necessary to the Perfection and Happiness of human Life.

Guazzo. But why will you not give your Thoughts upon a Subject so full of Instruction?

Annibal. There are two especial Reasons that restrain me. One is, because not only the *Greeks* and *Latins*, but most other Nations have already furnished the World with many excellent Treatises on Moral Philosophy.

Guazzo. And yet, the more Books of Philosophy are published, the fewer Philosophers we have. But proceed to your other Reason.

Annibal. My other Reason is, that, supposing I should, in my Discourse, take in the whole Compass of Moral Philosophy, it would be of no Service, but to those of refined Sense and Understanding like yourself. And therefore, as I intend to speak particularly of the Manner of Conversation to be observed by all Sorts of People, it behoves me to have a Regard to that which is of more general Concern; still remembering, that the greatest Part of Mankind is not only destitute of intellectual and moral Virtue, but has neither Sense enough to understand, nor Will to practise them; and therefore it would be a vain, not to say a foolish Attempt, to instruct People so little capable of receiving or comprehending Truths of so sublime a Nature.

Guazzo. I am entirely of your Opinion; and since you may, by this Time, want to visit your Patients, let us, if you please, drop the Discourse
for

for the present, and To-morrow resume it again, either here, or, if you had rather, at your own House.

Annibal. If you be not tired of my Company, I can stay with you a little while longer; and no Place is fitter for our Purpose than this, which, as it is adorned with a Variety of curious Pictures, agreeably recreates the Mind, and ministers Occasion to ingenious Talk.

Guazzo. Go on then, I beseech you; nor fear that your Discourse will be tiresome; for I assure you, Nothing, to me, can be more delightful or entertaining.

Annibal. Your Question, I think, was, What kind of Conversation is necessary for the attaining that Perfection we have been speaking of? Setting aside all others, I propose, as that which will best answer the Purpose, *Civil Conversation.*

Guazzo. Be pleased to explain what you mean by the Word *Civil.*

Annibal. That you may rightly apprehend my Meaning, let me ask you, if you know any Citizen who lives *uncivilly*?

Guazzo. Yes indeed, do I, more than one.

Annibal. Do you, on the other Hand, know any Body in the Country, that lives *civilly*?

Guazzo. A great many.

Annibal. You see then, that the Word *Civil* is of a very extensive Signification; since, to live civilly, is not to be understood of leading one's Life in a City, but of the internal Qualities and Accomplishments of the Mind. Thus Conversation may be called *civil*, not as having any Relation to the City, but in Consideration of the Manners and Conditions of those who compose it. And as Laws and civil Ordinances were made for the good Order of Villages, as well as of Cities and large Communities, and all Sorts of People readily obey them, so, I conceive, civil Conversation is not confined to the Inhabitants of Cities, but extends to all Sorts of Persons, of what Place or Calling soever they may be. In short, my Meaning is, that *Civil Conversation*, is an honest, virtuous, and sociable Kind of Living in the World.

Guazzo. By your Explanation of the Word *Civil*, I conjecture that the Field we are entering into, is wide and large; and therefore I shall readily attend to Matters no less various and novel, than profitable and entertaining.

Annibal. As a Mariner's first and principal Study is to know the Signs and Prognostics of Winds and Storms, the Places most notorious for Rocks and Shelves, and all other Obstacles to Navigation, to the End, that being aware of the Dangers, they may take the proper Precautions to avoid them, and chuse the fittest Seasons for sailing in Safety; so we, desirous of being perfectly informed of whatever relates to *Civil Conversation*, to the Intent

that

that we may furnish ourselves with proper Accomplishments, should; in the first Place, acquaint ourselves with that *Conversation* which is *uncivil* and blame-worthy, that we may the better know how to avoid it. And indeed, we ought to be very cautious how we mix with ill Company, for two Reasons. First, because of the Hazard we run of infecting our Morals by the Influence of bad Examples. Secondly, because of the Hurt it may do to our Reputation and good Name; for a Man is generally known by the Company he keeps; according to the common Proverb, *Tell me with whom thou goest, and I will tell thee what thou doest*. Not long since, Mr. *Francis Pugiella*, a Gentleman who is no less skilful a Lawyer, than a pleasant Companion, told me, that a celebrated Doctor of his Profession, laid it down as an undoubted Maxim, That, that Witness who gives his Testimony to a Man's Character, deserves Credit, because he has seen what Sort of Company he usually frequents. Now, you must excuse me, if, in laying open the noxious Properties of bad Company, I define Man according to some peculiar Notions of my own; and not according to those Qualities and Distinctions by which he is commonly described. I consider the Nature of Man in two different Lights; first, in Regard of himself; Secondly, in Respect of the Society he has with others. But as I confine my Discourse only to Conversation, I shall constitute three Sorts of Men, whom I shall call the *Good*, *Evil*, and *Indifferent*, till I can find Words more significant to express them by.

Guazzo. But why do you apprehend, that those Words are not emphatical enough to express the Distinctions you have made?

Annibal. Because these two Terms, *Good* and *Indifferent*, do not fully describe those two Sorts of Men which I mean: Which, that you may more perfectly understand, I will explain it by a familiar Instance. A healthy Man is one, who, properly speaking, has the four Humours equally tempered in him; and the simple Parts which proceed from them (besides those Parts which we call Compound and Instrumental, which are the external Members of the Body) so well proportioned, that nothing exceeds its just Measures; and this Kind of Health is never, or but very rarely possessed by any one Person. But however, we generally term those healthful, who, tho' they have not so firm a Constitution, yet are able to subsist and do their Business for the greatest Part of their Time, without the Help of Physic; and who, to be short, are more sound than sickly. Thus, when I call a Man good, I don't mean a Person so perfectly good, as to be without Fault; such an one is as rarely to be found as the fabled *Phoenix*; but I include in that Number, all those who have a fair Character in the Eye of the World, and employ all their Powers and Faculties to render them as excellent as their Nature is capable of.

By the *Indifferent*, I don't mean such as are half good and half bad; neither do I understand it in the Sense which a certain Historian applies the same Word, in describing the Dispositions of Emperor *Galba*, whose Virtues and Vices, when compared together, it would be difficult to determine which were most predominate; but I mean those, who, tho' sprinkled with some Imperfections, yet are more biassed to Good than Evil.

Guazzo. I now plainly perceive, that the Terms you have chosen, are not adequate to the Ideas you would convey by them.

Annibal. We may, perhaps, in the Course of our Conference, hit upon some other Terms more fit for our Purpose. In the mean while, according to my Sense of those I have made Choice of, I affirm, that the Good are always to be followed, the Ill to be avoided, and the Indifferent neither to be followed nor avoided; and was I not afraid of breaking the Head of your *Boccace*, I would call the Good, Desirable; the Ill, Intolerable; and the Indifferent, Tolerable.

Guazzo. You would offend *Boccace* rather with the Impropropriety, than the Uncommonness of Words. And, for my own Part, I like these much better than the other; and you have verified the old Proverb, *That second Thoughts are best*.

Annibal. By the Intolerable, or Ill, I understand those, who, for the Notoriety of their Extravagancies, are pointed at with the Finger, are judged infamous, and therefore their Company is to be shunned with Abhorrence; for all the World will be of Opinion, that those who chuse such for their Companions, must assimilate their Manners.

Guazzo. Such, at present, is the wretched and depraved State of Mankind, that many horrible Vices, are become so familiar and common, that a Man is not esteemed sufficiently accomplished, who knows not how to practise them. And therefore, should we entirely seclude ourselves from all bad Company, we shall have but very few to converse with; so that we should, in a Manner, be necessitated to change Conversation into Solitude, and expose ourselves to Ridicule for our Peculiarities. You are not insensible of the horrid Offences that are daily committed against God, by blasphemous Oaths, so that it is now come to that Pass, that nothing is so common as to hear People confirm every thing they say with prophane Swearing, which, they imagine, decorates and sets off their Speech, as an Oration is illustrated with Rhetorical Figures. I know a young Lawyer who has been sufficiently bantered for a ridiculous Practice of this Kind. When, in the Course of his Pleadings, he had raised himself into a Passion, to add an Emphasis to his Words, he used to swear by the Body of a Hen; but when he came to the Conclusion of his Pleadings, to shew his Respect to the Court, he was forced to leave the Hen, and betake himself

the Saints. What I have affirmed of Swearing may likewise be said of many other abominable Practices which reign too powerfully among the greatest Part of Mankind; and are so frequent, that I fear your Injunction to have no Commerce with the Wicked, will be but to little Purpose, since (if I may be allowed the Use of a Proverb) *Of the Self-same Pitch, we all have a Touch*; and those who seem as innocent as Lambs are, in Truth, ravenous Wolves, and more infamous than those, who are publickly known to be the most abandoned. For even Infidels, and those, who are professed Enemies to the Name of *Christ*, have, at least, an outward Shew of Virtue.

Annibal. Indeed Virtue seems very much in the Decline, and Vice in the Increase, since our Ancestors Days; according to that Observation of *Horace*, which I perceive you have read.

*Of Parents scarce good our Fathers were born;
Our Fathers to Vices were lewdly inclin'd;
We their Sons are yet worse; and I dare to be sworn,
Our Off-spring more wicked, their Children will find.*

And therefore I wonder not that Mankind is so much degenerated from what it formerly was, and that the tremendous Name of God, which, in antient Times, was so highly venerated, that very few were found so impiously abandoned as to prophane it, is now prostituted to the vilest Purposes. Swearing is deemed a polite Accomplishment, and he who cannot, at every Turn, rap out an Oath, is judged an unfit Companion for Men of Wit and refined Sense. But if it be asked, why these prophane Wretches are suffered in all Companies, since, by all sober Men, they are accounted the very Pest of Society? I answer, it proceeds from hence, we are too apt to have but little Regard to the Offences done against God, as what concern us not, and what, we suppose, God Himself will take Care to punish. But if we, or our Friends are injured either in Word or Deed, we immediately resent it; wherein we shew a greater Regard to the Creature than to the Creator. You will hear one of these Bravoës openly and familiarly use the Name of God, who durst not, in the most private Manner, whisper a Reproof to his Prince or the Magistrate.

Guazzo. In my Opinion, these are no less criminal, and are guilty of as audacious a Riot, as those who crucified our Saviour.

Annibal. I think their Offence is greater; because the Latter perpetrated that Action out of a blind Zeal for their Religion; for had they known him, they would not have done it: But these know they offend, and yet persist in doing ill; and I need not tell you, that those Crimes that are com-

mitted against the clearest Conviction, are of a deeper Dye, than those that are merely Sins of Ignorance.

Guazzo. I expect you will now tell me, whether we ought to refrain Conversation with such Sort of Persons; and whether you rank them among the Intolerable?

Annibal. These horrible Swearers, who take a Pride in their Shame, and accustom themselves to it on every Occasion, without Provocation or Prospect of Advantage, ought, in my Judgment, to be put on the File of the Intolerable. And as you are a Christian, you ought to shun them, yet, as a Man of Business, you are obliged to be in their Company; not out of Choice, but as such whom the World has erroneously placed among the Tolerable. In short, we should consider that our Fame depends very much on the general Opinion, which is of such Weight, that Reason opposes it in vain; and therefore it behoves us to avoid, as much as possible, those who carry the Mark in their Forehead, and are notoriously wicked.

Guazzo. But suppose I frequent the Company of such, as a Physician, to cure their Infirmities, and rectify their Disorders?

Annibal. If you think yourself capable of reforming them, your associating with them will be both acceptable to God, and serviceable to your Country. And, indeed, he that would reap any Benefit from Conversation, must take all Opportunities to be among those who may be made better by him, or from whom he may expect to be made better. But the Persons of whom we have been speaking, have sacrificed their Souls to the Devil, thrown aside all Regard to Honour and Conscience, and are altogether insensible of other Mens Opinion about them; and are so absolutely lost to all Sense of Shame and Goodness, that you will be in more Danger of becoming their Profelite, than have any rational Grounds of reforming them. Herein we must imitate the good Sportsman, who shoots not at Random, but only at those Birds within his Reach.

Guazzo. Pray inform me whom you mean by those who carry a Mark in their Forehead, and are the Intolerable?

Annibal. I mean those who have rendered themselves notoriously obnoxious to the World; namely, such as are suspected of Heresy, Theft, oppressive Usury, and other scandalous Practices. To these we may add Ruffians, Common Strumpets, Flatterers, Gamesters, Pickpockets, and such, who, for the Badness of their Characters, and Manner of Life, are generally accounted infamous; such as Bailiffs, Executioners, and their Dependants; besides those who are professed Enemies to the Christian Religion, such as *Turks, Jews,* and Infidels, of whatever Denomination they may be. In short, all those who have an evil Report, and who, for their Misdeeds, have some Nickname of Ignominy given them, and for which all good Men fly
their

their Company, as they would an infectious Disease, and think it the greatest Reproach to be seen among them.

Guazzo. But how shall I behave myself with those, who, tho' I know them to be infinitely more wicked than any you have mentioned, yet by the most exquisite Hypocrisy, have the Art to impose themselves upon the World for Men of the greatest Honour and Integrity? An Instance of which I will give you in the following Story from *Boccace*. One *Musciatto Francest*, an eminent Merchant in *France*, being obliged, on some Occasions, to remove his Residence into *Tuscany*, was much at a Loss in whose Hands to leave the Care of his Affairs, but especially the collecting of his Debts, that lay among the *Burgundians*, whom he knew were naturally knavish and faithless. At last he bethought himself of one Mr. *Chappelet du Part*, who had often used to frequent his House at *Paris*. His true Name was *Chappel*, but being of small Stature, yet tolerably handsome, the *French* called him *Chappelet*.

Mr. *Chappelet* had this extraordinary Character, that, being a Notary, he thought it the worst Thing he could do, if he made a Contract without a Flaw. His greatest Pleasure was, to give, or procure false Evidence, making no Conscience of Perjury, or the worst Means to obtain a Cause in his Law Suits. His greatest Ambition was to sow Discords and Animosities among Relations and Friends. Brawls, Quarrels and Murders were his chief Delight. He was a horrible Blasphemer, a Contemner of the Church, and Reviler of all its holy Ordinances and Institutions; a Thief, a Glutton, a Drunkard, a Gamester, and one who made no Scruple of cheating his best Friend. In fine, never was a more wicked Wretch suffered to breathe the common Air; and yet he was countenanced a good while in all his Rogueries by the Favour and Authority of Mr. *Musciatto*, for whose Sake many Wrongs and Injuries were put up and overlooked. This *Chappelet*, Mr. *Musciatto* thought the properest Man in the World to deal with the *Burgundians*; and sending for him, thus spoke to him: You know, *Chappelet*, I am about to leave this Country, and my Affairs with the *Burgundians* being unsettled, I know no fitter a Person than yourself to deal with a People so deceitful and knavish as they are. I will therefore appoint you my Attorney to collect my Debts among them, for which I will make you reasonable Satisfaction. *Chappelet* readily accepted the Offer; and Mr. *Musciatto* taking his Journey, *Chappelet* retired to *Dijon*, where he was but little known, and presently set about his Business, which (contrary to his natural Disposition) he managed in a very civil and courteous Manner, with a View that he might the more easily bite them at last. He lodged in the House of two *lorentine* Brethren, who let out their Money to Use. Some Time after he fell sick; and the two Brethren sent

for Physicians and took all imaginable Care of him. But *Chappelet* being now grown old, all their Pains were to no Purpose, for he daily grew worse, and Death began to stare him in the Face. This gave the Brethren no small Uneasiness. One Day, they being in the next Chamber to his, he heard them talking together after this Manner: What shall we do with this Man? If we send him away in the sick Condition he is in, it will not be for our Credit. On the other Side, we are to consider, he has been so bad a Man, that to be sure he will make no Confession of his past Life, nor receive the Sacraments of the Church; and dying in such a Manner, no Church will accept his Body, but he must be buried in unhallowed Ground like a Dog. And yet, if he should confess himself, his Sins are so many and monstrous, that no Priest could be found to absolve him; and if he dies unabsolved, he must be thrown into some Ditch; and then the Towns-people, who, in Regard of the Trade we drive, even now persecute us with their Tongues, will then absolutely ruin us; so that in all Respects this Man's Death will be prejudicial to us.

Chappelet, who heard every Word they said, calling for them, spoke as follows. I have listened to your Discourse, and am well assured, that it will happen just as you have surmized; but I shall take Care to bring you into no such Trouble. I have, it is true, committed many notorious Offences against God during the whole Course of my Life; but I intend, by one Action at my Death, to make Amends for all. Let me intreat you to send for the most holy and religious Man that is to be found in these Parts, and leave the rest to me.

The two Brethren, tho' they had no great Hopes in his Words, yet, at his Request, went to a Monastery of GREY-FRIARS, and desired that some holy and learned Man might come to hear the Confession of a *Lombard*, who was very ill at their House. One was accordingly granted them, who was an aged and pious Friar, a Person skilled in the Scriptures, a venerable Man, and of an exemplary Life, and greatly esteemed by the Citizens. He went with them, and coming into the Chamber where *Chappelet* lay, he sat down by him, and comforting him in a friendly Manner, asked him, How often he had been at Confession? *Chappelet* (who never had been confessed before) thus replied, Holy Father, it has been my constant Custom to be confessed once a Week, and sometimes much oftner; but indeed, since this Sickness, which has been for these eight Days, I have not been confessed, so violent has been my Illness. My Son, answered the good old Man, thou hast done well, and I hope thou wilt continue in the same Mind. And I plainly perceive, since thou hast been confessed so often, I shall have the less Trouble in questioning thee now.

Chappelet

Chappelet replied; Say not so, good Father; for although I have been so often confessed, yet am I now willing to make a general Confession, even of all the Sins I can remember, from the Day of my Birth to this Instant. And therefore I entreat you, holy Father, to have no Regard to my Weakness; for I had rather punish my Flesh, than by favouring it hazard the Perdition of my Soul, which my Saviour bought with so precious a Price.

These Words highly pleased the holy Friar, as they seemed to evidence a good Conscience; and having commended his pious Dispositions, demanded of him, if he had ever offended with any Woman? Whereto *Chappelet*, fetching a deep Sigh, answered, Holy Father, I am almost ashamed to tell you the Truth in this Case, lest I should sin in Vain-glory. The Confessor replied, speak boldly, Son, for a Man can never sin in speaking the Truth. Then said *Chappelet*, Father, since you give me this Assurance, I will resolve you faithfully. I am, with Respect to any Concern with Women, as true a Virgin-man, as I came from my Mother's Womb. O Son! quoth the Father, how happy and blessed of God art thou! Well hast thou lived, and therein hast thou not meanly merited, in a Thing wherein few of us are entirely faultless.

He then demanded whether he had been guilty of Gluttony? *Chappelet*, in a mournful Tone answered, Too much, and too often, good Father; for besides the Fasts usual in Lent, which I punctually kept, I brought myself to such a Habit, that I could fast three Days in a Week, with only a little Bread and Water. But indeed, Father, I confess, I have drank Water with so pleasing a Gust, (especially in Time of Prayer, or when I have been on a Pilgrimage) that no Drunkard ever swallowed down his Wine with more Greediness. At other Times I have had such a longing Desire for Sallads of Herbs gathered in the common Fields, and have fed on them so luxuriously, that really I am afraid I have exceeded the Bounds of Fasting.

Son, Son, replied the Confessor, these Sins are natural, and very light, and therefore do not too heavily charge thy Conscience with them. Let a Man be ever so holy, yet, if he has fasted too long, it is natural to desire Refreshment. O, Sir, said *Chappelet*, this gives me no Comfort; for those Things that are done for the Service of God, ought to be performed with the utmost Purity and an unblemished Mind; whatever is done otherwise favours of Sin.

The Friar was mightily pleased with this Reply, and told him, that he did well to understand it in this Manner, and was glad he had so well cleared his Conscience. But now tell me, said he; how far thou hast been guilty of Avarice, either by desiring more than was consistent with Reason,

or by with-holding from others what was properly their Right? To this *Chappelet* thus answered; Good Father; I am sorry if my lodging in the House of two Ufurers should occasion you to think I am of an avaricious Disposition. So far am I from it, that I assure you, Sir, I came hither on Purpose to use my best Endeavours to chastise and admonish them to leave off so unjustifiable a Traffic. And indeed, I should certainly have prevailed, had I not been seized by this violent Fit of Sicknes. The Truth is, my Father left me a rich Man; and of the Estate he bequeathed me at his Death, I gave away the greater Part for God's Sake, and the rest I employed in merchandizing; and what I gained thereby, half of it I gave to the Poor, and the other Half I converted to my own necessary Subsistence; and God was pleased so to bless my honest Endeavours, that I found my Affairs thrive vastly.

Thou hast done very well, my dear Son, said the Confessor. But let us proceed; How often hast thou been angry? O, Sir, said *Chappelet*, therein have I too much offended. And who, seeing the dishonest Actions of Men, can forbear? God's holy Laws are daily broken, and his dreadful Judgments disregarded. Often have I wished myself dead, rather than behold Youth pursuing idle Vanities, swearing and for swearing themselves, tipling in Taverns, and never frequenting the Church. Alas! Son, said the Friar, this is a just and commendable Anger, and I can enjoin thee no Penance for it. But tell me, was't thou never so transported with Rage and Fury, as to commit Murder or Manlaughter? to slander or injure any Man in his Person or Property? O Father! answered *Chappelet*, how can such a holy Man as you, suffer such vile Words to proceed out of you Mouth? Had I ever harboured the least Thought of this Kind, do you think God would ever suffer me to live? These are Deeds of Darknes, and such as only Villains and the worst of Men are guilty of; and when I have met with any of them, I have said, God convert thee.

Worthy and charitable Words, replied the Friar: But tell me, Son, didst thou ever bear false Witness, or speak Evil of any Man? Yes, indeed, said *Chappelet*; for when I have seen my Neighbour beat his Wife, I once complained to his Parents, but added, he never did it, but when he was in Drink. These, quoth the Friar, were not ill Words. But I think you said you was a Merchant; Did you ever deceive or defraud any Man? Truly, Father, answered *Chappelet*, I think not, except one Man, who one Day paid me for a Piece of Cloth, and I put the Money in my Purse without counting it. About a Month afterwards, I found four small Pence more than my Due; and not happening to meet with the Man again, I kept them a whole Year, and then gave them away to four poor People for God's Sake.

A small Matter, said the Friar, and very well paid back again to the Owner in bestowing them on the Poor. Many other such Questions being asked him; but before he proceeded to Absolution, *Chappelet* spake thus; I have one Sin more which I have not yet revealed to you, which is this; I am sensible I ought to set apart one Day of the Week for cleansing my Soul from its Impurities; and yet, I have not paid that Reverence to the Sabbath, as my Duty required. A small Fault, replied the Friar: O no! (quoth *Chappelet*) Sunday is a Holy Day, and ought to be revered; for on that Day our blessed Lord arose from the Dead. But, said the Confessor, hast thou done nothing else on that Day? Yes, said *Chappelet*, I once forgot myself so far, as to spit in the Church. Oh, Son, replied the Friar smiling, that is a Matter of small Moment; for we that are religious Persons do it every Day. The more is your Shame, answered *Chappelet*; for no Place ought to be kept so pure and clean as the sacred Temple, where we daily offer up our Sacrifices to God.

Thus he held the Friar for above an Hour; at last he began to groan and weep in a piteous Manner. Alas! Son, said the Confessor, what ails thee? O Father, quoth *Chappelet*, there is yet one Sin lies heavy upon my Conscience, which I never confessed, and which is so shameful, that I am afraid God will never pardon it. How, Son! said the Friar; never say so; for there is no Sin so great, but if repented of, shall be forgiven. Speak it Son, and I promise to pray to God for thee. After *Chappelet* had kept him a good while in Suspence, at last, fetching a deep Groan, said, Holy Father, since you promise to pray to God for me, I will tell you; When I was a Boy, I once cursed my Mother. And having so said, he wrung his Hands, and wept grievously. O good Son, said the Friar; fear not but God will forgive thee upon thy sincere Repentance.

When the good Man perceived that *Chappelet* had nothing more to confess, he gave him Absolution, and his own Benediction besides, believing him to be a sanctified Person. Being about to take his Leave, he desired to know of him, if in Case it should please God to take his blessed and well disposed Soul to his Mercy, whether he would have his Body buried in their Convent? *Chappelet* thanked him for his kind Offer, adding, that he had always so great a Veneration for their Order, that he should be sorry if his Friends should bury him in any other Place; entreating him, that the holy Eucharist, that was consecrated that Morning in their Convent, might be brought to him; for tho' he was very unworthy, he earnestly desired to receive it, as also the last Unction, at his Hands. These Words mightily pleased the good old Man, who ordered every thing according to *Chappelet's* Desire.

The two Brethren, who had placed themselves in a Clofet adjoining to the Chamber, heard every Thing that passed between him and his Ghostly Father, and could scarce contain from laughing outright. However, as he had ordered every Thing to their Mind, they were satisfied.

Chappelet having received the Communion, and the last Ceremonies, grew worse, and in short, died the same Day. The Brothers immediately acquainted the Fathers of the Convent with it; and the honest Confessor went to the Prior, and by the Sound of the House-Bell, assembling all the Brethren, informed them of the pious Confession of *Chappelet*, and did not doubt but many Miracles would be wrought by his sanctified Body, which he perswaded them to fetch thither with devout Solemnity and Reverence; to which the Prior and credulous Brethren very readily consented.

Night being come, they went to visit the dead Body, and performed a solemn *Vigil*; and on the Morrow, being apparelled in their richest Copes and Vestments, with Books in their Hands, and the Cross carried before them, singing in the Form of a devout Procession, they brought the Body in a very pompous Manner into their Church, accompanied with all the People of the Town. The Father Confessor, ascending the Pulpit, made a very pious Harangue, expatiated largely on the Merits of the Deceased, and recommended his Example to the Imitation of his Auditors. This, and many other Things he spoke with such Force and Energy, that no sooner was Sermon ended but the People crowded about the Bier, kissing the Hands, Feet, and Burial Cloaths of the Corpse, every one striving to get a Piece, as a precious Relique of so holy a Person. The Body was then buried in a Marble-Tomb purposely erected in the Chappel. And the Fame of the Sanctity of this Person was soon so spread, that every Body in Need or Distress, paid their Vows to this new created Saint, affirming upon their Oaths the infinite Miracles wrought by St. *Chappelet*. Thus lived, and thus died, Mr *Chappelet du Part*.

Annibal. It is a common Saying, *That he who is bad, and yet is taken for good, may do a great deal of Mischief, without being suspected as the Author of it*. However, I will venture to put these in the Number of the Tolerable; for, tho' it goes against your Conscience to keep them Company, yet, you do not thereby incur the public Censure, because these Persons are not reputed bad; and therefore, in this Point, we should rather gratify the Humours of others than our own, and comply with common Custom.

Guazzo. Custom, no doubt, is a Tyrant, and I see no Reason why it should prevail above Reason. Like the *Po*, the King of Rivers, which of late Years has encroached upon the Land, and endangered some Cities built on its Banks; so the Prevalence of Custom is so strong, that it has bore down the Bulwarks of Reason with its Violence; as it is too evident from

the Devastations it has every where made on this Side the Mountains, as I observed in my Return out of *France*; for the Inhabitants are generally fallen into a more free, I might say, licentious Manner of Life, than ever was known there before; and in all the Towns through which I passed, I saw Gentlemen spending their Time publickly in the Market Place, at Cards and Dice, which they played at as unreservedly, as People used to do in their private Houses.

Annibal. What you tell me is nothing new; nor would you wonder more at seeing those Gentlemen gaming in the public Streets, than you would, if you was among a Company of *Frenchmen* quaffing and carousing at a Tavern. And I am perswaded, that if one of those Gamesters, more precise than the rest, should withdraw himself from them, he must run the Gauntlet of innumerable Abuses and Scurrilities. However, it is proper you should know, that those Countries about *Piedmont*, having for these many Years been the Seat of War, and Soldiers of various Nations continually residing there, the People are not only become Warriors, but have likewise retained the Customs and Usages of military Men.

Guazzo. Do you allow then, that a Gentleman may converse with such Sort of People?

Annibal. Upon this Head, two contrary Reasons present themselves. For, First, if I have a Regard to the common Usage of the Country, which has now the Sanction of Antiquity to support it, we must necessarily place these People among the Desirable, and we may freely frequent their Company. But, secondly, when I consider, that this gaming Course of Life is, in itself, offensive, and of bad Example; and that in all other Countries, Gentlemen of Birth and liberal Education would reckon it as the greatest Reproach to be seen in public Places with Cards in their Hands, I should be almost tempted to rank them among the Intolerable. However, between these two opposite Reasons, I observe one, which induces me to be of Opinion, that, tho' they run into Excess in playing, yet, that they do not do it with the same View as common Gamesters, for the sake of Gain, but as an Amusement and Recreation; since, if we look into their Lives, we shall find them as modest and well-behaved as any other People. And therefore my Judgment is, that the Custom of playing, being generally accounted neither Good nor Evil, such as use it are not to be excluded from honest Company.

Guazzo. But, according to my Apprehension, it seems a Piece of Injustice, to allow that to these, which is prohibited to others, and to authorise them to make a Virtue of Vice. Your Meaning therefore must be, if I take you right, that, as it is permitted the *Cinganes* to rob, so these alone have the Privilege of gaming in Public. But certainly the Streets and

Places of public Resort, are intended for the common People to trade and traffic in, and for Gentlemen to exercise themselves in Horsemanship and military Discipline, and not to trifle away their Time with Cards and Dice. And therefore I am perswaded they have nothing more to say in Defence of their Practice, than *Diogenes* said, when being asked, why he eat in the public Street, answered, because *I was an hungry in the Steet*: So they alledge the same Reason for playing there, namely, because there the Humour of Playing came upon them.

Annibal. I can see no Help for it, but that you must resolve to take such Men with their Imperfections; and think that every Nation, Kingdom, and Country under the Sun, has, by the Nature of its Situation, its Climate, and the Influence of the heavenly Bodies, certain Virtues and Vices, peculiar, natural, and perpetual to it. And as the finest Wits flourish best where the Air is pure and serene, so Blockheads and Dullards are mostly found where the Climate is thick and foggy. And, with Respect to the Difference observable in the Conditions, Humours, and Manners of Men, and the Mixture of Good and Bad, which runs through the whole Mass of Mankind, I might bring you various Examples. The *Greeks* were remarkable for their Learning and Eloquence, yet were they faithless and perfidious, even to a Proverb. There are other People who are naturally inclined to Virtue, are industrious, and readily submit to the Rigours of War, and yet are tainted with the Vices of Pride and Drunkenness. Some, with wonderful Alacrity, can bear, and bravely sustain all manner of Hardships, Pains, Watchings, and Labour; yet, on a nearer View, you will find them vain-glorious Boasters. To some, a Firmness of Mind and a pious Zeal have been allowed as their proper and natural Disposition, who, nevertheless, are known to be covetous, and inconstant in their secular Concerns. I am perswaded you are in no Doubt, but we *Italians* have likewise some Vices and Virtues natural and peculiar to ourselves; and that we no less exceed in the one, than excel in the other.

But perhaps you will say; there is nothing surprizing in this, that in Countries so widely distant, there should be such a Diversity of Fashions and Customs; since we find no less Differences among the People that inhabit the several Parts of *Italy*, namely, the *Romans*, *Tuscans*, *Lombardians*, and others. Nay, should we take each of these separately, and imagine *Montferrat* to be in the Centre, you shall perceive that only the Rivers *Po* and *Tanar* make the Countries, which they divide, differ in Language, Apparel, Life and Manners, tho' they are at no farther Distance from each other, than from one Side of the River to the other. You must therefore grant me, that every Country has Faults and Excellencies natural and peculiar to itself; and therefore be assured, that, tho' other People have not accustomed them-

themselves to play at Cards and Dice openly, yet, that it is not improbable, that both publickly and privately, they practise other Vices more enormous than this.

But, to lose no more Time in labouring this Point, I affirm, that it is not only convenient, but necessary, to follow the Diversity of Manners and Customs, according to the Diversity of the Country where you reside; and to imitate *Alcibiades*, in whose Praise it was said, *That he had so ready a Wit, that he could with Ease accommodate himself to the Life, Customs, and Manners of all People*; neither should we forget that old Saying, *When we are at Rome, we must do as Rome does*.

Guazzo. Let us now come to those general Points, which relate to the Conversation of the Tolerable.

Annibal. We will immediately; but it is proper first to dispatch what I have farther to say concerning the Intolerable. And indeed this Subject affords so large a Field for Observation, that the more a Man discourses of it, the more he has to say. And tho' I am as concise as possible, yet I cannot pass in Silence the Slanderer, the Venom of whose Tongue tarnishes the Lustre of Virtue in others.

Guazzo. The Vice of Slander is so universally prevalent in every Nation, that, do the best we can, we shall find it impossible to keep entirely clear of it. Evil Tongues swarm every where more numerous than Bees in *Italy*; and it would be the greatest Wonder if we should preserve ourselves unhurt by their Stings. For now-a-days, this Vice of Scandal is so much in Vogue, that Persons, who, in other Respects, are of unexceptionable Morals, yet can't find in their Hearts to restrain the Malevolence of their Tongues.

Annibal. I have long observed, that those who are most noted for calumniating others, are commonly the Idle, the Ignorant, the Unfortunate, Bankrupts, and such as meet with Losses and ill Success in their own Affairs; these are they who misrepresent the Actions of other Men, from a Consciousness of their own bad Conduct and Mismanagement. But tho' this Vice is become so fashionable, and meets with such Encouragement in the World, yet nothing is so universally abominated by the World; and whoever rightly considers, must allow, that he who speaks ill of his Neighbour, with an Intent to bring him into Disgrace, is guilty of greater Wickedness than he who pulls the Bread out of the Mouths of the Poor. For as the Soul is of infinite more Value than the Body, so is the Offence of taking away a Man's good Name, which is the Pleasure of the Soul, or a more criminal Nature, than to defraud one of Food, which is the Subsistence of the Body.

Guazzo. You say, that to speak ill of others, is both encouraged and hated by the World, which, to me, seems a Contradiction.

Annibal. Not in the least; for we are naturally inclined to inspect into the Infirmities of our Neighbours; and as we take a Pleasure in learning the ill-natured Things that may be spoken of others; so there is nothing we so much resent, as to be ill-spoken of ourselves, whether justly or not.

Guazzo. That we are unwilling to hear an ill Report of ourselves is no Wonder; but what do you imagine is the Cause that we so greedily swallow the Calumnies broached against others?

Annibal. I think this is occasioned by two Enemies that we harbour in our own Bosoms; namely, Envy and Ambition; which, by their confederate Powers, prevail upon us to grieve at that which we should esteem Good in others, and make us desire to monopolize every Thing that is good and laudable to ourselves. But I have one Thing more, which will startle you indeed, and which, you will say, is impossible to reconcile to Reason.

Guazzo. Pray what is that?

Annibal. The Evil-tongued may be divided into two principal Parts; the one is Ill, which you ought to avoid; the other much Worse, whose Company you should not shun. By the Ill, I mean those, who, without Fear, without Shame, or discriminating Persons or Things, whet their Tongues to impair and ruin, both in public and private, the good Name of others, sparing none either present or absent. But these, while they are rehearsing other Mens Faults, do frequently more offend the Hearers, than those who actually commit them. And though they are marked on the Forehead, and known for infamous Persons, yet they throw about their Venom so openly and publickly, that, with Respect to the other Sort, which I call Worse, they rather deserve our Pity or Contempt, than our Anger or Resentment; because they evidently shew, that their Evil-speaking proceeds more from their own depraved Hearts, than from any Ill-will to the Parties whom they thus slander. For which Reason, little Credit is given to what they say; and in my Opinion, they raise a Dust only to put out their own Eyes; for in accusing others, they condemn themselves; and by endeavouring to be thought *Cato's*, they convince us that they themselves are *Momusses*, Brutes, and unsufferably abusive. But what shall we say of these Cur-Dogs that bite us slyly without barking; and yet they must be admitted into Conversation, although they are by far worse than the others?

Guazzo. Pray describe them.

Annibal. They are of divers Sorts, yet all aim at the same Mark. I shall range them under the following Distinctions; namely, Maskers, Rhetoricians,

toricians, Poets, Hypocrites, Scorpions, Traitors, Forgers, Bites, Drollers, and others I can find no Name for.

Guazzo. Your whimsical and out-o'th-way Distinctions make me laugh: But who are those you call Maskers?

Annibal. If you ever was at a Masque, you have seen People disguised under strange Dresses, who, notwithstanding, would not be pleased, if you should mistake them for any other than their own proper Persons; thus these base-tongu'd Fellows, under the Mask of Modesty, pretend they will not name the Person they censure, yet describe him so particularly, that all who hear them must know of whom they speak. Like the Countryman, who told the Hunter, that the Fox was not gone that Way, yet pointed to the Place where he lay hid. Some of these Maskers cloak their Language with Expressions of Friendship, but mean nothing less, nay, rather, they intend to throw the sharpest Darts of Satire and the most malicious Drollery. And to finish their Character in one Word, they are those, who, according to the Proverb, *Carry Honey in their Mouth, and a Knife in their Hand.*

Guazzo. Now tell me who are the Rhetoricians?

Annibal. They are those who use a certain Figure which Orators call *Occupatio*, by which they prepossess their Auditors of their own Sincerity, and that they bear no Ill-will to the Person they are speaking of, and under that Covert say the most spiteful Things their Malice can invent. I can, of my own Knowledge, give you an Instance of this Kind. I happened very lately in Company, where a certain Person complained, that one had injured him by such-like Expressions as these; "I will not repeat his lewd Practices with a poor Maid (whom he named;) nor the Quarrel he raised t'other Night; neither the usurous Contracts he made with certain poor Men of such a Place, which I knew very well; but I scorn to mention any Thing of it, lest I am accounted as censorious as himself."

Next comes the wicked Poets, who using the Figure *Antiphrasis*, that is, the Rule of Contraries, will, in their drolling Way, call a Woman of a tawney Complexion, fair; a common Strumpet, modest; and praise those Eyes that look a-squint.

We come now to the undermining Hypocrite, who under the Colour of Grief and Compassion, that he may better gain Belief, rehearses, in a lamentable Tone, the Mischances of other People. This is a Vice much in Fashion, but with none more than certain Females, who, meeting with other Gossips, after the usual Complement, begin their Tattle after this Manner; "Han't you heard of the sad Misfortune of my Neighbour Such-a-one?" And then tell their Tale, how the Husband, by Means of a trusty Servant, caught his Wife tardy with Such-a-one. Then they tell

to the Wall, how the Lover made his Escape; next, how cruelly the Husband beat her and her Maid; and rather than leave any Thing untold, they will add something of their own Invention. After this, another begins thus; „ I can quit your Story with just such another of a like Mischance „ that happened in our Street, within this Week; but let me beg of you that „ it may go no farther.” And thus, you will easily guess, they go from one Street to another, till they have rattled over the whole Scandal of the Town.

Guazzo. The last Year our Dutches was obliged to part with one of her chief Women on this Account. She always kept her constant Hours at Devotion, and was long taken for a Person of extraordinary Piety, and therefore was grown into great Favour with her Highness. However, in Process of Time, she was discovered to be a base slandering Sycophant, and made it her chief Study to bring into Disgrace the other Ladies of the Court. When she attempted any Thing in this Kind, her usual Way was to accost her Highness after this Manner. “ Madam, I would not have “ you offended or troubled for any Thing that may happen among your “ Gentlewomen; for I need not tell you that we are born Sinners and liable to Error.” You will easily imagine how much these Words inflamed the Dutches with a Desire to know what the other seemed to conceal; and therefore earnestly requesting her to proceed in her Story, the sly Jade humbly begged “ She would not insist on her relating Things so improper to be spoken of.” After she had withstood three or four Attacks, at length, as if constrained thereto, first wiping her watery Eyes, that were brimful with Tears for Grief of what she was about to utter, she began to tell the slippery Pranks of the Dutches’s Gentlewomen, with all the malicious Turns she could think of. But I expect what you have to say to those you call Scorpions.

Annibal. You will know them by such Kind of Speeches as these, when, speaking of you, or any other Person, they will say, “ I think it is not “ possible to find a more polite and courteous Gentleman than Mr. *Guazzo*, “ or Mr. *Such-a-one*; and yet I should have a greater Esteem for him, “ was he not blemished with one very bad Fault.” And then begins, like the Scorpion, to sting you with his Tail, by reporting Something to your Disadvantage. Others gild the venomous Pill with more Artifice; as thus, “ A Mischief o’ those villainous Tongues, say they, that will not spare the “ Good and Honest, but attack the Character even of Mr. *Guazzo* himself, “ who, tho’ he is the very Pink of Curtesy, and the Exemplar of all Vir- “ tues, yet they don’t stick to say he is proud and haughty, and so avaricious, that Money will interest him to say or do any Thing.”

Guazzo.

Guazzo. I understand you. This Sort of Gentry may join Hands with those who always accompany their *Yea* with a *But*. Please now to describe those whom you distinguished by the Title of ill-tongued Traitors?

Annibal. I will suppose you have, some Way or other, received hard Usage from your Prince; you, to ease your Mind, complain of it in Confidence to some Friend, who immediately goes and discovers all you have said to the Officers of State; what will you call him, but a base Traitor, who seeks to raise his own Fortune on your Ruin?

Guazzo. He certainly is so; and yet nothing is more common in Courts nay, Princes themselves, in order to find out the Truth, have sometimes granted the Combat to their contentious Servants. And I have known, on such an Occasion, Gentlemen have withdrawn into some private Place, where, because the one would not bear the Name of a traiterous Sycophant, nor the other of a false Accuser, they have both ended their Lives and their Quarrels together.

Annibal. I comprehend likewise under this withered Branch, all Tale-bearers, Spies, Coiners, and Sowers of Discord, and all those who betray other Mens Secrets: What Sentence do you pass on these Offenders?

Guazzo. The least Punishment they deserve, is, to have their Tongues plucked out; as *Jupiter* served a certain Nymph, who betrayed his secret Intrigues to *Juno*. But indeed I don't much wonder at the Commonness of this Fault; since we are all naturally inclined to do those Things that are forbidden us; which occasioned a certain wise Man to say, *That it was more easy to hold a burning Cole in one's Mouth, than an intrusted Secret in one's Breast*. And therefore he that divulges his Secrets, unless Necessity compels him, can be deemed no better than a Fool. For, according to the Saying, *He who reveals his Secret to another, makes him his Master*. I remember a Passage, applicable enough to this Purpose: A certain Gentleman gave some of his Cloaths to his Servant; which he no sooner received, than he gave them away again to a Friend of his; and the Master asking him, why he did so? he answered, *How could you expect I should keep them, when you yourself could not?* The same Answer may be given to a Person who discloses a Secret with which he is charged; for how can we expect another should keep our Secrets, which we ourselves had not the Power to hide? And we may take this for a Rule, that those Things which are whispered in the Ear, are, for the most Part, proclaimed in the Streets. But as it undoubtedly is a great Fault to disclose the Secrets of others, so it is on the other Hand, a most excellent Virtue to know how to hold one's Peace, and bridle the Tongue. And if we are under an Obligation to conceal the Secrets of a Friend, how much more ought the Secretaries of Princes to be tenacious of their Masters Concerns, whose

Wages

Wages they receive for that very Purpose? We should imitate the *Grecian*, who, being told his Mouth stunk, answered, *It was because of the many Secrets he suffered to grow mouldy and stale in it*; which may be understood not only of the Secrets of other People, but of our own likewise. And, in Truth, whoever would have his Thoughts kept private, ought not to divulge them to any Body, but be his own Secretary. But I fancy I am digressed from our Purpose; and therefore, if you please, let us proceed to your other Distinctions of the Ill-tongued.

Annibal. Your brief and sententious Discourse is so far from being a Digression that it greatly illustrates the Subject we are upon; and I the more readily attend to it, as it proceeds from a Secretary well versed in Business. Let us now speak of those I call Forgers, a Sort of People so exceeding wicked, that they will charge you with saying and doing Things that never once entered your Thoughts: And herein you are frequently injured by two Sorts of Persons; first, by the false Accusers, *who*, according to the Proverb, *speak reproachful Words of one that is deaf*; that is, when they backbite the Absent; the other are those who credit these false Surmises before they are perfectly informed of the Matter. Nor are they less so, and I think may very justly be placed among the Forgers, who wrest your honest Meaning by giving false Glosses and malicious Turns to every Thing you say.

The next Kind of ill Tongues I distinguish by the Appellation of Bites; and rightly enough, for they chop upon you with short Nips, which pain you more sensibly, than if pierced with the Points of sharp Arrows; and tho' there may be some Truth in their Gibes and Jeers, yet this does not entirely free them from Guilt; because they proceed from a Principle of Spite and Malice, whereby they often bring themselves into Broils and Quarrels; nay, to so great a Height will they carry their Folly and Insolence, that they will rather lose their Friend than their Jest. Neither can they dress up their Sarcasms so pleasantly or gravely, but that their Malice will appear. But as these are highly blamable for raising Mens Passions by their Fleers and Taunts; so, on the other Hand, are those to be borne withal, who, being provoked, return Scoff for Scoff; and one of these Repartees, that is struck like Sparks out of a Steel, is more worth than many of those that are made without any Provocation at all. Innumerable Instances might be brought to this Purpose. That is well known which was made to *Augustus*, who accidentally meeting a Stranger, thought he had some Resemblance of himself, and therefore asked him, *If his Mother had ever been at Rome?* *No*, replied the Stranger; *but my Father has*.

Guazzo. It is certainly true, That he who speaks only to please himself, will hear that which may displease him.

Annibal.

Annibal. The next in my List, are your Mockers and Drollers, who without any Regard to Decency, make every Man they meet the Subject of their Banter; and please themselves with the Fancy, that they are pleasant merry Fellows, and don't consider that at the same Time they appear to others ignorant and unmannerly Fools.

Guazzo. A Gentleman can't easily digest the Insults of these impudent Rascals.

Annibal. I am of your Mind; however, he had better not shew his Resentment, but rather imitate that Philosopher, who being told that certain Persons mocked him, answered, *Perhaps they mock at me, but I am not mocked.* And without Doubt that Man is mistaken, who thinks he may lawfully despise or ridicule any, besides those that are notedly scandalous, and who therefore deserve it.

There yet remain some who can't be described under any particular Character; and therefore I call them Unknown. And these work their Ends two Manner of Ways; that is, by Writing, or by Figure. The first, by invective Libels, make their Attacks upon Honour and Dignity, and like Lightning, which scorches the Tops of Towers and high Places, so they throw out their Rancour against Princes and Great Men. The other, with Pictures and Tablets, represent Men and Women in some infamous and dishonest Act.

Guazzo. This puts me in Mind of an Affair that was acted within my own Knowledge. One Night was painted on the Door of a Gentleman, a Picture that exactly resembled him, with a Pair of Horns on his Head.

Annibal. Such Actions deserve not only to be censured; but severely punished. You have now heard what various Kinds of ill Tongues there are in the World, and the Mischiefs they occasion. But the Crime of Evil-speaking is never so aggravated as when committed against the Dead; because the Offender discovers the very lowest Degrees of an abject and base Mind, in vilifying those who are incapable of defending themselves, and against whom, while living, they durst as well eat their own Flesh as open their Lips. Hence arose that Saying, *That the timorous Hare tramples on the dead Lion.*

But it is high Time to finish this Discourse, lest you should put mine in the Number of the ill-Tongues, for dwelling so long upon so foul a Subject. Wherefore, to conclude, all these Kinds of evil Speakers, considered together, are not entirely to be excluded the Company of others, because they are not marked on the Forehead, and therefore we cannot refuse their Conversation, but must bear with them in the best Manner we can.

Guazzo. Since then it is your Opinion, that we are not to fly the Conversation of this pestiferous Sort of People, I think it would be expedient

and necessary to instruct us in some Method to preserve us from the Venom of their serpentine Tongues.

Annibal. Your Request is very reasonable, and thereto I thus answer; That, as there are certain Beasts, which being about to encounter with Serpents, prepare themselves for it by eating some particular Herbs to prevent their being poisoned; so we, being obliged to engage with evil Tongues, ought to be armed with some Preservative. The best Remedy, that I could ever find against the Venom of these foul-mouthed Railers, was, to seem indifferent and regardless of their abusive Reflections; for when they perceive we mind not what they say, they will cease their Railing. Arrows, you know, will not stick in Stones; so neither will these kankered Roots thrive in any Ground, but that which is soft and muddy. And I will venture to say farther, that let us enquire ever so strictly, which is the greatest Fault, either to listen with Attention to an evil Speaker, or to speak evil of others, we shall plainly confess (as others have done) that it is impossible for us to give a decisive Judgment upon it. And, to say Truth, he who gives Ear to the Slander broached by a vilifying Detractor, gives him an Occasion to offend, and will soon be reckoned one of the same Stamp. And thus it happens, that the Slanderer thinks he is guilty of no Fault; or at least if he is, that he divides it equally, and shares it with the Hearers. So the Blind leads the Blind, till they both fall into a Ditch. Let us then turn a deaf Ear to the Detractions of these People, and by this Means we shall repress their unbridled Tongues, and be esteemed wise for our prudent Conduct. And as there is a good deal of Merit in refusing to have any Concern in the ill Reports set on Foot by others, so it is as highly commendable to be able to despise the Slanders raised of us. We should be as careful to have as great a Command over our Ears, as they have of their Tongues. *Alexander the Great*, being at War with another Prince, hearing one of his Soldiers abuse him, gave him this Reprimand, *I give thee Pay to fight mine Enemy, not to rail at him.* The same *Alexander* understanding that some misreported him, did not use his Power to revenge it, but, with a princely Modesty, gravely answered, *That a King must do well, and bear ill.* *Augustus* being told, that *Tiberius* was much displeas'd that his Majesty should so patiently bear with those who spake ill of him, wrote to him in these Terms; *Do not, my Son Tiberius, indulge the Warmth of your youthful Fancy, nor take it in Disdain that there are some who let loose their Tongues against us; for it is sufficient if we are in such Circumstances that none can hurt us.* To another, speaking to him on the same Subject, he said, *In a free City, Men ought to have a Freedom of Speech.* *Guazzo.* But all Princes have not the Greatness of Soul of an *Alexander* or an *Augustus*.

Annibal.

Annibal. Now, if it be a Crime to blemish the Character of private Persons, much more is it so to asperse the Persons of Princes, especially those who are our natural and lawful Sovereigns; and those who are guilty of it, are detested by all Mankind; because by this Means their Passions are stirred, their Tempers soured, and from a gentle and courteous, are changed into a rough and cruel Disposition. Neither is it a sufficient Excuse to say, that they are bad Princes and Tyrants, since it is the Divine Command *to obey those who have Rule over us*; which gave Rise to that Saying, *If Nero be thy Prince, rebel not against him.*

Guazzo. I think we have now done with the pricking thorny Instrument, the Tongue. Have you any other Sort of Persons, that you have not described, who may at least be tolerated, tho' not desired, in Conversation?

Annibal. A certain Philosopher being asked, what Kind of Beasts he thought the worst, answered, *Of wild ones, the Evil-tongued; of tame, the Flatterer.* And therefore I think we shall proceed very methodically, if from discoursing of wild Beasts, we now treat of these tame ones; whose Breath is so infectious, that it poisons the very Souls of those who hearken to them.

Guazzo. Pray in what Row do you rank these?

Annibal. Of these there are two Sorts; the one open, the other secret. The open Flatterers are those whom mere Necessity, rather than Choice, constrains to take Refuge in the Houses of Great Men, where they play their Part so well, that they make their Patrons believe, according to the Proverb, *That Glow-worms are Lanthorns; and that the Moon is made of a Green Cheese*; or at least, will frame their Words and Actions in a Manner most acceptable to the various Tastes and Humours of their Benefactor. And these are not only Flatterers, but Parasites and Sycophants. Such an one was *Nicesias*, who seeing the Flies bite the Hands and Face of *Alexander*, said, *O how much more honourable are these Flies, that are favoured to taste your Royal Blood, than others!* Another, seeing *Dionisius* (who was at a good Distance, and out of his hearing) laughing with some of his Courtiers, fell a laughing too. *Dionisius* asking him, why he laughed? he answered, *Because I am certain that whatever you say is so full of Wit and Pleasantry, that whoever hears you, can't chuse but laugh.* You may observe likewise that the Comedies both of antient and modern Times, are furnished with these Flatterers and *Gnatho's*, who, as they are so notorious as to be pointed at even as they walk the Streets, and publickly noted for infamous Persons, are to be avoided as intolerable, of vile Condition, and no Credit, and who are often well threshed for their Impudence and scandalous Behaviour. And as the Ape is not so proper to guard the House as a Mastiff, nor so able to carry a Burden as the Ass or Horse, nor so fit to till the

Ground as the Ox, yet frames himself to make us laugh with his Mops and Mows, and a thousand other unlucky Tricks; so these Flatterers, having no reputable Trade, or honest Employment to recommend them, servily submit themselves to, and meanly flatter the Humours of others, to their own Shame and Reproach.

The next to be spoken to, are the secret Flatterers, who, under the Pretence of Friendship and Good-will, very artfully insinuate themselves into the good Opinion of other Men, and by their subtil Management and delusive Perswasions, cause them to fall into many Errors.

Guazzo. I think you put these in the Number of the Tolerable.

Annibal. You say true.

Guazzo. Now I should rather chuse to reckon them among the Desirable.

Annibal. Why so?

Guazzo. Because, though all reprove Flattery in Word, yet every one commends it in his Heart. And I assure you, that among the many Cities, Countries, and Nations through which I have travelled, I never found a Man so refractory and savage, but very willingly suffered himself to be cajol'd and tickled with Flattery; and long Experience has convinced me, that Persons of the greatest Valour, and the sharpest Wits, take as much Delight in flattering others, as they do in being flattered themselves. Again; suppose you, willing to bestow on me the highest Encomiums, tell me I am a strong Wrestler, or an excellent Musician, I should think you mocked me, because I am sensible I have neither of these Accomplishments; but should you commend me for writing a fair Hand, a pure Stile, or for any Thing relating to my Profession, I should, out of mere good Manners, modestly accept your Commendation, and civilly return your Compliment; and perhaps I might take some Pleasure in your Applause, since I am satisfied, that what you say of me, concerning these Matters, is true, and that I am naturally fond of Praise and Commendation. I remember I have read, that *Themistocles* being asked, what Sort of Language, on the Stage pleased him best, answered, *That which speaks my Praises.* And so inherent to all Men is this Love of Praise, that only to hear themselves commended, many are ready to leap out of their Skins for Joy; like *Demosthenes* walking before two Water-carriers, and hearing them whisper one to another, *This is Demosthenes the famous Orator,* turned back, and stood a tiptoe, to make himself conspicuous; which was as much as if he had said, *I am he.* But what need I mention *Demosthenes*? How many are there, who, not rightly measuring their own Merit, or whether they do deserve the Praise that is given them, suffer themselves to be imposed upon with their Eyes open, and greedily swallow the Flattery however grossly administered?

On the contrary, how many do we see, (and perhaps I myself am one of them) who take it ill, nay, are very angry, if they han't a Share in your Applause. Nay more, if one of these *Gnatbo's*, whom you before mentioned, should set himself to expatiate in my Praise, and employ all his Faculties to set me off to the best Advantage, no doubt I should become a very *Tbraso*, and listen to him with Pleasure, vainly believing, that tho' he made it his common Practice to flatter others, yet he dealt plainly with me; nay, probably, I should thank him for it, and wish all my Friends and Acquaintance could but hear him.

Take my Word, Mr. *Annibal*, Flattery is the Way to make Friends, and get Preferment; and I am perswaded, that he who knows not how to gloze and flatter, will find himself but indifferently respected in Company. I once heard a *French Nobleman* say to his Friends, *Flatter me, and you do me the greatest Pleasure in the World*. And it is a certain Truth, that *as bitter Reprebension is the Beginning of Enmity, so gentle Adulation is a Prologue to Friendship*. You say, that Flattery often leads Men into Error, but I am of a different Opinion; for he who is deservedly commended, is thereby the more encouraged to virtuous Actions; and he who hears himself praised, and at the same Time is conscious to himself that he is unworthy of it, will be excited to merit Applause by his future Conduct. And if Flattery were a Fault, discreet Parents and School-masters would not use it towards their Children, who, notwithstanding they can neither speak, read, write, sing or dance, or do any thing else but very imperfectly, yet their Instructors are always extolling that little they can do, that so they may encourage them to go on from good to better. You see also, how Nature has implanted a Kind of fawning Flattery in the Disposition of Infants, who, when they want any Thing of their Parents or Friends, will run to them, and embrace and kiss them; even Beggars, to prevail on us to give them our Alms, importune and flatter us with the best and fairest Words they can think of.

But farther; consider a little our fine Orators, and the glavering Speeches they use, their artful Insinuations, and their smooth oily Words, by which they steal into Mens Hearts, and win the Favour of Princes and Magistrates. Neither can I omit the politic Conduct of Lovers, who, to gain the Affection of the Person they love, call her, both in their Discourse and their Letters, the Idol of their Soul, the Pleasure of their Eyes, their Heaven, Life, Soul, and every Thing that is precious and valuable, and what he believes will flatter her Vanity, and gain her Affections. Nay, they will not scruple to place her in Paradise, give her the Title of a Goddess, a beautiful Angel, and almost divine; her Teeth are Pearls; her Lips Coral; her Hands Ivory; and as the Poet says,

Her

Her waving Locks of golden Hue;
Her Skin like driven Snow appears;
Her Eye-lids black Ebene shew;
Her sparkling Eyes two glittering Stars.

In short, the World is full of, and subsists by Flattery, which is more in Fashion than pecked Beards and large Ruffs. You see how all Persons, for the sake of Peace, and to avoid Contention, and that they may appear agreeable in Company, comport themselves in the best Manner they can to other Mens Talk and Behaviour; and speak, or are silent as they find either most acceptable. And not only in our Words, but our Actions, how assiduously do we endeavour to oblige one another? How ready are we to brush the Coat of our Friend, tho' perhaps there may be neither Spot nor Dust upon it? And for what? but to shew our Complaisance, and gain Favour? Again; there are some, who, tho' they little mind what is said, yet give a consenting Nod to the Discourse, and with a Cast of their Eyes, or other significant Tokens, intimate their *Yes* or *No*; all which is no more than mere Flattery. I need not tell you how naturally averse we are to Cavillers and Sophists, who dispute the Propriety of every Word you speak, and, as they say, *seek for Knots in Bulrushes*. And, on the contrary, we take those for our Friends, who, either by Word or Gesture, approve our Sayings; we accept their Flattery as an Instance of their Love and Good-will, which we gratefully confess by doing them all the good Offices in our Power, and delighting in their Company. Hence it is, that we either reckon him envious or proud, who refuses to sooth us with his Applause. And, indeed, so desirous are we of other Mens good Opinion, that when they commend us, tho' we know their Praise exceeds our Deserts, yet we are too apt to attribute it rather to their abundant Good-will, than to the Fraud of Flattery. You shall never hear any Man give the Lie to one who praises him, tho' his Commendations are ever so false or gross; but being puffed up with his natural Vanity, he will answer, *The Good-will you bear me, occasions you to say so*. That Flatterer therefore (being advised to speak the Truth) had some Reason to say, *A Man ought to speak the Truth to him that will bear it; but who is he?* But this you may depend upon as Matter of Fact, that as Truth begets Hatred, so Flattery begets Love and Respect; insomuch, that he who would banish Flattery out of the World, must at the same Time take away all Humanity, and even Civility itself; and so we should not salute any Man, whom we suppose to be secretly our Enemy; but as it is, he very complaisantly gives us the Time of the Day, tho' in his

his Heart he may wish us all the Mischief possible. But what will you have a Man do? We must even imitate them, look pleasantly, and f leer in their Faces; we must play the Fox among Foxes, and countermine Art with Art. And as it is a Fault to contend too stiffly with a Friend; so is it a Virtue to know how to give Place, and yield him the Superiority. Like the cunning *Anichin* in *Boccace*, who suffered a certain Lady to mate him at Chess, whereby he made himself her Mate at a better Sport.

From these Reasons, I conclude, that, to win Favour, and happily accomplish our Purposes, we must always use the most agreeable and soothing Expressions and Phrases we can imagine; nor must we think much of approving, both by Word and Gesture, the Actions of others, and to give them that which every one so eagerly seeks after.

Annibal. You have very ingeniously set off and defended Flattery; but since I am of a quite different Opinion, and because I would not be thought a Flatterer, I will oppose the Reasons you have alledged. First then I say, that Men for the most Part are Flatterers of themselves, and fancy they are that which they are not. Princes are often possessed with that Folly. Thus *Domitian* was neither afraid nor ashamed in his Edicts to assume the Title of *Lord and God*. Nor was *Alexander* less infatuated with the same Madness; he thought it not sufficient to be a Man, a King, and to be called the *Great*, but he must needs be the Son of *Jupiter*; nor was he well pleased with those who did not sooth him in his Vanity. His Mother was so offended with his Presumption, that she told him, He would bring her into Disgrace with *Juno*, for making her as Cuc-quean. But a certain Philosopher, who knew not how to flatter, said, *Our God has trusted the Recovery of his Health to a Mess of Broth*. Thus you see, such as have an immoderate Love for themselves, willingly listen to the Flatterer, and think they are praised, when in Truth they are only bantered. And therefore it is no Wonder Flatterers are so well respected. However, Men of Sense and Understanding, who know themselves and their own real Merits, altho' they may be desirous of Praise, yet care not to be flattered or applauded above their Deserts; and as false Praise is no better than downright Mockery, I think you are not so ambitious of Glory, as that, if in the Recital of your Encomiums, I should ascribe to you Merits that you have no Right to challenge, you would owe me any Thanks for it, but rather reprove me, if not in Words, at least in your secret Thoughts.

Guazzo. See how you are wounded with your own Weapon! You commend me for one who loves not to be extolled for my Deserts, yet you attribute to me a Virtue which I cannot claim, and therefore according to your own Doctrine, shew yourself a Flatterer and a Flouter.

Annibal.

Annibal. You are mistaken, and you yourself, tho' you don't perceive it, are wounded. You may remember I told you, that if a Flatterer praises you, you don't take him for a Flatterer; and now, not allowing me to ascribe to you an Excellence, which you grant you have, you contradict yourself, and make me appear a sincere Friend, and no Flatterer. Besides, when I take you for a Man not desirous of Praise which is not founded on Merit, this is no Commendation, but rather a good Opinion I entertain of you. But should I affirm absolutely that you are a Man that would give no Ear to Flatterers, this would be a real Commendation. And therefore as my Words bear no Meaning of Praise, they cannot be interpreted or suspected to intend Flattery.

Let us now proceed with my Argument: I say again, that a wise Man will never accept the false Praises of Flatterers, who resemble the Fish *Polybus*; for as that Fish changes its Colour according to the Object it encounters, so they alter their Opinions according to the Gust of the Hearers; and an antient Author calls them *Enemy-like Friends*, for under their sweet and pleasant Words, lies the most bitter and venomous Meaning; as the Hook is hidden under the Bait, or as the Serpent among the Flowers. They are not much unlike the Butcher, who scratches the Hog with his Hand to make him stand still, in order that he may the more conveniently lay the Beetle on his Head. Neither can it truly be said, that Flattery works any Good, tho' it should be as you say, that a Man, who is commended without Cause, endeavours to deserve it; for an artful Flatterer puts the Garment so artificially on the Back of him whom he would disguise with it, that the Seams shall not be discerned; and works up his false Materials so curiously, as that you can scarce know them from what are real and genuine. And tho' some Writers have endeavoured to shew by what Means we may distinguish a Friend from a Flatterer, yet, in my Opinion, it is very difficult, not to say impossible, to attain that Knowledge; as well because the World is full of these tame Beasts, as that it is hard to discern the Evil from the Good, so nearly are they made to resemble each other. It was therefore well said of a wise Man, *That as a Wolf has the Likeness of a Dog, so has the Flatterer of a Friend.* And it requires our utmost Circumspection, lest, in committing ourselves to the Care of the faithful Dog, we fall into the Jaws of a voracious Wolf. For granting that you are sensible that the Praise which is given you is false, yet you do not perceive yourself excited thereby to the true; for false Praise carries a Shew of Truth, and is bestowed upon you as though really due to your Desert.

I come now to your Example of Parents, who, you say, flatter their Children to encourage them to Virtue; and of Children, who, on the other Side, flatter their Parents, to wheedle them out of Something:

These

These two Cafes differ. The first is not Flattery, because there is no Deceit in it.

Guazzo. Don't you deceive a Child, when you praise it for some trifling Action that is not worth Notice?

Annibal. It is a commendable Kind of Deceit which has a good End in View, and that brings Advantage to the Party deceived; thus we Physicians sometimes deceive our Patients, and give them the Juice of Pomegranates instead of Wine.

Guazzo. Well; proceed to the other Example of Children, that flatter their Parents to obtain some Favour of them.

Annibal. This, if I am not mistaken, requires more Consideration than the last. Now, we must know, there are some, that to insinuate themselves into the good Graces of others, uphold and extol whatever they say, without contradicting them in any Thing. Some, on the other Hand, are perpetually thwarting and gainsaying every Thing that is discoursed of in their Company. These two Extremes are undoubtedly vicious; and between them both there lies a Way, which those who keep, are neither guilty of egregious Flattery, nor positive Contradiction; but know how, with an honest Mind, to grant or disallow the Sayings of others, so as may best suit the Time and Place, and in such a Manner as to join the common Forms of Civility with a due Regard to Truth. We are next to observe, that such as give an unlimited Consent to whatever is affirmed or denied by others, only to please them, may be called Banterers; but if they do this with a View to their own Advantage only, they are most certainly Flatterers. According to this Distinction, Children that embrace and fondle their Parents to get Something from them, may be termed Flatterers. But in this Case, we are farther to consider, that Children are incapable of giving any Praise, or shewing any Love to their Parents beyond their natural and bounden Duty, or of doing any thing more than what their Parents think they are justly entitled to.

Guazzo. Very well; But don't you remember the common Saying, *That when a Man grows more fond of you than he used to be, he has either cozened you already, or else intends to do it?* And Parents are not so blind but they can easily discern the Subtilty and Craft of their Children.

Annibal. They not only discern it, but are well pleased with it; they don't reckon it Craft, as you do, but rather a commendable Action; because therein they see their Children following the Dictates of Nature, which teaches us to be humble under a Sense of our Wants, to ask Assistance of others in Expressions of Respect and Honour, and declaring our Affections towards them; and to know, that he who expects to be gratified, must ask; and that he who would enter into the House, must first

knock at the Door. And altho' we ought at all Times to give Praises to our heavenly Father; yet we are more especially excited thereto, both with Heart and Tongue, when we are desirous of obtaining some particular Blessing at his Hands; and when we would appease his Wrath, we call not upon his Justice, but remind him of his Clemency and Mercy, whereof we stand in Need. Now, take it in this View, we may very justly conclude, that such Kind of Actions ought not to be deemed Flattery; and that neither Infants nor Children of maturer Growth, can, if they would, flatter their Children. *Pittacus*, one of the seven *Grecian* Sages, intimated as much, when he said, *Never be afraid of being thought a Flatterer of thy Father*. As to the Poor, who beg your Alms with fawning and glavering Words, I answer, *That Necessity has no Law*; and to satisfy Hunger, Theft is permitted in some Countries; much more is Flattery to be borne with.

But farther, in my Apprehension, this ought not to be called Flattery; because it is not usual for a Flatterer to discover his Necessity; but in an insinuating Way to move Men to extend their Liberality towards him.

For the same Reason I maintain the Cause of the Orator, who openly entreats of the Prince or Judge, that which he desires to obtain; neither does he deserve Censure any more than he who bids you take care of yourself, for he intends to strike you; for as he gives Notice of his Intention, his Adversary has Leisure to prepare for his Defence; so when the Orator enters the Field, the Judge is well apprized of the Nature of the Request he is about to make, and takes proper Precaution to examine into the Merits of it, before he returns an Answer.

I come now to your last Example of Lovers, who, I am content to own, are really no better than Flatterers. This a greater Man than myself acknowledges, when, writing about Lovers, he says, if the Object of their Love is flat-nosed, they term her Amiable; if hawked, Princely; if she is of a brown Complexion, Comely; if fair, Heavenly. But this is no Matter of Wonder, if we consider that Lovers are both lawless and witless; and that according to the Poet,

*Where Sense imperious bears the Sway,
Reason must truckle and obey.*

And as the Lover flatters his Mistress, so she likewise flatters herself; for there is no Woman however deformed, but, if you commend her for her Beauty, she believes you, at least thinks she is esteemed as such by her Lover. And as the Crow in the Fable, by giving Credit to the Praises which the Fox bestowed upon her, let the Meat fall out of her Mouth; so some
Women

Women have unfortunately felt the Mischief of Flattery; for by the Breath of Praise, suffering themselves to be lifted up, like a Feather in the Wind, so high, that, not having Strength to sustain themselves, they have fallen suddenly to the Ground, and in their Fall have given their Honour such a Foil, as they were never afterwards able to recover.

Now, with Regard to the Civility and Courtesy, which inclines us to salute those, who, we imagine are our Enemies, I say, that this Observation is certainly just, that we must not take all those for Doves that shall say, *Peace be unto you*: These come rather under the Denomination of Dissemblers than Flatterers.

Guazzo. If I am not much mistaken, you give different Names to the same Thing; since Flattery is always accompanied with Feigning.

Annibal. There is as much Difference between these two, as between the General and the Special. For tho' it be true, that he who flatters, feigns, yet it is not so on the contrary. I explain myself thus; observe the Fencer, who, aiming at his Enemy's Head, cuts him on the Leg, or some other Part; you may very properly say, that this Fellow dissembles, but not that he flatters. Thus Generals of Armies deceive the Enemy, when, by making a Feint of attacking them one Way, they fall upon them another. And are not Victories obtained as much by the Policies and Stratagems of War, as by Force of Arms? And this Kind of Counterfeiting is so far from deserving Blame, that it is no inconsiderable Qualification of an expert General. But not only among Enemies, but among Friends and Acquaintance, colourable Dealings are tolerable, when they are not prejudicial in their Consequences. For instance; if a Gentleman desires me to bear him Company to a Comedy, or other Diversion, but I have some private Reason why I chuse not to go, and to avoid it, make some false Excuse; or if I would not be known, I put on some Disguise. Thus you see Dissembling reaches to many Things, and to various Purposes; and that Flattery is more confined, and couched under Dissimulation, as the Special under its General. Wherefore, I conclude, that as it is not lawful to dissemble in flattering when a Person is hurt by it, so to dissemble when No-body receives any Damage from it, is sufferable, and not to be censured as a Fault. I grant, that he who makes mighty Pretences of Friendship, with a View to deceive and injure me, is greatly to blame; and the Philosopher counts such an one worse than a Coiner of false Money, because there can be no real Friendship where there is any Deceit. But if, out of Civility and good Manners, I salute one with whom I am acquainted, without shewing him any peculiar Marks of Affection, I ought not, therefore, to be called a Dissembler, since my Motive to shew him Respect, proceeds rather from that civil Usage which is due to all Men, than from any real Good-will.

But farther; you know the World is full of wicked Men, whom we justly abominate for their Villanies; but it is not convenient to let them know what Ill-will we bear them.

Again; you are to consider, that there are many who are beloved, and yet not honoured; as Parents have a tender Affection for their Children, tho' they do not honour them; and on the contrary, many are honoured who are not loved; as some Princes, who are not affected by their Subjects; and some Magistrates who have great Respect, but little Affection, shewn them by the People. And therefore we cannot often, and indeed ought not, (since it is a Duty we owe to every Body) to fail in Point of Civility and common Courtesy. For there is a Sort of a natural Obligation which binds us to re-salute those who salute us, whether they are our Inferiors or Equals. If they are our Superiors, as Princes, Magistrates, and others of a high Rank, we ought to do them Honour in Respect to their Stations, if not for Affection.

I think I have sufficiently shewn the Distinctions betwixt Feigning and Flattery. Let us now return to Flatterers; concerning whom I again affirm, that they are Men of a most vile and flagitious Nature. And tho' it be very difficult, as I have already observed, to discern a Friend from a Flatterer, yet this is to be noted, that the Greater are commonly flattered by the Less, and the more Prosperity a Man enjoys, the more strongly he will be besieged by Flatterers; who always resort where they expect the most Advantage. Hence it is that Princes are ever beset with these evil Genius's. *Carneades* used to say, *That the Sons of Princes never learn to do any thing well, except riding*; because their Governors and Tutors employ their whole Study to please them; and persuade them, that they are sufficiently instructed in Things, wherein, upon Trial, they are really ignorant; but this is not possible to happen in Riding; for the Horse, which is no Flatterer, makes no more Account of the Prince than the Peasant, and throws him to the Ground that cannot sit fast in the Saddle. And therefore we ought particularly to guard against such Persons, as well because they may do us an Injury, as because God is displeas'd with them: And to me it seems a disputable Point, which is the greatest Offence, to slander the Good, or to flatter the Wicked. I remember a Doctrine that was long since taught me, namely, that God is greatly offended to hear those who most resemble him, reproached and vilified; and those who are at the greatest Distance from his Likeness, commended and respected. And without Doubt it is highly criminal, to flatter a Person with Commendations, for a Thing for which he ought to be censured and reprov'd. This is excellently well expressed in that Sentence, *Wo be to you who call Evil Good.*
These

These Flatterers may be likened to those who put a soft Pillow under our Heads, and downy Feathers under our Bodies to make us sleep.

It is likewise a Crime of the blackest Nature, to flatter with an Intent to betray, as did *Judas*. And therefore it was wisely said, *That it is better to be beaten of one's Friend, than kissed by one's Enemy*, that is, a Flatterer. To conclude; to commend that in a Man, which is Evil, is the Action of a Deceiver, and, in a Degree, Treason. And therefore the Emperor *Sigismund* deserves an Eulogium, who hearing a certain graceless Fellow call him God, up with his Fist, and gave him a swinging Box on the Ear. And upon his Saying, Why do'st thou strike me, Emperor? was answered, *Why do'st thou bite me, Flatterer?*

Guazzo. Since then, these Flatterers are, as you have described them, such wicked pernicious Creatures, I think you ought to assign them a Place among the Intolerable.

Annibal. Nay rather let us put them in Company with the Evil-tongued, and seat them among the Tolerable; let us treat them as Friends, but beware of them as Enemies; we should cover our Head with an Helmet to defend our Ears from their dangerous Insinuations, remembering, that he who willingly listens to Flatterers, is like Sheep who gives Suck to a Wolf; or to him who leads another by the Hand, and at the same Time, claps his Foot before him to give him a Fall. And when you perceive these glaver-ing Insinulators, extolling you to the Heavens, entreat the Favour of them to let you remain a-while longer on Earth, and tell them, if you want to be praised, you will praise yourself; or do, as a certain Gentleman of my Acquaintance did, who, having for a good while, and with abundance of Patience, hearkened to a Flatterer who had exalted him above the Moon, when he had done, calmly answered, "I know not what to do with these Praises; for if I refuse them, I shall accuse you of Flattery; and if I accept them, I shall shew myself vain-glorious; therefore like good Friends let us part them; give me the one Half, and take the other to yourself."

Guazzo. But in my Opinion, your Friend had acted more discreetly, if he had not taken Half, but resigned the Whole.

Annibal. Nay, by your Leave, he shewed great Discretion in it; for as Flattery is always mixed with some Truth, so he discovered his Prudence in accepting the Truth, and leaving the Lies to the Flatterer.

Guazzo. I like your Notions with Respect to the Repulse which ought to be given to such counterfeit Praises. But concerning this Point, I desire you to resolve me this Doubt, namely, If I, moved by the Good-will I bear you, and on a proper Occasion, give you just and true Praise which your Deserts have really merited, whether you ought to reject it, and silently disregard it?

Annibal.

Annibal. No; because Silence would shew a Contempt and Disdain; and therefore, with a Christian Humility, I would answer, and refer those Praises to God as the Author of all Good; or with a moral Modesty, I would say Something in Extenuation of the Honour you do me, and make you or some other Person a Sharer in those Praises. Thus that renowned Hero, *Pyrrhus*, being returned victorious from War, and hearing his Soldiers call him a courageous Eagle, answered, *If I am an Eagle, you are the Cause of my being so; for your Arms and Weapons are the Feathers that have lifted me up and sustained me.*

But it is Time to leave the Conversation of Flatterers, and conclude, that he is happy who neither flatters another, nor suffers himself to be flattered; who neither deceives, nor is deceived; who neither does ill, nor suffers any to be done him.

Guazzo. As the Friend and the Flatterer so nearly resemble each other, that one can hardly distinguish them, I shall be glad if you will instruct me in what Manner I ought to behave myself, so as not to be reputed a Flatterer.

Annibal. To this Purpose two Things deserve your serious Attention; the one, Never to praise a Man to his Face, a Fault that few can keep clear of, never remembering that Saying of the Greek Poet, *He who speaks ill of me behind my Back, does me no Wrong; he who speaks well of me to my Face, reproaches me.* But as there are some who may think you envious or supercilious, if you refuse them the small Tribute of Praise; therefore, which is the next Thing to be observed, you must take another Course with them, and that is, to imitate the Dog of *Ægypt*, which drinks at the River *Nile*, and presently runs away; so you must seem to acknowledge their Deserts, but excuse yourself from entering into Particulars, lest you should be thought to flatter them; and thus you leave them with a small Sugar-plumb in their Mouth.

Guazzo. Have you any other Persons of the Rank of Tolerable, who are neither to be desired nor avoided?

Annibal. I have already said, that to the Vice of Flattery you must oppose Contradiction; and therefore I think it necessary to enter upon the Characters of those contentious Fellows, who obstinately withstand the Opinion of others, and neither weighing nor valuing the Displeasure of their Company, will never have done till they have the last Word.

Guazzo. Although I entirely dislike the Qualities and Company of such Men, yet I have heard a virtuous and worthy Gentleman say thus much in their Favour, That those ought to be esteemed Men of excellent Sense, who can maintain their Opinions in Opposition to the whole World; and that we listen to them with more than ordinary Attention and Admiration.

And,

And, in Truth, if you should go about to prove, in a long Discourse, that the Sun is hot and clear, I should be but little disposed to hearken to your Arguments, because you could tell me nothing but what I knew before; but should you attempt to demonstrate that the Sun is obscure and cold, you would stir my Spirits, and raise my Attention to hear you. That Philosopher therefore, who being told that one was preparing an Oration in Praise of *Hercules*, said, *Why, who has discommended him?* On the other Hand, with what Pleasure and deep Attention we read the *Paradoxes* of witty and ingenious Men, especially satyrical Pamphlets, such as I have seen written in Praise of the *Plague* and the *French Pox*. If you reply, that this is the Province of fanciful rather than grave Authors, pray consider to what Fame and Reputation the Philosopher *Favorinus* has raised himself for extolling the Virtues and Excellencies of the *Quartan Ague*, which yet the *Frenchmen* wish to their Enemies, as the greatest Curse that can befall them. And therefore, in my Opinion, that in Things of the greatest Difficulty, consists the most Excellency. And I observe that you, Philosophers, are continually arguing and disputing one with the other, and maintain Opinions, singular in themselves, and far from the Truth; so that the Gentleman, whom I just now mentioned, would place these Men rather among the Desirable than the Tolerable.

Annibal. Those whom you have now described, I think should stand in the Row of the Desirable and Commendable, and not among the Contentious; For tho' they swerve from the Truth, yet they have some Shew of Reason in their Talk; and besides, they don't speak their real Sentiments; and their Opposition proceeds from a Design of shewing the Sharpness of their Wit; and not that they have conceived such an Opinion of themselves; nor can any reasonable Man suppose that either *Favorinus* was desirous of the *Quartan Ague*, or those other Writers would be pleased with the *French Pox*. Those whom I call Contentious and Thwarters are, for the most Part, gross, thick-headed Fellows; and it is an old Observation, *That the Vice of Contradiction is peculiar to Men of weak Understanding*; who oppugn the Truth either out of Ignorance, or pertinacious Obstinacy; like Heretics, who, tho' convicted by invincible Reasons, yet will never submit, but still reply to the contrary.

But farther; these contentious Litigators must be meddling with every Body, and yet generally have the worst on't; and when they can no longer maintain an Argument by Reason, they fall in a Passion, and will try to bear you down by Bullying, Swearing, Threatening, and Insolence. Sometimes we meet with Men of such a Temper, that they will work themselves up into the most outrageous Passions for very Trifles.

With

With Respect to what you alledge concerning Philosophers, I answer, that it is not only lawful and requisite for them to dispute, but likewise for all other Men, when a Subject worthy of Debate happens among them, concerning which they are not agreed in their Opinions; and he who defends the most difficult Side of the Question, deserves the greatest Praise; and tho' they disagree in Sentiments, yet that makes no Breach in their Love and mutual Good-will, but jointly aim at the Truth; they are not much unlike those that make Cords, who, tho' they wind and twist one contrary to the other, yet thereby they perfect the Work they have in Hand. But yet all Disputations ought to have Bounds and Limits prescribed them, which whoever exceeds, does thereby lose the Name of a Disputant, and gets the Title of a contentious cavilling Sophister, and often suffers for it; for by being too earnest to gain his Point, he loses Sight of his Argument, and is bewildered in a Maze, from which he knows not how to extricate himself. And as a Thread that is spun too fine is easily broken, so by too pertinacious an Opposition, the Truth is rendered intricate and doubtful. And therefore such are to be deemed Contentious, who continue a Dispute, not so much to exercise their Wit, but from a contemptuous Arrogance, hold Arguments not only repugnant to the Truth, but altogether dissonant from Reason.

Guazzo. What do you imagine is the Occasion of this Error?

Annibal. In a Word it is this; a Mother with her two Children namely, Ignorance with Self-love, and vain Perswasion; whence it happens, that those who know nothing, think they know all Things, and esteem their Ignorance as sound Wisdom.

Guazzo. Indeed the first Chapter of Fools, is to reckon themselves wise.

Annibal. You know it is the easiest Thing in the World, for a Man to deceive himself; but the wise Man admonishes us, *not to be wise in our own Conceit*; for such Wisdom is but little better than Folly. And indeed he that knows most, takes least upon him, and always yields to Reason. And therefore we need not wonder, if the most Ignorant are the most Contentious. We may then very justly conclude, that to reason without Reason, is to take Pains to make one ill-thought of; and that these cavilling quarrelsome Folks are highly to be blamed, altho' for some Reasons we must bear with them.

Guazzo. As you have shewn the Method of defending ourselves against Slanderers and Flatterers, be pleased likewise to give some Instructions how to behave to these litigious Querelists.

Annibal. When you perceive that plain Reason has no Effect on your Friend, and you apprehend ill Consequences from persisting in your Argument,

ment, you ought rather to bow than break, and yield to his Humour, if the Case be such, as that your Silence may give greater Offence. For when a Man forsakes Reason, and gives Way to Anger, it will be our Wisdom to bear with his Imperfection; according to the Proverb, *Cut not the Fire with Iron*; let our Prudence always give Place to Temerity.

Guazzo. I know a Gentleman, who, if he happens in Company with one of these litigious Fellows, rather than contend with him, uses to say, Sir, we will not quarrel about the Matter; I am content it shall be as you say. And when one of them asked him, which Eye, the Right or the Left, could discern Things farthest? he, to take away all Cause of Strife, answered, *which you please.*

Annibal. Such Answers, if made in a courteous Manner and without a Sneer, are very proper, and of Force to make the Obstinate acknowledge his Fault.

Guazzo. Don't you think it Time to have done with these Sort of People?

Annibal. I think we may couple with these, another Set of troublesome Fellows, who offend, not through Ignorance, but by sharpening their Wits to offend others. This Fault is peculiar to some School-masters, and other Professors of Learning, who will often form such uncommon Methods of Argumentation, and propose such puzzling Questions, as would be enough to make a Dog run a Mile without looking behind him. But sometimes they meet with their Match, and find themselves dealt with as they deserve. Just as a poor crafty Clown served his Son, who was continually arguing and disputing the Propriety of every Thing that was said. It happened one Day, that they had Nothing but four Eggs for their Dinner. Hereupon the young Spark must needs give a Specimen of his Wit, and undertake to prove there were Seven, because Three is contained in the Number Four, and Four and Three make Seven. The Father, to avoid Contention, took the four Eggs; adding, *I will eat these, and take you the other three.*

Guazzo. What Topic do we next discourse upon?

Annibal. We are next to speak of Liars; such as swerve from the Truth, for other Considerations than those the Contentious proceed upon. Liars then may come under these Distinctions, *viz.* Flatterers, Dissemblers, Boasters, and the Vain-glorious; such as are continually setting forth their own Praises, and lacing them with Lies; a Fault, tho' comparatively, not great, yet is very disagreeable; for nothing gives one a greater Disgust, than to hear a Man praise himself.

Guazzo. These may be termed Household Witnesses, who speak in their own Commendation, for Want of good Neighbours.

Annibal. They would do much better, if they would spend that Time which they employ in setting forth their own Eulogies, (or, to say more

truly, in publishing their own Folly) in deserving, by commendable Actions, that Praise which is founded only on true Desert. But they are so much in Love with themselves, that they are but little regarded by other People. They forget that Saying, *That he who washes his Mouth with his own Praise, defles himself with the Suds*; and that *Praise in a Man's own Mouth is spilt*. But as the Fault of these vain Speakers is light, when it hurts No-body, so is it unsufferable, when it becomes prejudicial to others. Amongst many other Examples which might be alledged, the Wickedness of those is not to be concealed, who boast of their mighty Conquests in their Love-affairs, discovering the Frailty of some Women, to whom they have promised Secrecy by a thousand false Oaths,

Which by the Winds dispers'd, are lost in Air.

Guazzo. The Oaths of Lovers carry as much Credit as the Vows of Mariners. But what think you of others, who boast of Favours that they have received from some of the Fair, with whom they never changed a Word in their Lives; and endeavour to stain the Character of a Lady, in the same Manner, as the wanton Elders would have served the chaste and innocent *Suffannab*.

Annibal. Such as vent such pestiferous Blasts, ought to have their Wind stopt with a Halter; and they deserve little less, who too easily believe such lewd Tales, and report them again, so that in a little Time, a very honest Woman shall be taken for a common Harlot; I leave you to judge how deeply it must afflict her to be so unjustly slandered. We may therefore conclude, that all Manner of Lies, which turn to the Hurt or Dishonour of others, are devilish and detestable.

Guazzo. I could never bear the Company of those other Liars, who never speak Truth, tho' perhaps they injure No-body.

Annibal. You have Reason; for as he who sincerely tells the Truth, shews himself to be an honest Man, and of a generous Spirit; so he who gives himself to Lying, acts the Part of a Slave, and of an unworthy, unjust, and indiscreet Person: And therefore every wise Man will imprint in his Heart that Saying of *Pythagoras*, who, being demanded, When Men might be said to be most like to God? answered, *When they speak Truth*. And if you strictly observe the Nature of Liars, you will find them impudent and shameless; and therefore the Philosopher said well, *That Justice resembled a pure Virgin; because its Purity is spotted by Lying*. And tho' Lying be unseemly in every Man, yet is more tolerable in the Vulgar, and those who are forced to it by Necessity; and therefore in holy Scripture, a rich Man, who is a Liar, is greatly reprov'd.

Guazzo.

Guazzo. There are many who would recommend themselves for very pleasant Fellows, by telling strange and monstrous Stories, to make their Hearers laugh, or set them a staring, and desire the Poet's Privilege, to have the free Use of the Figure *Hyperbole*. Such an one was he, who affirmed, that as he was a hunting, he found a Boar so old, that he was become stark blind; and that a young Boar, in mere Compassion, put his Tail into the old one's Mouth, and so led him out to feed; which the Gentleman observing, shot at them, and cut off the young Boar's Tail, leaving it in the Mouth of the old one, and running to him, took the Tail in his Hand, and brought him a long Way into the City, the old Boar imagining that the young one still led him.

Annibal. It seems as if he gave himself more Trouble in forging this Tale, than he had in leading the Boar.

Guazzo. These Fellows first work themselves into a Belief of their own Lies, and then would have you believe them too; nay, are very angry if you do not.

Annibal. We do well to give them no Credit; but they wrong us in endeavouring to force us to believe that which is false; which is neither better nor worse than to give us a Gudgeon, and then laugh at us for our Credulity; but in the End they do Penance for their Fault; for being once known for common Liars, they are never afterwards credited, tho' they tell the Truth; for,

*The Liar's solemn Oaths no Credit gain;
The honest Man may lie, without a Stain.*

I readily own, that on some particular Occasions, a Lie may be necessary, and even commendable, if it be for some honest Purpose. Whether what is related by *Boccace* be of that Sort, I leave you to determine; his Story in this; *Messer Currado Gianfiliazzi* lived at *Venice*, with the Grandeur of a Citizen of the first Rank, was generous, magnificent, and maintained the Splendor of a Knight. He always kept Hawks and Hounds, and took particular Pleasure in the Sport which they afforded him; and was so delighted with them, that he often neglected Affairs of a more serious Nature for the Diversion which they gave him. One Day his Faulcon having killed a Crane, near to a Village called *Peretola*, and finding the Bird was young and fat, he sent it to his Cook *Chichibio*, a *Venetian*, with Orders to get it ready for Supper. *Chichibio* (who really was, what he always seemed, a plain, simple, honest, merry Fellow) having truss'd the Crane in a proper Manner, put it on the Spit and laid it to the Fire.

When it was pretty near roasted, and it began to emit a most agreeable Savour, who should come in but a young Woman in the Neighbourhood, whose Name was *Brunetta*, *Chichibio's* Sweetheart? Coming into the Kitchen, and smelling the delightful Scent of the Crane, which pleased her beyond any Thing she had met with before, she earnestly entreated *Chichibio* to give her a Leg of it. *Chichibio*, who was a pleasant Companion, and delighting in merry Catches, sung her this Answer.

*My Brunetty, fair and pretty,
Prithee, do not long for this;
Of the Meat of my Master
You must be now no Taster;
So be packing with this Kifs.*

Many other such Speeches pass'd between them; but at last *Chichibio*, rather than incur his Mistress *Brunetta's* Displeasure, cut off one of the Crane's Legs from the Spit, and gave it her to eat. Soon after, when the Fowl was served up to Table before *Messer Currado*, who had invited certain Strangers, his Friends, to sup with him, not a little wondering at what he saw, called for his Cook *Chichibio*, and demanded what was become of the Crane's other Leg? The *Venetian*, who was naturally a Liar, immediately answered, Sir, Cranes have no more than one Leg to each Bird. *Messer Currado*, growing very angry, replied, Hast thou the Impudence to tell me, that a Crane has no more than one Leg? Do'st think I never saw a Crane before? *Chichibio* however stoutly persisted in denying it, adding, Believe me, Sir, I have told you nothing but the very Truth, and will, when you please, prove my Words by the Evidence of such Fowls that are living. *Messer Currado*, in Respect to the Strangers whom he had invited to Supper, desisted from any farther Contest; only saying, since thou assurest me, that thou wilt give ocular Demonstration of the Truth of what thou hast affirmed, by shewing me others of the same Fowls living (which indeed I never saw nor heard of before) I am content to wait for Proof thereof till To-morrow Morning: But, take my Word for it, if I should find it otherwise, expect such a sound Payment, as thy Knavery justly deserves, and such a Remembrance as thou wilt never forget as long as thy Life lasts. The Contest ended for that Night; and tho' *Messer Currado* did not break his Rest about it, yet he was far from being satisfied in his Mind; and therefore rose next Morning by Break of Day; and huffing and puffing, hastily called for his Horses, and bid *Chichibio* mount one of them. They rode on towards the River, where every Morning early were great Numbers of
Cranes;

Cranes; and as they were riding along, he said to his Man, Sirrah, we shall soon see, whether you or I was the Liar last Night.

Chichibio perceiving his Master's Anger was not yet appeas'd, and that now it concerned him to make good his Lie; and yet being greatly at a Loss which Way he should do it, rode after his Master, fearfully trembling all the Way he went. How gladly would he have made his Escape! but that he found was impracticable; but still he looked about him, now on this Side, now on that, before and behind, to see if he could spy any Cranes standing on both their Legs, a Sight which would have been very ominous to him. But being come pretty near the River, he happened first to see on the Banks, about a dozen Cranes, each standing upon one Leg, as they commonly do when they sleep. Whereupon he shewed them to *Messer Currado*; now, Sir, said he, yourself may see, whether I told you true last Night, or not; I am sure a Crane has no more than one Thigh and one Leg, as all those we see yonder can bear sufficient Witness; and I have made good my Promise.

Messer Currado looking at the Cranes, immediately apprehended his Cook's Knavery, and therefore answered; Stay a little, and I will soon convince thee, Sirrah, that a Crane has two Thighs and two Legs. Then riding somewhat nearer to them, cried out aloud, shough, shough; upon which they presently set down their other Legs, and, after they had made some Paces against the Wind, took Wing and flew away. And then going to *Chichibio*, said, What say you now, you lying Rascal? Has a Crane two Legs or no? *Chichibio* was almost at his Wits-end, and could not devise what Answer to make; but a sudden Thought coming into his Head, he thus replied; Sir, I perceive you are in the Right; and had you done as much last Night, and cried shough, as you now did; without Doubt the Crane would have set down the other Leg, as these here did; but had she fled away, as these did, you would certainly have lost your Supper.

This sudden and unexpected Answer, made by such a thick-headed Numscul, and so seasonably for his own Safety, so pleas'd *Messer Currado*, that he burst into a hearty Laughter, and forgetting his Resentment, said, *Chichibio*, thou hast handsomly brought thy self off, and to my Satisfaction; but I advise thee to play me no more such Pranks again. Thus *Chichibio*, by his sudden and jocosse Answer, escap'd a sound Beating, which, otherwise, he must have suffer'd from his Master's Hands.

Guazzo. Your merry lying Story brings to my Mind another, which happen'd at a certain Prince's Court. His Highness's Son, a Youth of about twelve Years of Age, of excellent Parts and noble Behaviour; but had one childish Fault, which neither Admonition, Reproof, nor Threatning, could prevail on him to leave. This was, he was so negligent, as always to go
with

with a snivell'd Nose; and never took any Care to keep it clean. While his Governor was taking all the Pains imaginable to cure him of it, comes to the Youth to beg an Alms, a poor old Man, whose Nose, by some Infirmity, was become prodigiouſly large, deformed, full of Pimples, and carbuncled in a monſtrous Manner. The Youth was moved with Surprize and Compaſſion at the Sight of it; which his Governor obſerving, told him, that he had known that poor Man a long Time, and remember'd, he had ſeen him formerly with a little Nose, of a proper Size, and Sound; but through Negligence never cleaning it from the Snivel and Filth, was the Reaſon of its being in that Condition he now ſaw it. Theſe Words made ſuch an Impreſſion on the Youth, that he immediately began to ſpit, and blow and wipe his Nose, and never afterwards needed to be put in Mind of it. This Lie therefore was of Advantage to the Prince, and commendable in the Governor.

Annibal. It is very true; and as ſuch Liars deſerve Applauſe, ſo the others are greatly blamable, and to be regiſtered amongſt thoſe who are neither to be deſired nor avoided. Beſides theſe, there are certain curious Inquiſitors who ought to be diſcountenanced; they are ever troubling you with the Word *Wherefore*, when they want to pry too far into other Men's Affairs; a Fault greater than many ſuppoſe it: For you will ſeldom meet with an inquiſitive Perſon, but he is malicious, talkative, and a Tale-bearer from one to another; and therefore he is deſervedly ſigmatized by the Poet for a Medlar in Things that don't concern him.

Guazzo. I think I have read of one, who carrying a Preſent under his Cloak, being aſked what he had there, answered, *Don't you ſee I keep it covered, on Purpoſe that you might not know what it is?*

Annibal. An Inſtance of the ſame Kind was King *Antigonus*, who paſſing through his Army, entered the Tent of *Antagoras* the Poet, and finding him buſied in ſtewing certain Fiſh, ſaid to him, *Do you think Homer employed himſelf in ſtewing Fiſh while he was writing the Actions of Agamemnon? To whom the Poet reply'd, And do you think that Agamemnon, when he had ſome great Enterprize in Hand, was curious to know, whether there was any Fiſh ſodden in his Camp?* But if Curioſity in worldly Concerns is diſagreeable, it is deteſtable in Matters of Religion; and therefore we are admoniſhed, not to ſeek to know Things that are above our Knowledge.

Again; As the curious Enquirer is neither to be deſired nor abſolutely ſhunned, in the ſame Manner are we to treat the Ambitious.

Guazzo. Your Opinion then, if I judge rightly, is, that the Effects of Ambition are evil.

Annibal. Moſt certainly.

Guazzo. Now, I can't see which Way it produces any Thing but Good: For it wakens the drowfy Spirits, rouses from Slothfulness, dispels Fearfulness, stirs up the Mind to noble Undertakings, excites to generous Enterprizes, and exalts those that obey its Dictates, to the highest Degrees of Dignity and Honour.

Annibal. So long as a Man keeps within the Bounds you have described, he ought not to be termed ambitious, but rather couragious; because those Effects of it are Works meritorious and virtuous; which cannot be said of those which proceed naturally from Ambition, which wholly deprive these who follow it of Rest, as their Desires are boundless; it fills them with anxious Cares, blinds their Understandings, raises them aloft, only to throw them down headlong, break their Necks, and bring them to Destruction. And therefore it is said, *Lucifer* by his Pride and Ambition lost Heaven, being more desirous to command than obey. And it is said by another, That *Ambition is the Cross and Torment of the Ambitious.* And therefore when I said Ambition was the Cause of many Mischiefs, I had not in View those Men, who, conscious of their own Worth, aspire after Atchievements and Honours, which all naturally covet; for Honour is the Reward of Virtue, and a Divine Gift: But I mean those ambitious Persons, who, without taking any Pains, without any of the Qualities of a Noble Mind, and without any Foundation in Merit, challenge a Superiority in all Companies, and place themselves above all Mankind.

Guazzo. Such, indeed, are not to be borne with; and I know some of them, who, at their entering at the Door, or at sitting down at Table, eagerly push for the chief Place, and are mightily chagrined if another is prepossessed of that silly Pre-eminence, not considering, that Place neither adds to, nor diminishes from real Merit.

Annibal. These Gentlemen, no doubt perceive, that but little Respect is shewn them, and perhaps are conscious that they have little or no Title to a higher Place than would be allotted them. But this is true Glory, and a Sign of unquestionable Merit, when that Honour is given to one without striving for it; for it is most certain, that he who seems the least ambitious, and ranks himself below others, is most esteemed, and is judged a Man of the best Education.

But this Vanity falls chiefly among the Women, and often occasions good Diversion; for none of them being willing to yield, but every one ready to claim Precedency, they get into the first Places, as it were, by Force. And it is merry enough to hear them tell one another, My Husband is a Doctor; mine, says another, is a Gentleman; I, says a third, am descended from the *Trojans*; a fourth boasts of her Dowry and Jewels, and brags she is able to buy all the rest out of House and Home. And thus they treat one another; and

and if their Husbands fail to concern themselves in these Quarrels, they lead but an ill Life.

Guazzo. But what think you of the Ambition of those Men, who are never easy, nor in Countenance, unless they have a long Train of Servants at their Heels? And such is their Folly, (their Humour I should say) that if one of their Livery is wanting, they will not stir out of their Doors.

Annibal. This Sort of Ambition is common to Asses, which are so fullen that they care not to travel unless they have some to follow them. Of the Number of the Ambitious are the Haughty and Proud, whose Company is particularly distasteful and even unnatural; for Nature delights in Humanity and Courtesy. And I humbly conceive, such People may be resembled to Tyrants, who care not who hates them, if they are but feared. And therefore they think it would diminish their Dignity to humble themselves; and fancy, that if they are sociable, and put themselves on a Level with every Man, their Persons would grow into Contempt, and their Honour sullied. But tho' these Fellows look big, and are puffed up with Pride, yet be assured, that their Hearts are filled more with Wind than Worth.

Guazzo. How these vain-glorious Fellows are hated of *Frenchmen!* which, probably, is the true Reason that they cannot brook the *Spaniards*, who are characteriz'd for being proud and lofty, especially by those who don't know them thoroughly. This I say, because I have been in Company with some of them, who, in Appearance, have seem'd very lofty, and yet were really far from it.

Annibal. And perhaps the *Spaniards* have as an indifferent Opinion of the *Frenchmen* for their easy Acquaintance and sudden Familiarity. But in my Judgment, between these two Extremes, we the *Italians* keep the due Mean; in most of our Countrymen we see a happy Mixture, a courteous Behaviour joined with Gravity, and a grave Deportment made amiable by Affability; but those whom I call proud and high-minded, offend as well in their Carriage as their Actions, always stand upon Punctilios, despise every Body, and expect Homage from every Man. We must not look to converse familiarly with them, but shew them the most humble Respect, and offer Incense to them, as it were upon a consecrated Altar; and therefore we need not wonder that they are the Objects of a general Odium. A satyrical Writer, speaking of this Sort of Men, jocosely says, *That that is unpleasant to the Taste which smells of Smoak.* But why do I say they are odious to Men? God himself declares, that he resists the *Proud*, and shews Mercy to the *Meek and Humble in Heart.*

Guazzo. To such Men, that Saying of the Poet may be very justly applied,

*Most low does he fall,
Who would climb above all.*

Annibal.

Annibal. Our Discourse would be drawn out into too great and unnecessary a Length, should we undertake to describe every Species of Lies and Liars; and therefore I think we may here have done with this Point.

Guazzo. I am not yet entirely satisfied; for I think it is your Opinion, that we should shun only the Infamous, and the notoriously Vile, and tolerate the bad Sort that we have been talking of; whereby I conceive we leave Things too much undetermined with Respect to Conversation.

Annibal. I might very well answer, according to the Rules of the Civilians, that we ought to confine Things that are evil, and give Liberty for Things commendable, of which Number Conversation is supposed to be one; which you may observe, as I have handled the Matter, is rather to be restrained than left at large. For tho' I have allowed you to tolerate, that is, neither to seek nor shun those whom I have above described, who are indeed numberless; yet you will please to take Notice, that I did not leave you at Liberty to seek or desire the Society of any but the Good, who really are but few. And whoever will observe this Rule, may indeed keep Company with many by Chance, but with few by Choice: And tho' you, by the necessary Call of your Affairs, or by Accident, be obliged to deal with many Sorts of People, yet it would please you much better, if you might chuse for yourself; because you would then make only one or two your Companions, such as you could affect for the excellent Endowments you know them possessed of. From all which I conclude, that the Company we accidentally fall into, consists of many Persons; but that the Company which we voluntarily chuse, and which we ought to covet, are but few.

Guazzo. For one Doubt which you have cleared me of, seven have risen in its Place; according to that Saying, *At every Step, Steps in another Thought.* Now pray tell me, if a common Harlot, or Bawd, or other Person of ill Fame, should in the open Street, or other public Place, offer to talk with me, must I run away from such a Person, as I would from one excommunicated, or that had the Plague?

Annibal. It would not be proper for you, as a private Person, to converse with such an one, yet for a Magistrate it would not be amiss.

Guazzo. He who gives Ear to such a Person, does not fly from him; which contradicts your first Rule; and he who flies not from him, equally regards both the Intolerable and the Tolerable; which likewise invalidates your Distinction.

Annibal. If a Harlot, a Ruffian, or other infamous Person, should go to the Duke your Master, to crave Justice; or with some other justifiable Request, would he drive him out of his Presence?

Guazzo. No.

Annibal. But suppose he should presume to talk familiarly with him, would he not order him to be turned out of Doors?

Guazzo. No doubt but he would.

Annibal. By this Diversity then you may judge, that the Intolerable is sometimes tolerable; not in Regard of himself, but of the Occasion that brings him into Company.

Guazzo. I understand you; but yet there are other Doubts that arise in my Mind; for among the Tolerable we have named, there is a vast Difference in their Imperfections. For the Fault of a vain-glorious Boaster, and a contentious Thwarter, is far less than that of a pernicious Flatterer, or a malicious Defamer; and yet you put them all under the same Predicament. Besides, I think it impossible, that he who is guilty of either of these Faults, should incline rather to Good than Ill; because any one of them is enough to obscure and deface all the other good Qualities he may be possessed of. And therefore my Judgment is, that they belong wholly to the Intolerable.

Annibal. We have, you may remember, already concluded, that we ought to admit into Conversation all those who have not a Mark of Notoriety inscribed on their Foreheads, who are not publickly known for infamous, and who are not excluded from honest and reputable Company, notwithstanding they may be sprinkled with some Imperfections. But that I may entirely satisfy your Scruples, give me Leave to ask you, if, at the Court of France, you did not know Men of divers Nations?

Guazzo. I knew there, besides *Frenchmen*, many *Spaniards*, *Englishmen*, *Flemings*, *Almagns*, *Scots*, and *Italians*.

Annibal. With which of these was you most willingly conversant?

Guazzo. You may easily imagine that I chose the Company of the *Italians*.

Annibal. But which of the *Italians*?

Guazzo. The *Lombards*.

Annibal. And amongst the *Lombards*, which of them did you make Choice of?

Guazzo. Those of my own Country.

Annibal. And of those, whom liked you best?

Guazzo. Such as I knew were most agreeable to my own Temper; for as the Saying is, *Like will to its Like*.

Annibal. It is very true; nor is it less so, that we naturally abhor such Things as are not consonant in Nature. Hence it comes, that one who is merrily disposed, cannot bear the Company of him that is of a heavy Heart. One that is dull of Apprehension, likes not him that has a sharp Wit; and on the other Hand, the Merry associate with the Merry, the

Sad with the Sad. And therefore we are to consider that Nature has endowed every Man with two different Properties; the one is common to all Men, and is that excellent Faculty of Reason, which distinguishes him from the brute Beasts; the other is peculiar to every Man, and is that Diversity which is apparent in the Features of the Face, the Gestures of the Body, and the Faculties of the Mind; each of which has a Tendency both to Good and Ill. Thus you see one offends by Arrogance, another by Obstinacy, a third by Misreports, a fourth by Flattery, a fifth by Covetousness, a sixth by vain-glorious Boasting; neither is there any Man without some Fault or Imperfection, which in a greater or less Degree, we find in ourselves. But as neither Friends nor Parents are in all Points agreeable to our Disposition and Temper, we must resolve to bear with the Imperfections of others; agreeable to that Saying, *We must take a Friend with all his Faults*. And since good and virtuous Men, such as our Hearts could delight in, are very scarce to be found; we ought not to reject the Company of any Person, who discovers any Signs of Virtue or Goodness. If we would render ourselves acceptable in Company, we must lay aside our own natural Habits and Dispositions, and assume those of others, and imitate them as far as Reason will permit. And where we meet with Honesty and Virtue, we ought to join cordially with those that own them. But with Respect to the Diversity of Persons with whom we must generally converse, we should vary ourselves, according to that old Saying, *The Heart wholly unlike, and the Face altogether like to the People*. And he who cannot submit himself to do this, ought, with the Snail in the Fable, to pray heartily, that to avoid bad Neighbours and ill Company, he may be enabled to carry his House about with him. Neither ought any Man to persuade himself that he is without Fault; for sure I am, that was I to refuse the Company of a cavilling contentious Fellow, he would refuse mine, and probably, for some greater Imperfection. And therefore, without passing too severe a Censure on one Fault, I think we ought to admit the Company of all those, who, in other Parts of their Conduct and Actions, are unexceptionable. Nay, it is sometimes convenient to wink at and overlook some Faults, and even to express our Approbation of them.

And now I am upon this Head, give me Leave to relate to you a certain Transaction of the Duke of *Nevers*. He once gave an Entertainment in this City, and committed the Charge of inviting the Ladies, to a young Spark who was notorious for his Vices and Debaucheries. This was Matter of Surprize to the Citizens, since his Highness must certainly be acquainted with the Character of this young Fellow; and therefore when the Company was met, the Ladies diverting themselves at a certain Play, called *Questions and Commands*, by the Privileges of which, they took the Liberty

to enjoin one of them to demand of the Duke, Why, since there were so many young Gentlemen of unblemished Character in the City, he should cause the Ladies to be invited by a Person who was known for a Debauchee? To whom the Duke answered, *That he was sure the Good and He should be always perfectly agreed; and therefore he thought it necessary by some Means to win the Good-will of the Bad.*

Guazzo. I understand you; he meant to imitate him, *who lighted his Candle before the Image of the Devil.* But, in my Judgment, to favour the Ill, is to offend the Good; and I am surprized that a Prince of his nice Discernment, should make so indiscreet a Choice. But I suppose he did it with this View, that, knowing his Stay there would be but short, he endeavoured by all Means, that every one should think well of him after his Departure; and, like the Sun, would spread the Beams of his Bounty on all Sorts of Persons. But you may depend upon it, he would not have made such a Choice in his own Country; where he is not to learn how to distinguish the Qualities of his Subjects; to exalt the Good, and humble the Bad.

Annibal. This is certainly very just and requisite; but I don't think he had any such Meaning as you speak of. For wise Men, of a discerning Judgment, are very little solicitous to gain the Love of the Ill; and know, that to have the Esteem of such, is the Way to lose the Affections of the Good.

Guazzo. Now, I am verily perswaded, that all Men of Understanding, are very assiduous to get the Good-will even of the most Wicked. And, for my own Part, I would not willingly have the Ill-will of any Man, either good or bad. And it is my earnest Prayer to the Almighty, that he would grant me so much Prudence, as to give perfect Satisfaction to all Sorts of Persons.

Annibal. You would then have a Privilege above all other Men. But remember the old Proverb, *That Jove himself cannot please all.* I never yet knew that Man so good and virtuous, who was not subject to the Slanders and Malevolence of one or other; and I will positively affirm, that your not regarding what is reported of you abroad, and your Indifference to please any Body, will bring upon you the Imputation of Pride and Arrogance. And then again; if you fancy you are able to stop every one's Mouth, this will make you so very scrupulous and solicitous, that you will never get rid of your Sickness. Your only Way is, to content the Good, and be wholly regardless of what the Wicked say or think of you; for it is not in their Power to injure Virtue and Innocence. These are the Sentiments of the Divine Philosopher, who directs us, to give ourselves no Trouble

ble about any Thing that the Multitude reports of us; and only to regard that which is said by wise and prudent Men.

Guazzo. Don't you observe, when we are visited by a Stranger, how careful we are, that his Servants be well used? And why, but for Fear they should make an ill Report of us afterwards? Whereas we are well assured their Masters will be perfectly satisfied with the Entertainment we give them.

Annibal. Servants are naturally Blabs and full of Tongue; and therefore our using them well, proceeds rather from a Desire that they will extol our Generosity, than from an Apprehension that they will censure our Covetousness. Besides, our Civility and Curtesy cannot appear so well to Advantage, nor, indeed, be so grateful to the Head, if not extended to the Members. You know too, that there are some Masters of that Temper, that they had rather see their Servants well provided for, and handsomely treated, than themselves; and therefore all the good Cheer bestowed upon them, is in pure Respect to their Masters. But be that as it will, this is most certain, that we ought to do well for the Love of Virtue, not for Fear of evil Report.

Guazzo. There are some who do well, neither for the Love of Virtue, nor the Fear of Infamy, but merely out of Bravery: Just as at Markets and Fairs, some will make Presents to Gentlewomen of Fairings, tho' they can but ill afford it, and their own Families must perhaps pinch for it, and their poor Servants be kept out of their Wages.

Annibal. Such Liberality is like the Wick of a Candle which blazes a while, and wastes itself to nothing; and their Glory lasts no longer than the Fair. They may likewise be compared to certain small Insects called *Ephemeres*, that breed on the Banks of the River *Hypan* in *Scythia*, whose Life lasts no longer than one Day. And one would think that these Men value not their Credit at Home, if they can but maintain it Abroad; not considering, that when a stinking Breath proceeds from the Stomach, it signifies but little to sweeten the Mouth with Something that has a pleasant Flavour; for the ill Smell will at length get uppermost; and it is impossible, long to prevent the Tang of the Vessel from being tasted. And therefore this Sort of Gentry ought to think themselves well used, if we rank them among the Tolerable.

But, Sir, my Attention has been so fastened to your entertaining Discourses, that I have let some Part of that Time slip away, which I ought to have employed in visiting my Patients. Since then it is evident, that Conversation is profitable and necessary; that Men of a bad Life are to be shunned; that those who lean rather to Good than Evil, are to be tolerated; and that the Good and Virtuous are only to be desired; I will, for this Time,

Time, take my Leave of you; but promise, to return To-morrow, and, if you please, discourse another Hour concerning that civil and laudable Manner of Conversation, which we have been now settling and establishing.

Guazzo. Your Return will be much more grateful to me than your Departure; and I assure you that the Interval, however short, will be very tedious. Go in God's Name; and return as soon as it will suit your Convenience; and the sooner, the more to my Satisfaction.

Annibal. The Satisfaction will be, as our Love is, mutual. Farewel.



P A R T. II.

In this second Conference the Manner of Conversation, and the Rules to be observed by all Persons, Abroad, in Company, are debated; and Directions given for a proper Behaviour between Young and Old, Princes and private Persons, Noblemen and Gentlemen, Scholars and Mechanics, Natives and Foreigners, Learned and Illiterate, Religious and Secular, Men and Women.

Guazzo. **M**Y dear Friend, I cannot sufficiently express to you the tedious and irksome Uneasiness your Absence has given me; and how earnestly I longed for the Happiness of your Return, and with that the Renewal of our profitable and pleasant Discourses. For methinks I now enjoy the Company of an excellent Philosopher, who will cast his golden Net into the deep Sea of Moral Philosophy, and inclose, in a small Compass, all those divine Precepts which are the infallible Rules of a well ordered Life.

Annibal. If you expect such Things from me, you will find yourself as much deceived, as the Countryman, who waited to see when the River would finish its Course, that he might walk over. I neither can, nor ought, in these Discourses, to follow the Steps of the antient Philosophers; for altho' their Reasons are the same, at this Day, as they were a thousand Years ago; yet neither the Times, the Men, nor the Manners are the same. I deny not but there have been amongst us, wickedly introduced, many corrupt Customs, repugnant to the Laws of Philosophy, and by Length of Time have taken so deep a Root, that it is impossible to exterminate them. And, indeed, the World is now come to that pass, that every Thing is accounted lawful, that pleases. And therefore, should I endeavour to reform the Abuses of the World, by Reason and Precepts, or by such Means attempt to reduce People to the antient Standard of Virtue, my Labour would be fruitless, and myself laughed at for my Pains. As for Example;
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the Customs of these Times will not bear that Prohibition, that Man should not marry before he is thirty six Years of Age; nor a Maid before she was eighteen. Again; when, to fulfil God's Commandments, a Man and a Woman are joined together in the Bonds of Marriage, they cannot be separated, or divorced upon every slight Occasion, as was the Usage in former Times, even by the Consent of the Philosophers; who, if they were now living, would retract many Things in their Writings, and conform to modern Customs. For these Reasons we must deviate from the Path of the Antients, and tread the Way which is now beaten. And therefore you are not to wonder, nor think me inexcusable, if in this Conference upon *Civil Conversation*, I treat of Matters, which, I apprehend, are adapted to the present Time, rather than of Things written in Books, and practised by many Ages past; and if I speak rather like a mere Citizen, than a Philosopher, without any Regard to those Praises or Honours you are pleased to heap upon me, such as I neither will, nor ought to accept, being wholly unworthy of them.

Guazzo. The Humility you are pleased to shew, does but exalt you the higher; yet thus much I will venture to affirm, that you are unjust to your own Merit, in debasing yourself below what you really are. Your great Attainments in Learning make it evident, that if I was so little inferior to you in good Literature, as I know myself a great deal, I should exalt myself much more than you do.

Annibal. If you really was so much inferior to me, as I know you are my Superior, you would be guilty of a greater Fault than me, in attributing so much to yourself. For, considering I have no Right to these Encomiums you have given me, you would run into Arrogance and Vain-glory.

Guazzo. But according to my Apprehension, by lessening yourself more than you ought, you offend, by shewing a Meanness of Spirit, and a Sort of Dissimulation, more like a Courtier than a Philosopher. I imagine you will not commend those, who, tho' they are Men of Sense, yet seem to undervalue it; and tho' they are well known and distinguished for their Worth, yet endeavour to debase their own Merit, by bearing false Witness against themselves.

Annibal. Why, truly, I cannot but blame them; for to dispraise one's self too much, shews either some secret Ambition, or some egregious Baseness of Mind. Nor are those, in my Opinion, less worthy Reprehension, who, on the contrary, exalting themselves too much, *touch*, as they say, *the Firmament with their Finger*. But, in the present Case, with Respect to myself, I have examined my Strength, and know I have not swerved one Jot from the Truth.

Guazzo.

Guazzo. Since we are fallen into this Way of talking, tell me, I beseech you, if you can lay down any certain Rule, whereby a Man may govern and keep himself in the middle Way, so that he neither suffers himself to be hoisted into the Air, like a Ball full of Wind, neither to fall flat to the Ground like a breathless Carcass.

Annibal. To comply then with the Advice of *Dedalus*, to steer the Mid-way, you must search out the Cause of the faulty Extremes; which being known, you will soon have the Remedy you want. These Faults grow generally out of Solitude, and for Want of Experience in the Affairs of the World. Hence it proceeds, that a mean Soul has a Distrust of its own Actions, and fears the Judgment of other Men. On the contrary, in a noble Mind, there rises too great a Presumption, which transports him into an over-weening Opinion of himself, and an indifferent one of others. And therefore if these Sort of People would frequent the Company of those that are wise and learned, no Doubt but the Actions of others would serve, to one of them as a Spur, and to the other as a Bridle.

Guazzo. Doubtless there are some who render themselves obnoxious both to Blame and Ridicule, who suffer those excellent Parts, with which Nature has furnished them, to lie buried in their cold and timorous Hearts, as Stones are under the Water. And I could name some Persons of great Eloquence, who, being to speak in Public, of a sudden become quite speechless. Others, in the like Case, I have seen ready to fall into a Swoon. Such Men I judge very unfortunate, in that their best Qualities are in a Manner useles to them, at a Time when they most want their Assistance; and indeed, better it were, in some Respects, they were quite without them.

Annibal. It cannot be denied, but that these Men are very unfortunate: But let us now consider the Arrogance of those, who, being full of Presumption and Self-love, are blind to their own Imperfections, nor regard what Opinion the World has of them: Which is a sure Sign not only of the most insolent Arrogance, but also of the most senseless Brutishness, from whence proceed many Inconveniencies; according to that Saying,

*Doubtless that Ignorance is worst,
Which is with fancied Wisdom curst.*

Guazzo. The Fault of desiring to be thought wise, I think, is but small; but the worst of it is, we perswade ourselves that we are so.

Annibal. That Observation is therefore just, *That it is the easiest Thing in the World for a Man to deceive himself.* In the Life of *Æsop* we are told, that a Gentleman going into a Market where three Slaves stood for Sale, a *Grammarian*, a *Musician*, and the third *Æsop* himself, he asked the first,

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what he could do? The *Grammarians* replied, *Every Thing*. The *Musicians*'s Answer was the same. *Æsop* being asked the same Question, replied, *Nothing at all*. How so, said the Gentleman? *Because*, said *Æsop*, *these two here being able to do all Things, have left Nothing for me*. Hence it appears, that those who make the least Pretensions, have generally the best Abilities; and that those who pretend to know all Things, are commonly the most ignorant.

Since then it is manifest, that for Want of Knowledge and Experience (which are attained by Conversation) in the natural Tempers, Humours, and Practices of other Men, we offend, either by Arrogance or Distrust, it follows, that the Method you seek to avoid these Extremes, and pursue the Mean, is *Civil Conversation*; and that in particular which is practised, Abroad, among a Diversity of Persons, and which I propose for the Subject of this Day's Conference.

Guazzo. I did not think, considering the Matters we have been talking of, you had brought us so near to the Topics we are this Day to treat of. But before you begin this Discourse, I should be glad to know, whether you intend to propose one certain Form and Manner of Conversation, which should be used indifferently by all; or at least describe some particular Sorts, to be diversified according to the Difference of Persons.

Annibal. I must remind you of what I said Yesterday, namely, that I design to speak particularly to every one of them. For if, in Conversation, we should behave in the same Manner to all Sorts of Persons, our Debate would soon be at an End. 'Tis true, there are some general Rules, which every one ought to observe indifferently towards all Sorts of Persons, of which I shall say something; but I principally intend to consider those Means which we ought to practise, in regulating our Conduct in Company, according to the Diversity of Persons we may converse with. From whence we shall learn, that it is not so easy a Matter to find one Manner of Entertainment that shall suit every Body; as it is to find a Fashion for a Saddle to fit any Horse. We shall likewise perceive, that as a Man of Judgment, supposing yourself, writes not in the same Style and Language to his Superiors, Equals, and Inferiors; so, in Conversation, we should act with the same Prudence, by distinguishing properly between Causes and Parties where they are not equal.

Guazzo. If then Civil Conversation ought to vary according to the Diversity of Persons, I am afraid that the Rules which you are about to lay down will be long and difficult; because we are obliged by divers Accidents, to converse with various Sorts of Persons, differing in Sex, Age, Degree, Conditions and Country.

Annibal.

Annibal. In an Organ you see a vast Variety of Pipes, each of which gives a different Sound, yet are all so proportioned, as to make one complete Body; so, altho' there be divers Kinds of Entertainment and Conversation, yet, in the-End, we shall perceive that they agree so well, that they seem but one, and perhaps more easily than we imagine. And therefore, that we may proceed methodically, we will divide Conversation into two Parts. The first is public, or that which we have Abroad with Strangers; and private, or that which we have at Home in our own Houses. But as we can't dispatch both of them to Day, I think it will suffice, for the present, to discourse only of public Conversation, and reserve the other till To-morrow.

Guazzo. I should rather have thought you would have spoken to the latter first; because, by Order of Nature, we begin Conversation at Home with those of our own Family; after which, we go Abroad, and converse with others.

Annibal. When in our Yesterday's Discourse I propos'd to treat of Conversation, as well for the Health of the Mind as of the Body, I meant of public Conversation, out of which especially the Fruits and Excellencies we have been speaking of, are gathered; and which are the principal Objects of our present Enquiry. Returning then to my main Purpose, I assert, that by Means of Civil Conversation, a Man may not only cure himself of a cowardly Abjection, and a vain Presumption, but also acquire a Knowledge of himself. For if you rightly consider the Matter, the Judgment we have to know ourselves, is not our own, but what we borrow of others. For when we are by divers Persons admonish'd, blamed, reprov'd; or by some significant Tokens advis'd of our Faults, which we may commit either in Word or Deed, we are at length brought to submit our Actions to the public Opinion, and come to acknowledge in ourselves some Imperfection, which we thereupon endeavour to correct by the Judgment of other Men. And tho' it be hard to find one who will tell us the plain Truth; yet there are none (at least in private Life) so blinded to themselves, but if they are culpable in any Respect, they will, by frequenting the Company of others, either have Occasion offer'd of examining their own Conduct, and so be able to find out their own Faults; or else it may happen, that Some-body, shall, if not in the Way of Good-will, yet, either by Mockery, Contempt; or Spite, or some other Way, make them sensible of their Errors. And as these are, as it were, driven involuntarily to amend their Manners, so there are others of a more discerning Judgment and less overseen in themselves, who, without waiting to be reprimanded by others, are mov'd of their own proper Will, to weigh carefully the Sayings, Actions, and Behaviour of others. And as they learn to correct in them-

felves what they think is reprobable in another, so they endeavour to follow and assimilate those Things which are commendable in others; so that by Conversation they become Observers and Imitators of wise Men, and of such as exhibit the best Examples for Practice. In short, from the Judgment of others, they form to themselves Rules for doing, or leaving undone, or altering or correcting many Things to their own Advantage. But since we have already discoursed at large, of the great Influence which universal Opinions have in the Amendment of our Lives, I will no longer insist on that Point; and since we are assured that our Judgments and the Knowledge of our selves, depend on the Judgment and Conversation of many, I will now enter upon, what I proposed to speak to, the Manner of Conversation Abroad; wherein, for the Reasons we Yesterday alledged, I shall have a special Regard to the common Benefit, but particularly those of a slender Sense, not designing to make a thorough Examination of the moral Virtues, which every one has not Capacity to comprehend; but only to illustrate those Points that principally regard this Sort of Conversation. Neither do I mean to soar too high; but endeavour to satisfy in some Measure, a Man of your Learning; and for the rest, I shall think I am speaking to Persons of weak Capacities, and therefore shall present them with such Things only as are not out of their Reach.

Guazzo. The more easy and familiar your Discourses are, and the better they are fitted to my Understanding, the greater will be the Pleasure I shall take in them.

Annibal. It is your Modesty makes you speak in this Manner. Let us now come to the general Points. I am perswaded, that the Knowledge and Contemplation of Nature is imperfect in Man, till improved by correspondent Actions. And therefore if Conversation be necessary to speculative Students, much more is it so to those who have no Learning at all; who, that they may not remain in a perfect State of Nature, but in some Degree be distinguished from brute Beasts, they should try to learn those Things at the Mouth of others, which they have no Opportunity, by Study; to attain unto. Like a certain People, of whom I have read, that they dress and nurse those that are sick and infirm among them, in the open Street, and are so anxious for their Recovery, that they ask every Body that passes by, if they know any Remedies for their Diseases: So the solitary Man, who is really sick, and destitute of that Knowledge which is attained by the Proofs of other Mens Judgment, and therefore stands in Need of some Remedy Abroad, and out of his Retirement. And tho' he may meet with some more sick than himself, and with others perhaps incurable, yet he ought not to give over his Search, till he find such as are in Health to comfort him, and Physicians to heal him; still having a Regard to that Sentence

Sentence of the wise Man; *Of the Wise thou wilt learn to become better; of Fools, thou wilt be taught Wisdom.*

Guazzo. Tho' Men could not be induced to go Abroad and frequent Company, for the Reasons you have alledged, yet I suppose, there are other Incitements which bring them into Conversation, and make them press, into Places where they see the greatest Crowds of People. For the eager Desire to keep and augment their Wealth, and to mend their Estates, will not suffer them to stand idle with their Hands in their Pockets. Again; if you take a Walk in the Court of some Prince, you will see an infinite Number of Courtiers assembled together, to talk and consult of many Matters, to hear News, or to enquire into the Particulars of the Death, and Confiscation of the Goods of some great Personage; or to crave some Favour of the Prince; either Promotions, Pensions, Pardons, Exemption from Imposts, or some Privilege for themselves or their Friends; and before they ask such Things, they proceed gradually and make Interest with the Ministers and other great Officers. You will likewise see other clever Fellows conspiring together, and plotting the Downfal of some Favourite, thereby to make Way for themselves or their Minions. And if this is not enough to inform you of the Advantage and Pleasure of keeping Company, go into the Courts of Judicature, where you will see Throngs of People crouding about the Judgment Seat. I have often been in the great Palace of the Parliament of *Paris*, which resounds with an infinite Number of Voices; and the Pleadings of Plaintiff and Defendant, with their Advocates and Counsellors, make a terrible Noise.

But why need I go so far for Examples? Let us only pass through the Midst of this City, and we shall see, not only on working Days, but on those also that are consecrated to the Honour and Service of God, a numberless Multitude hurrying up and down in every Place; and every where is, as it were, a constant Market, where the whole Talk is about buying and selling, chopping and changing, letting and taking Money at Interest; and in fine, there is bargaining for all Things, whether fit to heal the Diseases of Poverty, or to procure the Health of Riches. And therefore, one would think, we need not take much Pains to persuade Men to love Conversation; whereto they are naturally inclined.

Annibal. What you say, brings to my Mind a Passage in *Pythagoras*, where he says, *That this World is nothing but a Market, in which meet three Sorts of Men; the One to buy, the Other to sell, and the Third to look on, who were the Philosophers, whom he counted the happiest of them all.*

Guazzo. In *Pythagoras's* Time, perhaps, there were no Pickpockets frequenting the Markets; or he would certainly have put them among the other.

Annibal.

Annibal. Another used to say, *this World was a Stage, we the Actors, who represent the several Characters of the Comedy, and the Gods are the Spectators; with whom he also joins the Philosophers.* But as at this Day there are but few moral Contemplatists; and as we who are the Players, are most of us apt to act those Parts you have been speaking of, I will propose to you a Kind of Conversation, not to serve us in Markets, Comedies, or in any external Things which are subject to Accidents, but such whereby we may learn good Manners and Conditions; by Means whereof the Goods of Fortune are distributed and conserved, and the Favour and Good-will of others are obtained.

Guazzo. I expect then that you will instruct me in what Manner I shall obtain these Virtues and good Conditions which you would recommend.

Annibal. Since, as I before observed, the solitary Person is sick, I prescribe this Medicine for his Health; namely, that for a good while he endeavour, by Conversation, so to regulate his Affairs, that the Revenues of his Estate may greatly exceed his Expences.

Guazzo. Why, truly, I think most Men do so: But methinks in Company, such as spend most freely, are better thought of than those who are niggardly. And if you call to Mind the Practices of the old *Romans*, you will find, that to gratify, and give largely, was a Means to conciliate the Good-will and Affections of the People, and served as a Ladder, to climb to the highest Dignities and Preferments.

Annibal. A wise Man being asked, Why Nature gave us two Ears, and but one Tongue? answered, *That we should hear much, and speak but little.* That answer furnished me with this Allusion, of making the Ears the Revenue, and the Tongue the Expence. And to the End I may be the better understood, I affirm, that in Conversation two Things are chiefly to be regarded, that is, our Tongue, and our Behaviour. These two Points are therefore now to be considered.

Guazzo. But why will you confine yourself to those two?

Annibal. Because, if you observe, the best Way to win the Good-will and Friendship of others, is to bring our Speech and Behaviour under proper Restrictions; nay, I might, in one Sense, reduce all Sorts of Conversation, to this one Point of Manners and Behaviour, in which are likewise comprized our Words and Language. But as some Part of our Talk does not wholly depend on Manners and Behaviour, I shall therefore speak distinctly of these two Points.

I say then, that as those who are sick in Body, desire and long after such Things, which, according to the Poet,

*The sickly Taste may please;
But nourish the Disease.*

So he that is ignorant, and of a weak Understanding, and therefore ought to be silent, is wonderfully delighted to hear himself talk; and so prevalent is this Humour, that generally those who know least, are most forward to speak. Since then to bridle the Tongue, and enlarge the Ear, are the most difficult Things in our Power, it behoves our Patient to restrain his Appetite, to withstand his own Will, and inure himself by Degrees, to keep his Mouth more shut, and his Ears more open. For by this Means, as he will soon perceive, he will gain the Good-will and Favour of all Companies, as well by courteously attending to others, as by speaking agreeably himself. For we readily suppose, that they who listen to our Discourse, have a good Opinion of us; and we shall soon find, that our own Talk, how pleasant soever it may be, is of no Use to us, if not regarded by others. Besides, our sick Man, in order to recover his Health, and gain the good Opinion of the wise, must begin by practising Silence. Thus *Pythagoras* enjoined his Scholars to be silent for the Space of three Years; during which Time they were to give diligent Attention to his Precepts, learn their own Ignorance, and digest in their Minds the Profoundness and Gravity of his Lessons, which would sufficiently recompence their long Patience; according to the old Saying, *That to a diseased Mind, the pleasant Discourse of others, is the best Physick.* Thus they would finally know, that there is as much Praise in knowing how to hold one's Peace, as how to speak: For, as Words well uttered, shew Eloquence and Learning, so Silence well kept, discovers Prudence and Gravity.

Guazzo. A certain Philosopher being asked, Whether Ignorance was not the Cause of Silence? answerd, *That it was the peculiar Property of the Ignorant, not to know how to be silent.*

Annibal. And therefore such as have no great Share of Sense, the less they speak, the more are they to be commended. Upon which that Maxim is founded, *That a Man shews his Wisdom in hiding his Folly;* as he certainly does when he holds his Tongue. And it is likewise said, *That he knows enough, who knows how to hold his Peace, if he knows nothing besides:* We may then conclude, that he who is at loss when to be silent, is equally ignorant when and how to speak; and he that would learn to speak properly, must hearken to those that are capable of doing it; for as Hunger and Thirst are occasioned by an Emptiness of the Body, so Ignorance proceeds from, or rather is, an Emptiness of the Mind: And as the Body is satisfied with Food, so is the Mind nourished with Understanding, which, as we Yesterday observed, was more by hearing others speak, than by reading Books: And therefore he ought not to think he takes too much Pains in listening to others, nor be ashamed to desire Information in what he is ignorant. Let him rather imitate that worthy Person, who used to say,

I put Questions to every Man, but I answer none, because I know not how to frame an Answer suitable to any Question that is put to me.

Guazzo. I am sensible it behoves a Man, who has no Learning, to speak little, and to hear much; neither am I ignorant, that by a long Attention to the Sentences and Discourses of others, he must necessarily learn many Things: But as you have shewn him the Profit he shall reap by bridling his Tongue, so I expect you should likewise set down the Charges he will be at in speaking.

Annibal. As Money, well employed, turns to the Account as well of him that receives it, as of him who disburfes it; so Words, well considered, bring Profit to the Hearer, and Praise to the Speaker. And as out of one Purse are drawn divers Sorts of Coin, as Gold, Silver, and Copper; so out of the Mouth proceed Words and Sentences of different Value. But as it is not lawful to forge or put off bad Money; so neither is it lawful to invent, or speak any Thing which may turn to the Prejudice or Scandal of others. For by such Forgery, a Man not only brings himself to Shame, but likewise hazards his Life, which, together with his Death, is in the Power of the Tongue.

But farther; it is said *the Tongue is a little Member, and boasteth great Things.* Behold how great a Matter a little Fire kindleth, Jam. iii. 5. and that *he who keeps and represses his Tongue, keeps his own Soul.* And therefore we may conclude, that he who desires to be well spoken of by others, must beware that he speak not ill of others. Therefore let him, who has his Tongue at Command, come to this Resolution, that tho' he cannot speak with that Propriety and Gravity he ought, like a Philosopher or an Orator, of whom there are not many, yet he may speak honestly and plainly, as a sincere and good Christian ought; remembering always *it is better to slip with the Foot than the Tongue.*

Guazzo. I think I have read, that an *Egyptian King*, to prove the Judgment of *Solon*, sent him a Beast to sacrifice, enjoining him to chuse that Part of it which he judged the best, and to send the worst back to him. *Solon*, to fulfil the King's Request, returned him only the Tongue.

Annibal. And therefore the Tongue is rightly compared to the Stern of a Ship, which, tho' the least Part of it, yet it is of Force to save or sink the whole Body. But of those who put the Ship in Danger of sinking; that is, of those, who by the Venom of their mischievous Tongues procure Hurt to others; we said enough Yesterday, when we excluded them out of the Number of the Good and Desirable. And therefore they who will aspire to any Degree in Virtue, and who will approve themselves worthy to be admitted into Civil Conversation, ought to be particularly careful that they offend no Man with their Tongues. But they shall not be quite discharged

charged of their Debt, if, besides that, they do not with their Words endeavour to profit and delight their Hearers both together; to the End that they may reap all the Fruit that the Tongue can yield. For the Tongue by instructing, conferring, disputing, and discoursing, doth collect, assemble, and join Men together with a Kind of a natural Bond. He then that will behave himself well in Civil Conversation, must consider, that the Tongue is the Mirror, and, as it were, the Image of the Mind. And as we know whether Money is good or bad by chinking it, so the Qualities of the Man are known by the Effect which Words have upon the Ear. And as we are in greater Esteem, by how much our Behaviour differs from the Customs and Conditions of the Vulgar, so it is necessary, that by our Tongue, we make manifest that Difference in two principal Things, *viz.* in the amiable Grace, and decent Gravity of our Words.

Guazzo. Your Meaning, if I understand you right, is, that as poor People spend nothing but Half-pence, and such small Money; so he, whom you speak of, should spend nothing but Gold, which is best both for Quality and Shew. Yet, if I mistake not, you contradict yourself; for you told me not long since, it was sufficient to use a plain and simple Manner of Speech, and now you will have him speak with Eloquence and Wisdom. But since you have affirmed, that we have but few Orators and Philosophers amongst us, how shall I, and such as I am, do, who have no Gold to spend, and who cannot, in Company, personate either *Demosthenes* or *Plato*? Must we return again to the Schools to learn Rhetorick and Philosophy?

Annibal. I will not unsay what I have once affirmed; and I still say, that in common Talk, a Man's Words should be simple and plain, according as the Truth of the Matter requires. But yet, if you reflect, that in Villages, Hamlets, and Cottages, you will find many Men, who, tho' they live at a great Distance from the Graces and the Muses, and go stamping along with their thick clouted Shoes, yet have a good Understanding, of which they give a sufficient Proof when put to the Trial; you must allow, that Nature has imprinted in us the first Rudiments of Rhetorick and Philosophy. But since the more a Man shews of his natural Endowments, the better he is accepted in Company, I would have him assist Nature with a little Art, and endeavour to furnish himself with those Accomplishments, as may render him desired, honoured, and esteemed where-ever he comes.

Guazzo. Yes, Sir; but take heed lest your Eloquence be not counted natural; for Men of Understanding will not approve it, when it swerves from the common Phrase and usual Form of Speech, which we familiarly use with our Wife, Children, Servants and Friends. For we ought to be satisfied if we can express our Mind without Affectation, without Pain, and without Pomp; because if any of these be added, it is beside the Truth,

and shews a Superfluity of Words, whose proper Office is, only to utter our conceived Meaning. And, indeed, to what Purpose serve abundance of Paraphrases and Circumlocutions, so many Transpositions and Figures, when we can tell our Meaning, as well, in a few, plain, and expressive Terms? In my Opinion, these Professors of Eloquence, in assuming the Part of an Orator, play the Poet upon us; and by their new-fangled Words, shew, that Plain-dealing is not their Design.

Annibal. To return you a proper Answer, I must first ask you this Question, Whether you think the Antients, or we Moderns, spoke the best Language?

Guazzo. In my Opinion, the Moderns; because it is easy to illustrate and enlarge upon Things, when they are once introduced.

Annibal. I am of your Mind; for in antient Times they had not those Rules to direct them in speaking, as have been since invented; they had not that Art and Method, nor the Way of introducing their Discourse with a proper Proem, as we have; nor understood how to divide and dispose an Argument to the best Advantage, by the Help of a Syllogism: And yet we must not think, that our Manner of discoursing is not as natural as theirs.

Guazzo. I call it natural; for the rude Speech of the Country Clown, is as natural to him, as the polite and polished, is to the Gentleman and Citizen.

Annibal. You see then, every Thing is natural, which Nature consents should be made better and more perfect: And therefore as it is unbecoming and unnatural, in common Talk, to express our Words in difficult and abstracted Terms; so on the other Hand it is commendable and natural, when, in talking of ordinary Matters, something is added by Way of Illustration. And inasmuch as all Men naturally endeavour, in Discourse, to persuade and move, it is certain, a Sentence hath the more or less Weight and Force, according to the Difference of the Person who speaks it, and of the Words in which it is couched. So that our chief Labour must be to work upon the Hearts of our Hearers; and to take this with us, that nothing will have this Effect, which is not clear and intelligible, and gives no Offence to the Hearers; and therefore we should make it our Study, as *Bias* said, *to keep Silence gracefully, and to speak with Life and Energy?*

Guazzo. If then your Meaning is, that it is necessary to form the Tongue to the moving of the Passions, and persuading the Mind, it follows, that we must have Recourse to the Precepts of Rhetoric, which every Man has not the Opportunity or Capacity of learning.

Annibal.

Annibal. I think it neither necessary nor convenient, in this Place, to treat of those Precepts; because I would not seem to invade the Province of those who professedly write of Eloquence; for this would be to rob *Jupiter* of his Lightning.

Guazzo. He who knows how to speak by Art, as you do, can the more easily speak of Art, when Occasion requires.

Annibal. But as it is not in my Power to discourse of Art, I am the less able to speak by Art. But admit I could do both the one and the other, we have already agreed, not to meddle with these Matters, which but few can understand. And therefore, in this Point, I will act conformably to the Practice of the discreet Physician, who, having a Regard to the Poverty of some of his Patients, gives them not *Rhubarb*, *Manna*, or other costly Medicines, but instead thereof, cures them with Herbs and Simples, and such Remedies, as without Trouble or Charge, are commonly found in every Field, House, or Gardens. So likewise the Generality of Mankind being sick, that is, their Understandings are so disordered, that they are not capable of attaining to those high and profound Secrets, which are, as it were, the Pith and Marrow of the Institutions of Rhetorick, we will therefore lay before them, at least, those Things that grow about the Bark; which, tho' they are not of any great Value, yet will they be of considerable Advantage to the Diseased.

I say then, that our Tongue should produce such Words as are of Efficacy to work upon Men's Minds, and which both in Speciousness and Goodness, should resemble that Gold we have before mentioned; so that nothing shall appear forced or affected in the Action, Gesture, or Delivery; which are of great Significancy in Speech. Thus, tho' the Orations of *Demosthenes* are full of Eloquence and Wit, yet it is said, that in *Demosthenes* there is wanting the greatest Part of *Demosthenes*; that is, the Vivacity and Spirit which accompanied their Pronunciation, and which we cannot find in reading them in their dead Letters. And indeed I have known many deliver themselves in so delightful a Manner, that, tho' their Discourses were really but frothy and trifling, yet being pronounced in a sweet and agreeable Accent, the Speakers have obtained the Character of Men of great Abilities.

Guazzo. It is true, many of your Courtiers carry this Bit of Sugar in their Mouths; and it may be said, their Money has the Resemblance of Gold; however, if tried by the Touchstone, it is no better than Silver, or a baser Metal. And in my Mind, we let our Ears be too much tickled, whereby we suffer ourselves to be deluded to pass a wrong Judgment upon Things; and being more attentive to the Sound, than the Weight of Words, give the Title of Orator to one who is but a Babler, and without any Learning.

Annibal. I am entirely of your Mind; and that from hence it is, that we are very often mightily taken with a Song, and think it written in a pure Vein of Poetry, when we hear it sung to the Violin by a good Voice; and yet, when we come to read it afterwards, we find it the most insipid Thing imaginable. Thus it often befalls those, whose Manner of talking may please very well; but set them to writing, and they are mere Dolts. And this we shall not wonder at, when we consider, that these Persons are not really eloquent, and that all their Excellence lies in an agreeable Delivery of their Words, which, tho' they are not properly ranged, nor expressive, or sententious, yet they delight the Ear with a Sort of an harmonious Jingle; with which our Senses are so captivated, that we neither enquire after, nor desire any Thing farther.

Guazzo. And on the other Hand, we are not to be surprized, that there are others who are Masters of a fine and polite Language, but wanting the Gift of Elocution, their Words lose their Grace and Energy. And as this Part of Action makes Men esteemed, even beyond their Deserts, I should be very glad, if you will shew me wherein consists this excellent Accomplishment?

Annibal. Since the other good Endowments which you possess, are accompanied with this also, I am satisfied you know by what Means you have gotten it.

Guazzo. I can't tell how you came by this good Opinion of me; but this I know, that I never learned any Precepts of Rhetorick.

Annibal. The greater is your Happiness to have attained that without Labour, which others have not arrived at without abundance of Study.

Guazzo. You are not to learn, that he is not happy, who does not know himself to be so.

Annibal. But though you may be ignorant of the several Parts of this Action, yet you know in general what this Gift of a good Delivery is, and that you are Master of this Gift. And, for my own Part, I confess freely, that I have not bestowed much Study upon these Points. But if your Pleasure is, that we should go into them, we shall not, perhaps, be very wide of the Rules prescribed by the Authors of Rhetorick.

Guazzo. It shall be just as you please.

Annibal. We are then to consider, that the first Part of Action consists in a Regulation of the Voice, which ought to measure its Strength, and so to modulate itself, that when there is Occasion to strain it to a higher Pitch than ordinary, yet that it offend not the Ear by too sharp or too harsh a Sound; like the Strings of musical Instruments when they are not in Tune, or ill played upon.

Guazzo.

Guazzo. This, in Truth, is the Pronunciation proper to the *Monferins*, and much more to the *Piedmonteze*, whose Words are spoken with that Shrillness, that they pierce one's Ear quite through.

Annibal. But yet we must beware that we speak not so softly, that we can scarce be heard.

Guazzo. This is practised by Hypocrites, and our holy Anchorites, who seem to speak with the Voice of Death.

Annibal. Our next Care must be, to pronounce our Words distinctly, and to separate the Syllables; yet not literally, as Children learn to read, which would be very disagreeable to those that hear us.

Guazzo. The *Venetians* and *Veronese* run into this Vice.

Annibal. But, on the other Side, it is not well to utter our Words in Haste; like a Man that is half-starved, who swallows down his Meat without chewing it.

Guazzo. This is the Fault of the *Genoeze* and *Corficans*.

Annibal. And therefore it is necessary to use such a Mean, that the Pronunciation be neither too swift nor too slow. But we must be particularly careful, that the last Syllables be plainly heard, lest we fall into the Error of those, who suffer the final Letters to die between their Teeth; like him, who doubting whether he should say *Tempum* or *Tempus*, thought he should save his Credit by pronouncing it *Temp*; therefore we must endeavour to speak freely, without clipping our Words, or speaking them by Halves.

Guazzo. This Sort of broken Language is commonly used by Lovers.

Annibal. Another necessary Caution is, that we do not speak, as it were, through the Throat, like one who has got his Mouth full of scalding Broth; or like one that is almost choaked with the Rheum.

Guazzo. This is the Imperfection of the *Florentines*, and those of *Lucca*; who have their Throats full of Aspirations, whereby they fill them with Wind, and make their Words resound within, like an Eccho in Caves and hollow Places.

Guazzo. This Custom, I think, is natural to the Inhabitants of *Mantua* and *Cremona*; and to these may be added the *Neopolitans*.

Annibal. Lastly; the Voice must neither be faint and drawling, like that of a sick Man, or a Beggar; nor yet shrill and loud, like that of a Crier, or a Schoolmaster, who rehearses to his Scholars some Theme or Lesson. For, if you do, it will be said to you, as it was to one, *If you sing, you sing very badly; and if you read, you sing.*

Guazzo. But yet I can't think you would have us always keep one Tone and Measure.

Annibal. No, in Truth; for the Pleasure of Speech, as well as of Music, proceeds from the Change of the Voice; nay more (to conclude this Subject)

Subject) I must acquaint you, that as we sometimes stand, sometimes walk, and sometimes sit, without continuing long in either of these Postures; so the Change of the Voice, like an Instrument of divers Strings skilfully touched, is very acceptable, and a Relief both to the Hearer and Speaker; and yet you must observe, that this Change be made with Discretion, with Respect to Time and Place, according to the Quality of the Words, and Diversity of the Subject and Argument you are upon.

Guazzo. I perceive then you have nothing more to say touching this Sort of Action.

Annibal. Nothing more in relation to the Voice; but there is another Part of Action, pertaining to the Gesture, of which perhaps it would be better to say nothing, than to speak too little; because so many Circumstances attend it, that indeed it exceeds my Capacity to recount them.

Guazzo. This Action, I humbly conceive, consists in preserving a Majesty in the Gesture, which speaks, as it were, in keeping Silence, carries with it the Force of a Command, and challenges the Admiration and Reverence of the Hearers.

Annibal. But herein such a Moderation is required, that a Man, with too little, be not immoveable like an Image; nor, with too much, too busy, like an Ape; and, as the first, by keeping in one fixed Posture, thinks he shall gain the Reputation of Gravity, but incurs the Suspicion of Folly, and is taken for a Cypher, brought in to speak, without the Ability; so the other, by the Variety of his Gestures, thinking to oblige us by his extraordinary Complaisance, behaves like an Actor, and by his mimick Deportment, gets the Ill-will of his Company.

I will not here advise him that speaks, to hold his Head upright, that he do not lick or bite his Lips; or to see that his Words and Gesture agree, as the Measure of the Dance with the Sound of Music; neither do I think it convenient to admonish the Hearer to forbear a rude and staring Look; of writhing the Body; of too fixed a Gravity; of too sour and forbidding a Countenance; of whispering in another's Ear; of gazing about him; of laughing without Occasion; of yawning too much; of discovering any Resentment at the Speaker's Words; or any Thing that may amaze or confound him that speaks, or that may shew we are weary of his Talk: I will not, I say, treat of these Things, for I should only make a Recital of *Gala-teus*, and those Books which the moral Philosophers and Rhetoricians have written upon this Subject. These are Things to be learned, not so much by reading, as keeping Company; for when another speaks, we take Notice of what pleases or is offensive; whereby we come to know what to avoid and what to practise. In like Manner, when we ourselves speak, and perceive that some of our Hearers give but little Attention, or some Way or other

other shew their ill Humour, we may learn, by such Incivility, how we ought to behave in hearing others. Let it suffice then to say, upon this Head, that concerning this Kind of Action, we ought so to model the Body, that it may neither seem one entire lifeless Lump, nor yet as if it was wholly out of Joint.

Guazzo. That is, we should neither imitate those who are too stiff and precise, like a Saint; nor those who are too quick and full of Action, like a Jugler.

Annibal. Right: But yet there is one principal Rule to be observed, without which, all the rest would be, in a Manner, insignificant; namely, That he who would move another, must first feel some Motions in his own Breast, and express the internal Affections of his Heart, in such Sort, that the Audience, by only seeing the Concern of the Speaker in his Countenance, shall be so affected, as immediately to interest themselves in his Cause.

Guazzo. This, in my Judgment, is one of the best and most necessary Rules you have yet given: For the chief End of the Speaker being to work upon the Affections of the Hearers, he ought to take Pains to answer that Purpose. It is not to be supposed you will be much grieved for my Misfortune, if you see I am but little troubled for it myself while I am telling it to you. Neither can I possibly wring the Tears from your Eyes, unless I first wipe them from my own. In short; one Thing cannot give that to another which it has not itself. And I say again, this is a most excellent Precept; which puts me in Mind of some Persons who have a happy Talent in this Way; and among the rest, my Lord Arch-bishop of *Turin*, Sign. *Hierom de la Rovere*, who, by his Learning, Eloquence, exemplary Conversation, and pious Life, began, even in his Infancy, to gain the Esteem and Admiration of all Men, and in all Sorts of Company; and is become so expert in this Kind of Action which you have proposed, that by his sweet, polite, grave, and distinct Elocution, accompanied with the Energy of his Eyes, the expressive Air of his Countenance, and the Comeliness and Propriety of his Gestures, he so manifests the Sincerity of his affectionate Concern, that he carries away Men's Hearts in what Manner he pleases.

Annibal. You see then, that the internal Action ought to precede the external, in such a Manner, that the Sound of the Words, and the Motions of the Body, be influenced by the Affections of the Mind. And from the Whole we may infer, that there is as well an Eloquence of the Body, as of Speech; and that many are esteemed Eloquent, merely for some single Part of Rhetorick; which is justified by the Example of *Apuleius*, who was judged a very Eloquent Man, from the Management of his Countenance, his significant Gesture, and the graceful Movement of his Body, with which he more allured his Auditors, than from his copious Flow of Words. *Hortensius*, it

is said, took more Pains in managing his Body than in framing his Speech; so that it was doubtful whether Men crowded more to see him, or to hear him; so great is the Agreement between the Words and the Gesture, and the Gesture and the Words.

Now since we have treated sufficiently of the Things that relate to the Tongue, it is requisite we proceed to such Matters as concern our Manners; and as we have hitherto dwelt upon the Beauty of Gold, let us now consider its intrinsick Value.

Guazzo. You have, in few Words, so well satisfied me touching Action, that methinks I would fain have you discourse on some other Point of Talk. And, as that which you have hitherto said, concerns only Pronunciation and Gesture, so you would highly oblige me, if you will go on to those Points which appertain to the Ornament and elegant Dress of Speech; so as to confine your Discourse to Men of indifferent Capacities.

Annibal. I have already told you, that we must not climb up that lofty Tree, to gather the Fruit on the Top of it; because we shall find it very difficult to get thither, and but very few will be able to follow us; and therefore we ought to think ourselves well off, that we have been able to reach with our Hands those few Leaves and Flowers which hang over our Heads. And, as it is the chief Excellence of Virtue to abstain from Vice, I advise him who takes Pleasure in Civil Conversation, to avoid such Things as render his Discourse less delightful to the Company; as thus, that he use no more Brevity than is necessary, for the explaining the Matter he has undertaken to speak of, which would too much perplex the Hearers. For suppose an Offender was to be judicially examined, his Examiners are forced, by many cross Questions, to wrest from him those Things, which he ought to utter without Compulsion. And on the other Side, he must avoid superfluous Words, nor be tedious to his Hearers with long Prefaces and Preambles, and other impertinent Circumstances that are foreign to the Matter, and which shew him to be a vain Trifler, without Judgment, and expose him to the Ridicule of the Company.

Guazzo. In a Multitude of Words are many Errors and Imperfections; and as a wise Man said, *If to have the Tongue still walking and jabbering were a sign of Wisdom, the Swallows might justly be said to be wiser than us.*

Annibal. It was on this Account, that the Legislator, being asked why he ordained so few Laws for the *Lacedemonians*, answered, *That a few Laws were enough for those who used but a few Words.* But those who run into a Variety of Things, and treat of divers Matters, tho' they use many Words, yet they tire not their Hearers, so much as those, who, according to the Proverb, *make an Elephant of a Fly, and a long Tale of an empty Tub;* which

Agejelaus

Agelalaus finding Fault with, said, *He liked not that Shoemaker who made a large Shoe for a little Foot.*

There are many other Imperfections of Speech, which I shall not rehearse; for that he who lends an attentive Ear, will easily discover and know them in him who speaks ill. Amongst other Faults I must mention one, which is common to most Men, that is, through Negligence they habituate themselves to repeat one Word very often; others there are, who rehearsing what has been said by another, often rehearse the Phrase, *says he*, which is very unseemly. Another, at the Beginning of every Sentence, comes in with *Now, Sir*. Others again, when they cannot or will not give Things their proper Names, instead thereof, say, *What shall I call it?*

Guazzo. The first Fault of those you have been now mentioning, is very unbecoming in him who speaks, but much more in him who writes. And I have observed, that many, having a special Affection to some particular Word, or Phrase, have scattered it in a thousand Places, nor could refrain, in every Leaf of their Book, from a continual Repetition of the same Words or Phrases. And therefore some will say, that the Writings of *Bembo* would have a better Grace, if some Peculiarities of this Kind were not so frequently interspersed in them; which gave Occasion to Cardinal *Farnese* to say jestingly, when he saw a House at *Bologn* built with many Windows, *That House is windowed like Bembo's Books.*

Annibal. We must be cautious how we run into these, and such Kind of Errors; and I can lay down other Precepts, in Relation to some commendable Points in Talk; such as; that every one should endeavour to express himself so plainly, that those who hear him may seem pointed at, or touched with the Finger; to which Purpose his Words must be proper, significant and expressive.

Guazzo. I esteem him most happy who can do this; and I know some so peculiarly gifted in this Way, that they will possess their Hearers with Pleasure or Grief, and make them laugh and weep, as they change their Discourse from one Subject to another; and, like *Orpheus* and *Amphion*, will draw them whither they please. But I forget whether you have marked those, who, on the other Side, in labouring to speak plainly and to the Purpose, become more obscure, and therefore less entertaining; which seems to verify that Proverb, *The Horse is made dull by too much spurring.*

Annibal. That Fault proceeds from Affectation, which ought principally to be avoided, as a Thing both odious and fruitless. And I need not tell you, that those who hearken to their own Talk, are not much unlike those, who, the more they look to the Sun, the more they weaken their Eyes.

And therefore it behoves every one to consult his own Strength, and to know, that a Man ought to speak no better than he can.

Guazzo. I have experienced in myself the Truth of what you say; and I have noted some, who, the more they strove to display their Talents, the more were they lost and confounded; making good the Saying of the Poet,

*He that above his Height will soar,
Should fear the greater Fall;
Each Man hath his determin'd Pow'r,
And, knowing that, is All.*

Annibal. Sometimes it happens, that such Matters arise in Discourse, that a Sort of Negligence in the Choice of Words, is more acceptable than too curious an Exactness. And sometimes common and familiar Phrases, illustrate the Matter in Hand, much better than magnificent and high-sounding Words can do. However, I will not maintain, that a Man need take no Care how he speaks; for he is as much to Blame, who talks at random, as he who is over-circumspect; and it is as great a Fault, in common and known Matters, to use an affected Language, as in Affairs of Weight and Moment, to shew an inconsiderable Negligence. Wherefore a Man of good Judgment will know how to avoid these Extremes, and, according to Time and Place, to make Use of Words and Sentences more or less grave, according to the Diversity of Places, Times, Matters, and Persons he is speaking to or about; which Method is observed by Authors in their Writings. But let me especially advise him to bestow more Pains about the Sense than the Words; for while he is puzzling his Brain to polish his Language, he cannot so well digest his Subject, nor observe the more necessary Rules in speaking; and so, with *Æsop's* Dog, loses the Substance in catching at a Shadow. We should consider, that as the Guest is not satisfied with the Smell of the Meat, nor the Host with the Chinking of the Money, so neither is the Hearer contented with the Smoak or Sound of specious Words. In short; goodly Words without good Sense, are not Words, but Trifles.

Guazzo. I believe there are but few who have attained to the Perfection of *Phocion*, whose peculiar Talent was, to express a great deal in few Words; it is as if we should compare Words to Money, which is so much the more esteemed, the lesser it is in Quantity, but the greater in Value.

Annibal. This, no Doubt, is a rare and singular Accomplishment, but he who cannot attain to it, ought, at least, to know, that a polished Wisdom is more commendable, than the most florid Speeches, unimbelished with Wit and good Sense. And as in Money we do not principally regard the Form and Stamp of it, but the Weight, and the Metal whereof it is made; so in
Speech,

Speech, we ought not to look so much to the Grace and Fitness, as to the Gravity and Goodness of it. And as there are many who have a good Invention, yet want to express themselves significantly, I advise him, who desires to be bettered by, or would win Favour in Conversation, that, not having in himself the Accomplishments of Oratory, the Fountain from whence are drawn the Variety and Abundance of Words, Figures, and Elocution, whereby the Speech is beautified and set off, he should, at least, very diligently attend to what is said by others, and to think with himself, that there is no Man so vain or so barren of Thought, but sometimes says Things worth remembering, which he ought to gather as a Rose among Thorns, and lay up for his own Use. And altho' those Ornaments and Flowers of Speech are chiefly found with the Learned, yet you see Nature produces some of them among the common People, who possess them without knowing it; and you shall see Mechanics, and others of the meanest Sort, apply to their Purpose, and fitting Time and Place, Sayings, pleasant Jest, Fables, Allegories, Similies, Proverbs, Stories, and other Kinds of facetious and entertaining Discourse, varying from the customary Forms, and which have no small Efficacy in obliging the Hearers. And therefore it is necessary, as I have already observed, to aid Nature with a little Art. For always to describe Things in those bare and simple Terms, which our Mothers have taught us, and never to deviate from their plain Properties, tires the Hearers, who, on the contrary, is recreated and delighted with Variety, and those figurative Speeches which are not in common Use. And though it is not necessary to expatiate any farther upon this Argument, which I have already illustrated with Examples, yet (more to satisfy myself than you) I will rehearse one more. He who in Words and outward Appearance, pretends a great deal of Friendship for us, and in his Heart wishes and designs us Mischiefs, may be perfectly described by this single Word, *Dissembler*; yet you shall hear some critical Gentlemen, who refuse to make Use of that common Word, which even Children understand, and call him *a Wolf in a Sheeps-skin*. Others will say, that *under the Likeness of a Dove, he carries the Tail of a Scorpion*; or, *that he has Honey in his Mouth, and a Razor at his Girdle*. Another will call him *a painted Sepulcher*; *sugar'd Pills*; or *gilt Copper*. Another will say, *He shews you the Cup, but beats you with a Cudgel*. Or, *that he weeps over his Step-mother's Grave*. Some will cry out, *Take Care of your Legs*. Others will say, *He offers you Bread with one Hand, and throws a Stone at you with the other*.

Guazzo. A Man may also apply to them that Verse of the Poet,

*In fairest Flow'rs and tender Grass,
The Serpent has his lurking Place.*

Annibal. Hence we may learn, that to decorate our Speech, and to excel others in the least Degree, it is very proper to accustom ourselves to those pretty and odd Kind of Sayings.

Guazzo. We ought not then to blame the assiduous Industry of some, who, like Bees, gather Honey from various Flowers; and will not suffer a Word, Sentence, or merry Jest, whoever speaks it, to fall to the Ground, but write it in their Common-place Book, to the Intent that they may use it themselves, either in Discourse or Writing.

Annibal. I rather commend them for it; because it is the Way to get Reputation at a small Expence. I likewise applaud those, who, to store themselves with the greater Plenty, read Comedies, and other Kinds of Poetry, from which they fetch many Things to the same Effect.

Guazzo. This gives me Occasion to observe, that, in my Judgment, they best recommend themselves to their Company, whose large and extensive Capacity enables them to discourse well and readily upon every Subject. For as the Spring wonderfully delights the Eye with sundry Sorts of Flowers which it produces, so these Men, by the Diversity and Variety of their Discourse, most agreeably regale the Mind.

Annibal. Such as undertake to speak upon all Topics, I account rather rash than learned. And I have known some young Men so greedy of Knowledge, that they have devoured all Sorts of Books, without chewing them; and, according to the Nature of cold Stomachs, desiring more than they are able to digest, cram down Abundance of Learning, which, for Want of a good Concoction, yields no Nourishment; and when they have been endeavouring, among Men of Learning, to shew themselves, at once, Orators, Poets, Philosophers, and Divines, they have scarce appeared tolerable Grammarians. And therefore you may easily imagine, that tho' others may admire their surprizing Talents, and be mightily taken with their Company, yet, in themselves, they are confused, and without any Manner of Order; somewhat like a Painter's Apron, which you may see spotted accidentally with all Kinds of Colours. And this their Learning may, properly enough, be compared to the Flowers of the Spring; for it is not yet arrived at Autumn, nor has gathered the ripe Fruits of the Liberal Sciences; every one of which will require the Study of a Man's whole Life. So that it is impossible, in the Nature of the Thing, for a Man to be perfect Master of every Subject that is started; and they who attempt it, are described in that Verse of the Poet,

*All Things I fasten on;
Yet can I stick to none.*

Which

Which is likewise agreeable to the Proverb, *That he who is every-where, is no-where.* And yet I am so far from censuring these Men, that I applaud them; as well because they have not aspired to these Things without a good deal of Study, or at least, without keeping Company with Men of Learning; as because that by these their Mingle-mangles they ingratiate themselves with many People with whom they may chance to converse. But thus much I will venture to say, that it is more expedient for a Prince to have a superficial Knowledge in all Languages and Sciences, than to be perfectly skilled in one only. For People of divers Nations and Professions, having many important Occasions to be concerned with him in Person, it seems convenient for his Majesty (not so much for an Ornament to himself, as for an universal Benefit) to have, if possible, some little Knowledge of all Things; provided, however, that he make it his principal Care and Study, to govern and rule his Subjects as he ought to do; that it may not be said of him, as of *Nero*, who was very desirous (tho' indeed he did not deserve it) to be accounted an excellent Musician; and therefore it was said, *that he was every other Thing but a Musician, and yet more a Musician than a Prince.* But for private Persons, I am flatly of Opinion, that he who seeks to reach the top-most Height of Glory, must first get down to the Root of some one Science only, rather than to gather here and there the fading Flowers of many; still remembering the Saying, *That to run over divers Things slightly, pleases; but to read over few Things considerately, profits.*

Guazzo. I perceive you are desirous of going forward to other Matters; yet I entreat you first to clear me of one Doubt more touching the Tongue, and shew me, whether you think it most proper, that every one use the common Language of his own Country, or the *Tuscan* Dialect; as the better and finer.

Annibal. You force me to speak of a Thing, wherein I shall swerve from the general Opinion, and so perhaps be accounted too presumptuous. However, I consider, that the Variety of Opinions, which have any Ground in Reason, cannot justly be rejected. And therefore as you will not in the least disoblige me by controverting what I have to offer, since it comes not from the Oracle of *Apollo*; so I think I shall do no Injustice to others, if I now freely affirm that every one ought to speak the Language of his own Country; which, whoever leaves, to speak in any other Form or Dialect, is no less to blame than they who renounce and disown the Country itself. For we are to consider, that at the first Confusion of Tongues, many different Languages, by the Divine Direction, existed in the World; whereby not only one Nation was known from another, but also one Country, one City, one Village, nay more, one Street was distinguished from another.

Guazzo. But surely it cannot be said, with any Shew of Reason, that I leave my Country, but rather that I love it, am solicitous for it, and deserve the good Word of every Body, if, in speaking, I endeavour to avoid the gross Rudeness of the *Monferat* Dialect, to reduce and conform it to the Purity of the *Tuscan*, and excite others to do the same, so in order to make it one common Language.

Annibal. So long as you use yourself to that Form and Manner of Speech, and No-body else takes it up, your Language will be so far from meriting the Title of your Mother-tongue, that it will be called foreign, and you, instead of gaining Applause, will expose yourself to Banter and Ridicule. But if you alone could bring it to bear, (which to me seems impossible) that the Amendment and Reformation which you introduce, should be allowed and followed by others, then indeed you would be entitled to the Praise of every Man; for in such Case, that Language would be no longer, but properly our own: In like Manner as certain new Fashions in Apparel, which being first taken from the *Spaniards* and other Foreigners, are, at this Day, become our own; and thus it happens in Language. For not only the corrupt Speech of *Monferat*, but even the *Tuscan* itself, has admitted certain Words (as you know better than I do) both *French* and *Provincial*, and has so well adapted them, that they are taken for *Tuscan*. Every Body knows that by the late frequent Intercourse of the *Mantuan*s with us, we have got Abundance of their Phrases, Words, and Accents, which leaping from Mouth to Mouth, till they become common every-where. Thus the Fish in the River *Garda* or *Mincius*, swim in great Numbers into other Rivers that join them. And we shall see hereafter, that by the Multitude of People which flock to this City from all Countries, will, by the Mixture of so many Tongues, in many Words, change the Language which is now used.

Guazzo. As far as I can learn, your Meaning is, that I must frame my Speech according to the corrupt Abuse of my own Country.

Annibal. That indeed is my Meaning.

Guazzo. To what Purpose then have I studied the *Tuscan* Tongue?

Annibal. To this, that you may be able accurately to express in Writing your own Mind, as well as the Affairs of the Prince your Master.

Guazzo. If then it is allowed to write like a *Tuscan*, why may I not likewise speak like a *Tuscan*?

Annibal. Because all Men would willingly write as Men ought to do, and to speak as Men usually do. And tho' they oblige themselves to observe a proper Order in writing; yet, in speaking, they are content to follow the common Usage.

Guazzo.

Guazzo. If you had but observed, as I have, the Pleasure which the Citizens take in hearing *Signior Mola*, the President, speak the right *Tuscan* Tongue, softened with the Agreeableness of the *Roman*, I am persuaded you would allow me, and others also, to speak the *Tuscan*.

Annibal. That which becomes him, would be unseemly in you; and by attempting it, you would be as much disliked, as he is approved. For he resided in those Parts many Years, even from his Youth; where he learned the Language so perfectly, that it cannot be said, that in his familiar Conversation, his Speech is at all strange or affected; which would be said of you, as you never lived any Time in those Countries; and therefore have not his Excuse, that you have practised it so long, that you cannot speak otherwise; from whence you must suppose, he speaks so of Necessity; whereas you would talk so for your Amusement, your Fancy, or out of a Bravado, to shew your Skill. As it is reported of an Astrologer, who, while he was discoursing of the Motions of the celestial Bodies, was jocosely asked by a Philosopher, *How long it was since he came from Heaven?* So a Man might ask you how long it was since your Return from *Tuscany*; and what is the best News in those Parts?

Guazzo. Since you will not suffer me to speak the *Tuscan*, but had rather I should keep to my own Country Language, I should think it best to speak in the vulgar Dialect.

Annibal. So will you be guilty of an Error unbecoming so polite a Gentleman as you are; and therein would imitate some of our Citizens, who, fond of being thought pleasant Fellows, take Delight in counterfeiting the clownish Dialect; whence it happens, that when they come into the Company of grave Persons, they cannot refrain from those Follies, and discover a Rusticity, as well as Incivility in their Talk.

Guazzo. If you forbid me the Use of foreign Speech, and also of my own natural Language likewise, I don't know how I shall speak: You seem, methinks, as if you designed to tie up my Tongue.

Annibal. Don't imagine, that I forbid you to speak in your own natural and mother Tongue; my Meaning is, that you would not use an improper and unsuitable Manner of Speech.

Guazzo. The more a *Tuscan* speaks like a *Tuscan*, will you not commend him the more for it?

Annibal. No doubt on it.

Guazzo. By the same Reason, the more I speak like a *Monferat*, the more Praise I shall merit.

Annibal. The same Reason will not hold good in all Things that are unlike, as those two Languages are; for the *Tuscan* is perfect; the other imperfect;

perfect; so that of good Things we should always chuse the best; and of Evils, to leave the worst.

Guazzo. If I must avoid the worst Words in our Tongue, I must necessarily have Recourse to the *Tuscan*; in doing which I shall perhaps make myself ridiculous, for jumbling such a Medley of *Lumbard* and *Tuscan* Words together. And indeed I should think it better to speak one Tongue, and that either wholly our own, or entirely *Bergamasque*, than to speak a Language compounded of the *Tuscan* and that which is spoken here; which, joined together, have that Beauty which the Poet *Dant* expresses in that Line,

Non credo quì per terra andasse Anchoi.
I don't believe you will catch Fish upon Land.

Annibal. There are three Sorts of Garments that are now in Fashion; of which some are of one Colour, like the Crows or Swans; some of divers Colours, like Pies or Parrots, in which you see the Colours divided and separated; some are of Silk or Wool, of various Colours, so well incorporated and blended together, that it is not possible to distinguish one from the other, like the Feathers of Partridges, or of certain Pigeons, whose Colour is so confused and changeable, that No-body can tell exactly what to call it. The same Differences are observable in Speech; some using that which is simple, consisting of no more than barely the Tongue itself; others, a Compound of two or three Languages; and others, that which is mixed and changeable. And it is my Opinion, that this mingled Kind of Speech ought to be permitted to most Men; the simple Kind to few; but that which is divers, to none at all. Now such only ought to use the simple Kind of Speech, whose Language is polished and perfect, and the same whether written or spoken. Such ought to use the mixed Kind, whose mother Tongue is rude and imperfect, like the *Lombard*. But those are in a great Error who speak several Sorts, using sometimes Words which are absolutely bad, and sometimes those which are perfectly good; like *Dant*, who ends the *Tuscan* Verse above recited, with a native Word of *Lombardy*; which, in respect of the other Words, resembles a Peice of coarse Cloth, set into a Garment of Velvet.

Guazzo. That Poet is excusable, because in his Time, his Language was not arrived to that Perfection as now it is.

Annibal. In that Respect, indeed, he is to be excused: Besides, when the Necessity of the Rhime did not force him to it, he oftner used the Word *Hoggi*, than *Anchoi*. But when he treated of high and weighty Things, he studied rather to profit, than delight his Readers. And you may

may well believe, that when the Mind labours in deep and difficult Matters, it cannot be curious in the Choice of Words.

Guazzo. You say well; but I humbly conceive, that a Poet should not, for the sake of Rhime, make Use of bad Words.

Annibal. This is certainly a Fault; but it is much less than that which some of our modern Poets fall into, who take no Care for the Connexion of the Sense, if they can but make their Verses rhyme; putting in such odd Fancies of their own, so contrary to the Expectation of the judicious Reader, that he is readier to laugh at, than admire them. Just as an ignorant Ass some Time since did, who, as your Brother told me the other Day in the *Academy*, ended the first Verse of a Sonnet, with the Word *Erfiglia*; and to make it rhyme in the fourth Verse, he put *Vriglia*; and in the next before it, *Striglia*; but being at a loss for a Rhime to the other Quaternary, he botched it up with *una caviglia*. From hence we may perceive, that tho' a Fault in Words is venial, yet a Fault in the Sense and Connection is unpardonable.

Guazzo. Since then you will neither allow me my simple Speech, nor yet that which is divers, but only that which is mingled and changeable, I shall therefore entreat of you the Favour to instruct me in the Method of mixing this changeable Language, so that the Division and parting of the Colours be not perceptible.

Annibal. As in changeable Silk or Cloth, there is always some particular Colour that shews itself more lively than the rest; so to model this mixed Speech, tis necessary that the natural Language chiefly predominate, in such a prudent Manner as you yourself observe. For you dip a little the Pencil of your Tongue, in the fresh and clear Colour of the *Tuscan* Language; whereby you shadow the Stains of our mother Tongue, yet so lightly, that your Speech is known for the *Lombard*.

Guazzo. I remember a certain Philosopher, who, speaking of the blending of Colours, and the Effects thereof, says, That by mingling White and Black, is produced Brown; so I suppose, your Meaning is, that I speak neither *Lombard* nor *Tuscan*, but a Sort of a Hotch-potch of both.

Annibal. In making this brown Colour, you shew yourself bright; and in confounding these two Tongues, you have discovered a very discerning Judgment. And as giving Examples is the best Way to explain Things, I have observed, that in this Mixture, you have omitted such Words as are obsolete and rustic, such as are used by Country Peasants, and even by some Citizens; and instead of them, have intermixed those that are more polite. And as it becomes a Gentleman to speak more politely than a Plebeian; so that Gentleman who is best accomplished with Learning and Wisdom, ought to speak better than those of inferior Education; yet always in such

Manner, that he seem not to affect a new Language, or seem a Stranger in his own House; and, to conclude, that he have a particular Regard to this Sentence, *That a Gentleman ought to be furnished with such Knowledge as few are Masters of, and speak in such a Manner as the Generality are accustomed to.*

Guazzo. I must confess you have handled this Matter excellently well; but yet, I have one Doubt which you have not yet resolved: For when I have observed those Rules you have prescribed me, I shall, it is true, be easily taken for a *Lombard*, but it will hardly be known by my Speech, that I am of that Part of *Lombardy*, called *Monferat*. And therefore your Rule will lose its Force, That every one ought to manifest of what Country he is by his Tongue; for I may as well be thought to be of *Plaisance*, or of *Verona*, as of this City.

Annibal. Your Doubt puts it out of Question, that my Discourse concerning this Matter is not yet finished; and therefore in few Words I answer, That, as we know of what Country a Man is, by his Writings, Apparel, and Behaviour, much more ought his Speech to shew it.

Guazzo. The *Gascons* are but too well distinguished by their Blasphemy and prophane Swearing.

Annibal. This indeed is too much practised in almost all Places; but the just God will make no Difference in punishing those that are guilty of it. But to proceed; my Opinion is, that not only in Words, but also in Sound, Accent and Pronunciation, we should retain some Signs and Dignotics of our Country, as well to shew ourselves to Strangers what we really are, as also, that we may not, by a thorough Reformation and Diversity, affront our Countrymen, among whom we live. And therefore it is but Reason we should, some Way or other, shew ourselves agreeable to them in our Speech and Conformity of Manners. And as we began this Discourse by a Similitude of Money, we will end it with the same, and conclude, that as Money, as a Coin, has a Stamp fixed upon it, whereby it is known where it was made; so our Speech ought to have a Mark upon it, which may shew the Original and Country of him that speaks.

Guazzo. Be pleased now to proceed to other Subjects, which we are this Day to treat of.

Annibal. You are to reckon, that all we have hitherto said, appertains only to the Pleasure of the Ear, and is external. We are now to consider more attentively such Things as are necessary for that Kind of Education and Behaviour, which is required in Civil Conversation. For *Diogenes* used to say, *That the Philosophers contemplated the Heavens and the Stars, yet saw not Things that lay at their Feet*; and, *that Orators study to speak well, but take no Care to have their Actions correspond with their Speeches.*

Having

Having then already shewn you that Purity of Speech, which is required in Civil Conversation, we are next to consider, that that is not sufficient without the Purity and Sincerity of Manners. And therefore every one ought to labour to conform his Mind and Affections to his Words; and if he has not the Gift of the purest Eloquence, he ought to supply that Defect with the Purity and Simplicity of Manners. And therefore that great General *Marius*, being to speak before the People of *Rome*, said, *My Words perhaps may not be ranged in proper Order; but that I shall little value, if my Deeds are good.* They have Need of the Arts of Speech, who with goodly Words, would gloss over their dishonest Actions.

Guazzo. Your Conclusion, in short, is this, that to be acceptable in Company, a Man must endeavour to be a *Grecian* in Words, and a *Roman* in Deeds.

Annibal. You have hit my Meaning exactly. But in as much as I have already protested, that I will not oblige myself to examine strictly into all the Parts of moral Philosophy, but leave it to the Studious to turn over such Books, and from thence furnish their Minds with moral Precepts; we will content ourselves to speak of Things that are most familiar, and easy to be observed in Conversation. And amongst those Things (to come closer to the Matter in Hand) I could wish, that every one, who seeks to shine in Company, would resolve with himself, above all Things (which yet very few People do) to follow that excellent and divine Council of *Socrates*, who being demanded, which was the best Way to arrive at Honour and Renown, answered, *To endeavour to be such in Reality, as we desire to seem in Appearance.*

Guazzo. If you design to treat but of the easiest Things, you must not meddle with the last Point mentioned: For since there is scarce any Man that puts it in Practice, it is evident that it is a very difficult Part. And you know, that a very great Difficulty, and an Impossibility, in the Eye of the Law, are synonymous Terms.

Annibal. Men do not leave it undone, because it is not in their Power to do it, or because their Knowledge is defective, but only for Want of Will; and therefore you must not suppose such a vast Difficulty in those Things, which are in our Will either to do, or not to do.

Guazzo. If to be learned, depends so much on my Will, as to make a Shew as tho' I were, be sufficient; I should perhaps be better learned than I seemed to be. But I need not tell you, that to acquire Learning, it is not only requisite there should be a Will, but also Watching, Study, Labour, and Disquiet, which are irksome Things, so that according to the Humour of others, to hide my Ignorance, I must force myself to seem what I am not.

Annibal. You know the Will is not shewn, nor executed by itself, but is manifested by its Effects; which tho' they are troublesome and full of Labour; yet if the Will is ready, and the Things are possible, they become easy in the Performance; and therefore it is a common Saying, *That nothing is hard to a willing Mind.*

Guazzo. I grant your Conclusion is just; but as that hateful *seeming without being*, you say, is to be avoided in Company, I think it is proper you should shew me how I may keep clear of it.

Annibal. Your Request is reasonable; for when we endeavour to persuade others, that we know that of which we are really ignorant, we deceive not others so much as ourselves, and at length perhaps are taken tardy in our Ignorance. There are then divers Ways to avoid it. The first is, that the Tongue go not before the Wit. And as Women, before they go into Company, take Care to adjust themselves by their Glâs; so before we utter our Words, we should have Recourse to our inward Mirror, by which to place them in such proper Order, that the Hearers may have no Reason to imagine, that they take their Beginning rather from the Mouth than the Heart; and that they are shot at random, rather than uttered by the mature Advice of right Reason. The good Effect of such a Premeditation will be, that no Man will venture to speak of Things of which he is not thoroughly informed, as those that are ignorant, frequently do. For according to the Opinion of a wise Man, he who speaks he knows not what, acts, in some Sort, the Part of a Mad-man; and is guilty of the same Fault with *Alexander the Great*, who, in the House of *Apelles*, reasoning about Painting in a Manner inconsistent with the Rules of that Art, the wise Painter whispered him in the Ear, that he had better say Nothing, or that he would speak softly, because his Apprentices laughed at him.

Guazzo. I entirely agree to what you have advanced; consonant to that Saying, *That the Praise of speaking well about what one knows, is not greater, than to be silent in Things one knows not.* And therefore the Poet said very well,

*Of Winds let Sailors chat;
And Herdsmen talk of Bees;
Of Wars let Soldiers prate;
And Sheep the Shepherds please.*

Annibal. Not long since, a certain Gentleman, who was ambitious of being thought learned, happened in Company of some Persons of true Literature. Their Discourse ran upon some new and curious Works that were shortly to be printed. Upon which he began to speak of an Uncle of his

his who was lately deceased, and really a very learned Man; adding, that at his Death he left with him an excellent Work to be published. They asked him what Subject it treated of? He answered, I assure you it treats of all the rarest Things in the World, and I take inexpressive Pleasure in reading it. But being asked whether the Work was in Prose or in Verse? The poor Gentleman indiscreetly replied, he had forgot that.

Guazzo. The Example you have brought is very *a-propos*: Now be pleased to shew me some other Way to avoid this Error?

Annibal. Another Rule is, not to interrupt a Person while he is speaking, before the proper Time, and before the Speaker is thoroughly understood: For there are some, who, fond of shewing their Parts, will not suffer their Companion to end his Discourse, but interfering, and taking the Word, as it were, out of his Mouth, will fain shew themselves better skilled in the Argument, and more able to handle it, when, in Truth, they understand but little of the Matter. And therein they resemble those ignorant Fools, who, while the Priests sing their Service, join their Voices and keep Time with them, tho' they don't understand a Word of it.

Guazzo. This is a very odious Fault in Company, and is an Affront to him that speaks. This brings to Mind, how a Gentleman being in Company, began to relate the Order and Ceremony of the Marriage of the Duke my Master, at which he was present; and while he was speaking, one of the Hearers almost at every Word would be putting his Oar, as the Saying is, to shew that he understood the whole Matter. The Gentleman having a good while borne with his Impertinence, at length, after pausing a little, said, Gentlemen, it seems that this Person here, is better acquainted with the Affair than I am, and therefore I shall entreat him to give you a circumstantial Account of it. This little Digression, you may easily imagine, made my Gentleman pull in his Horns, and to acknowledge his Fault; and so, without speaking another Word, he suffered the other Gentleman to proceed, and finish his Relation.

Annibal. It is very certain, that we ought not to interrupt him that speaks, but rather, for some Time, to attend to what he says, as if it were News, tho' every Body knew it before. But this Interruption of others would be but a small Fault, if there was not a greater Inconvenience attending it. For he who has not Patience to hearken to that which is said, often takes Words in a different Sense from what they are spoken. Wherein he resembles a Dog, which hearing Some-body knock at the Door, barks before he knows whether it be Friend or Foe that is there. Hence arise Controversies without Grounds, and a great deal of Confusion, which would be prevented, if the Hearer would be more prudent, and attend the Conclusion of the Matter. So that we may justly say, that those who are impatient to hear

hear, or are prejudiced, are too apt to pronounce Sentence, before they hear what each Party can say for himself.

Guazzo. It is really very tiresome to hear, in Company, all talk together, interrupting one another's Discourse, like a Flock of Starlings, Daws, or other Birds, which being settled on some Tree together, make a confused Noise and Chattering all at once.

Annibal. And you, who know how to behave with Discretion, when you light among such Fellows, because you would not seem more partial to one than another, you smile at one, listen to another, and nod to a third, and by the Air of your Countenance and Gestures, seem to give Ear to all.

Guazzo. And, in Reality, without minding a Word that any of them say.

Annibal. Right! We will say then, with the *Grecian*, that to covet to speak always, and never hear others, is a Kind of Tyranny; so that in Talk, the Speaker and the Hearer ought to agree to keep Turns, as it were, as they do at Tennis. Besides, he that can quietly hear another speak, shews his Desire of having the Truth evidently and peaceably opened and cleared, and his Dislike of unadvised and contentious arguing. And therefore it is said, *That to keep Silence in Time and Place, is better than eloquent Speaking, and ought to be numbered among the moral Virtues.* For as the Orator is known only by his Eloquence, so the Philosopher is no less known by his modest Silence, and wise Maxims. Therefore I could wish, that every Man when he speaks, would do it in such a Manner, that he may rather seem under a Necessity, than desirous of the Office; imitating that wise Man, who is commended for three eminent Virtues; namely, *That he never told a Lie; never said Ill of any Body; and never spoke, but on some unavoidable Occasion.* Whereupon I conclude, That in Company, every one ought to observe two especial Times in speaking; the one, when Things come in Question which he perfectly understands, and has, as it were, at his Fingers Ends; the other, when such Matters arise, as he can't avoid speaking to. In these two Cases, it is better to speak than to be silent; in all others, Silence is the most commendable; and to avoid that vain and counterfeit Seeming, before mentioned, will be the Way to gain Applause.

Guazzo. But notwithstanding all you have said, I don't think it is convenient to be over-forward to speak even of Things we understand and know ever so well; but rather to go on slowly and gradually; and to consider whether they are properly within his Sphere. Thus, with Respect to myself, although by Reason of my long and continued Illness, I have sometimes, as an Amusement, studied *Galen*; yet as my particular Profession lies another Way, was I to assume the Physician among Physicians, and pretend to reason upon Physic, I should certainly be disliked.

Annibal.

Annibal. It is undoubtedly extremely offensive in any Man to arrogate to himself a Sort of Sufficiency, and be prating in every Matter. It is reported that King *Cleomenes*, hearing a poor feeble Sophist haranguing upon Valour and Strength, fell a laughing. If a Swallow, said he, should talk of Strength, it would afford me Matter of Mirth; but if an Eagle did so, I should listen to him with Attention. And therefore it would not become you to discourse of Physic, without Occasion; and though Occasion should offer, yet you should speak of it in a Way of Distrust, or by asking some leading Question; manifesting, by your Modesty, your Desire of rather learning what you are ignorant of, than your Forwardness to declare what you know. And therefore we ought to consider what Opinion other Men have of us, and upon what Subjects they will most readily hear us, and give Credit to what we say, and to be very cautious that we enter upon no other Topics.

Guazzo. Do you know any other Means whereby we may shun this fond Seeming?

Annibal. To this Purpose, Sincerity and Plain-dealing are especially proper; and indeed, highly commendable and very necessary, not only in Deeds, but in Words also. For there are many, who, to be taken for what they really are not, will shadow the Truth; and in endeavouring to establish their Credit, by some Means or other, unwarily bewray themselves to be no better than Liars and Braggadocio's, and by their deceitful Dealing, lose what Credit they had. And tho' this Fault will admit of many Degrees of Aggravation, yet, methinks, it is most intolerable, when a Man ascribes that to himself which belongs to others. Like the Fly, sitting on a Cart that was driven along the Road; *See*, said she, *what a Dust I have raised!* Or like the Pismire, perched on the Horn of an Ox that was tilling the Ground, being asked, what he did there, answered, *That he went to Plough.*

Guazzo. I have known some of them so impudent, that they have not been ashamed to affirm themselves the Authors of some Things as new, which may be found in other Mens Works written a thousand Years ago.

Annibal. They deserve to be punished as Filchers and Pyrates; because they appropriate to themselves the Honour due to others. And yet they generally do Penance for their Offence; as the Daw did, which shewing herself at a general Muster of Birds, dressed in the fine Feathers of other Fowls, was stripped, and made the common Jest for her counterfeit Theft. We must therefore have a reverend Regard for the Truth, and be careful that we violate not its Purity by any Means whatsoever, lest we thereby bring ourselves to Shame and Disgrace. Nay, more; Truth is a Thing of so very ticklish a Nature, that a Man may incur Reprehension, not only for disguising

ing it tho' ever so plausibly, but even by reporting it simply and really as it is; that is, when Men tell Things that are true, but yet such as few will believe to be so.

Guazzo. Of that Danger *Dant* expressly speaks in these Verses.

*That Truth you should forbear to tell
Which has the Likeness of a Lie;
For tho' to speak the Truth is well,
Yet Blame may come thereby.*

Annibal. You take me right; and now you see, that in Company, we must not only report the Truth plainly and faithfully, but also be very sparing of such Things as are not easily credited. And therefore it is said, that *Alexander* reading some Verses made by a flattering Poet, extolling him for killing of Elephants, knocking down Bulls, and such like monstrous Feats, sharply rebuked him, and enjoined him to tell no more such palpable Lies, which, tho' they were true, are too incredible to be believed. To avoid this vain Appearance, it is not sufficient that a Man always report the Truth, unless he likewise forbears to speak of himself and his own Actions, except Necessity obliges him to it. For tho' he may speak truly and modestly, yet will he be suspected of Vanity, and so be less acceptable in Company; to keep clear of this Inconvenience, let him always have in his Mind that Saying, *That a Man ought not to speak either in Praise or Dispraise of himself; because the one will be the Effect of Arrogance, the other of Folly.*

Guazzo. Have you any other Rules to add to those you have already mentioned?

Annibal. As, in the Night-time, the more you fix your Eyes on the Firmament, the greater Number of Stars you discover; so the more we consider the said Sentence of *Socrates*, the more Ways we find out to avoid this *vain Seeming*, and to be well thought of in Company. Give me Leave therefore to say again, that a Man ought to endeavour to be such an one, as he desires to seem to be, and we shall thereby know, that as all Men naturally desire to be had in Honour and Estimation, so in most Men that Desire is vain and foolish, because it is not founded upon any Desert, or Virtue worthy of Honour.

Guazzo. You say very true; and I see the Abuse is so great, that the least Worthy, are most ambitious of Praise and Honour.

Annibal. True; but they miss the Mark they aim at; for it commonly happens, contrary to their Expectations, that they are but little regarded; upon which they assume an Air of Importance, and being filled with a foolish Disdain, put on the Lion's Skin, and look with a fierce and stern

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Countenance: By which Means they render themselves odious to all Men. But if, according to the Philosopher, they knew *that Honour consisted rather in him who pays Honour, than in him who receives it*, they would never take so much upon themselves, nor behave so arrogantly, knowing that it is not in their Power to honour themselves. And therefore whoever desires to be had in Reputation, either for Wisdom, Justice, Fortitude, or Temperance, must strictly examine himself, whether he possesses any of these Virtues, otherwise his Desire cannot possibly take Effect.

Guazzo. If none should be had in Estimation but Men of Valour and high Merit, you would not, as you do, see the meanest of the Populace favoured and respected by the better Sort, for the Good-nature and agreeable Disposition noted in them, notwithstanding their Want of Learning, and those good Parts, by the Help of which Men usually attain to Honour.

Annibal. Those whom you speak of, are beloved rather than honoured, and therefore I meant to tell you, that it is not enough for a Man to be honoured on Account of his Office, or for his Virtue, if he does not likewise purchase the Friendship and Good-will of others, which is the right and sure Bond of Conversation; and in my Opinion, they may be justly deemed their own Enemies, who labour not by all lawful and laudable Means, to heap up to themselves so rich a Treasure.

Guazzo. And what particular Method, I beseech you, must I take, to obtain this Good-will?

Annibal. You will procure it from the Absent, by speaking well of them behind their Backs; and of the Present, by using that common and well-known Way of conciliating the Love and Affection of others, namely, Courtesy and Affability.

Guazzo. No Doubt, there is nothing sets us at a greater Distance from Humanity, than a furlly Carriage; and it is evident that these austere Visages, and second *Cato's*, are hated of all Men. And as they esteem it their peculiar Merit never to laugh, but rather to knit the Brow, to frown, to look terrible, and to speak roughly, they thereby discover their Pride and Haughtiness, and become odious even to the Proud themselves.

Annibal. I know some so insolent and ill-mannered, that they scorn to return a Salute, which is a Sign of a barbarous Mind; these are neither amiable in their Looks, nor affable in their Words. And tho' they imagine they injure no Man by it, yet it makes Men hate them as Enemies.

Guazzo. I can by no Means like this Sort of Men; yet I must excuse those who are guilty of it inadvertently.

Annibal. This Fault, tho' committed through Negligence, is too gross, and no Man will give it a favourable Construction; and therefore they must resolve with themselves either to change their Manners, and not to be so

very sparing of their Civilities (which turn to good Account without any Expence) or else to hire a Man on Purpose to give them Notice when they are saluted, that they may remember to return the Salute. For a proper Regard to these little Punctilios, procure Friendship; and being neglected, may dissolve a Friendship already contracted. And therefore we shall do well to prevent our Friends in their Salutations, and exceed them in Civilities.

Guazzo. A certain King of *France*, when a common Strumpet did him Reverence in the Street, very courteously re-saluted her. Upon which one said to him, That his Majesty did Honour to a Woman of ill Fame, and who did not deserve it. To which he answered, *That he had rather err in saluting one that was naught, than fail in his Respect to one that was really good.*

Annibal. A Saying truly worthy of a King! which makes it evident, that he who expects to be civilly treated, must, on all Occasions, shew Civility, and remember, that as hard Wine is unpleasent to the Taste, so a haughty Behaviour is disagreeable in Company; which agrees with the Letters of *Philip*, King of *Macedon*, wherein he makes it appear, that gentle and courteous Speech, is that Stone of Adamant, which attracts the Hearts and Good-wills of all Men.

And altho' this Virtue is very becoming and commendable in all Sorts of People, yet it shines most brightly in those who are our Superiors, either in Power or Pre-eminence. How pleased are we when they speak to us courteously, use the most gentle Words, and look upon us with a chearful and lively Countenance, which discovers their Inclinations to serve us, and Affections for our Persons? I could here alledge the Example of two Brothers, Gentlemen of good Condition; one of them, by his affable Speech and courteous Behaviour, is universally beloved; the other, for his stern Countenance, and haughty Carriage, is esteemed by few: So that People, when they have been giving their different Characters, have said, that if they were to request any Thing at their Hands, they would be better satisfied with a Denial from the first, than with a Grant from the other.

Guazzo. And therefore it is said, *that a Man grants a good Part of a Favour, when he obligingly denies it.*

Annibal. But altho' I commend this condescending and gentle Behaviour; yet I would have every one maintain that Dignity and State which is due to his Rank. For a Gentleman to be always popular and familiar, would be to give away the Treasures of his Courtesy, to debase himself, and to discover the Fool or the Flatterer. And thus a Man may sometimes involuntarily shew himself what he really is not, and give Occasion for others to insult him, and lessen that Respect he is entitled to. But I could wish Men would,

would, as much as possible, support the Majesty of a Philosopher in the Gravity of his Discourse, and the Humility of a Christian in the Gentleness of his Words; and remember, that courteous Language multiplies Friends, and softens Enemies; and that according to the Proverb, *The meek Lamb sucks the Teats of his own Dam, and of others too.*

Guazzo. I remember to have read a Sentence not much unlike that, namely, *That he who speaks gently to his Neighbour, receives a gentle Answer; and out of the Breasts, which he sucked for Milk, he brings Butter.*

Annibal. Assure yourself, it is even so: But that you may be sure of reaping this Benefit, it is requisite that this gentle Speech come from the Heart, and not be intermixed with some other Gesture or Behaviour, which may make it smell of Flattery, and so, instead of Love, purchase Hate; like some, who, by their perpetual Laughing and shewing their Teeth, make Men in doubt, whether they honour or banter them.

Guazzo. It is a common Saying, *That to smile upon every Body, is a Sign rather of a vain Mind, than a chearful Countenance.*

Annibal. With Affability I will join, as a Sister and Companion, another Virtue very necessary in Conversation; and is that which, not only with smooth Words, but with a certain witty and jocosè Pleasantry, wonderfully delights the Hearers. And as the first is a Sign of Good-nature, so this is of Wit; and is known, not only in jesting merrily with others, but in taking a Jest freely.

There are various Kinds of this Sort of Pleasantry; and therefore Philosophers and Rhetoricians, knowing how available it is in recreating the Mind, when over-charged with Melancholy and pensivè Thoughts, how acceptable in Company, and how conducive to Health, have, very largely, taught us many Ways to attain it.

Guazzo. I readily believe, that Art and Study may do something towards it; but in my Judgment, it is Nature only can complete the Work. That this is true, appears from hence, that there are many Men of great Wisdom and Learning, who know not how to pass a Joke with a Grace; and, on the contrary, many ignorant Men, even among the Vulgar, will humour a Matter of Jest so agreeably, that they would make *Heracitus* himself laugh at it.

Annibal. I grant indeed, that the Actions of Men vary according to the Diversity of their Nature; and that it is very difficult to beget Mirth in another, without a certain Liveliness of Spirit in ourselves. But it is seldom seen, that a Man of a merry Disposition, is without some Degrees of Wit. This *Gonella* intimates, when he says, *That to play the Fool well, a Man ought to be wise.* But yet I am of Opinion, that a Person, naturally grave and solemn, may, by Use, get a Habit of Pleasantry; and I am persuaded you

will not deny, but there are some of a severe and austere Countenance and Behaviour, who, in Company are exceedingly pleasant and merry. However, it is better for a Man not to alter his natural Propensity to Gravity, than to be immoderately merry. For as the Mean is commendable, so the Extremes are detestable, growing either into Scurrility by too licentious a Banter, or else, into Incivility, by refusing any Place to Jestings and Merriment.

Guazzo. Now, in as much as you have shewn how Pleasantry diverts in Company; how Gentleness of Speech makes us appear in our true Characters, and discovers the internal Affections of the Heart, whereby we win the Good-will of others; I would gladly know, if there be any other Way to work the same laudable Effects.

Annibal. Altho' by Affability alone, we imprint on the Minds of Men a good Opinion of us, even as the Wax takes the Impression of the Signet; yet there is something else wanting, whereby that Print and Impression may be made lasting; this necessary Requisite, is that Virtue called Modesty; or rather that which we usually term Discretion.

Guazzo. On what Occasion is that Virtue practised?

Annibal. Upon all; but particularly in censuring other Mens Faults. It is for this Reason, among others, it may be supposed, that God made Man a sociable Creature, that by Means of Conversation, he may both assist others, and be assisted himself, as Need shall require. Wherefore, since no mortal Man is endued with absolute Perfection, we must not mock at other Mens Imperfections, lest others should take it in their Heads to laugh at ours.

Guazzo. Your Observation is just: But don't you know, (as the Proverb says) *That we see better afar off, than near at Hand; that at Home we are as blind as Moles, but Abroad as sharp-sighted as Argus; and that we can spy a Mote in another's Eye, but discern not a Beam in our own?* But from whence, do you think, this Fault has its Rise?

Annibal. Very likely from Self-love, which suffers not a Man to see his Imperfections.

Guazzo. But, methinks, such a Man seems to love others better than himself; because he leaves his own Faults uncorrected, to amend those of others.

Annibal. He would certainly love others better than himself, if his Motive to seek the Amendment of other Mens Faults, was derived from pure Charity and Love; but it is too notorious, that he is excited to do this from a Sort of presumptuous Desire to be thought more wise than his Neighbours; and therefore I think the real Cause, why we are so busy in finding out Faults in others, is, that (contrary to the before-cited Saying of *Socrates*) *we take more Pleasure to seem than to be;* and we think we discover less Sagacity in correcting our own Faults, than in reprehending the Failures

lures of other Men. But all those, who are resolv'd to be such as they desire to seem, are the most severe Reformers of themselves, and will sooner find out their own Faults than others.

Guazzo. Pray be so good as to explain, what those Faults of others are, wherein this Discretion is to be us'd?

Annibal. There are two Sorts; the one, of those who are not full ripe; the other, of those who are quite rotten. The Unripe are those we are ready to commit; and the Ripe are those which we have already committed. The first we must, as much as possible, forbear to commit; as to the others, some are to be excus'd, and some to be blamed. If then, (to illustrate this Matter) in reasoning upon any Subject, we see a Person so hard put to it, that he knows not well how to extricate himself, without committing some Absurdity, either in his Words or Argument, we should act a discreet Part in preventing him. When we see one stumbling at a Stone, and ready to fall down, we catch hold of him and stay him up, not suffering him to come to the Ground, to make the Company Diversion, and him ashamed. So when, by such friendly Means, we assure him that speaks of the Esteem we have for him, and give him to understand how jealous we are of his Honour, we thereby gain his Love and Affection; whereas, on the contrary, nothing will sooner set him in a Rage, and make him alienate his Good-will from us, than to give him Room to think he is had in Contempt, and laugh'd at.

Guazzo. This Kind of Contempt, I conceive, is not to be borne withal; for there is no Man entertains so base and abject Opinion of himself, as that he deserves to be scorn'd. But besides that, in my Judgment, it is not good Manners to mock another, because he himself may be in Danger of the like, or perhaps worse Usage; *For such a Blow as the Ass gives the Wall, such an one he receives himself.* And if it be a Fault to make our Diversion of them we know, it is a much greater to deride those we know not; which some rash and insolent Fellows are guilty of, who (as the Saying is) *judging the Horses by the Saddles and Furniture, don't consider, that under a clownish Coat, often lies conceal'd a noble and lively Understanding.*

Annibal. A poor Peasant of *Monferat*, is an Example to this Purpose. Coming into the City in Company with some Women, a pert Citizen said to him, *Thou hast brought Abundance of Goats to our Market.* Sir, said he, *in my Mind I have brought but a few, in Comparison of the great Number of Bucks that are there.*

Guazzo. I know a young Fellow, whom, by his Looks and Behaviour, you would take for a Fool, and has occasioned some to be mighty merry with him; but I do assure you, he can frame his Answers so fitly, and give Joke for Joke so patly, that those who boldly begin the Skirmish with him, are often forced to retreat shamefully.

Annibal.

Annibal. To conclude; it is very perilous to deride and laugh at others, and, as the Saying is, *to anger a Wasp*. And therefore it is not good to mock any Man in any-wise. For, if he is our Superior, or Equal, he will not bear to be made the Object of our Ridicule. If he is our Inferior, we thereby force him to withdraw his Good-will from us, which may be of ill Consequence. For we ought, if possible, to conciliate the Affections of every Body to us. Now, if it should so happen, that a Person overshoots himself in his Talk, we must consider, whether it proceeds from Unskilfulness, or Folly, or of a perverse Design. For the first, we ought to excuse it, or prudently endeavour to hide it, and not make a Jest of it, as some scoffing Chaps, without Sense or Wit, commonly do: For as it is an ill thing to make Game of that which is well done, so it is both barbarous and odious to scoff at Faults which proceed from Ignorance or Over-sight. But let us now come to those Faults which are the Effects of Vice, and therefore to be reprov'd.

Guazzo. I think more Discretion is required in reprehending these, than the others.

Annibal. So much the more, as by how much the Danger is greater to deal in good Earnest, than in Jest. And tho' it is convenient for all Sorts of Men to excuse or cover those little Foibles before-mentioned, in whom soever we find them, yet it is not lawful for every one to correct and reprove the Faults and Failurés of every Man. Thus, no Man ought to take the Office of Censor upon him without being thereto lawfully authoris'd; (as for a young Man to reprove an old; or for one in a mean Condition, to rebuke one in a higher Rank) nor one who is known to have the like, or greater Imperfections in himself; (as for one Adulterer to rebuke another for Lasciviousness) nor for one that is a notorious Liar. For, as the Proverb says, *He that mocks the Lamé, should take heed that himself goes upright.*

But farther; we ought not to presume to correct any, but those, with whom, either by Consanguinity, or long Familiarity, we have sufficient Credit or Authority. In short; in censuring, we must not only have a Regard to the Quality of the Persons, but also to Time and Place, and to consider, both in what Manner we direct our Reproof, and how our Friend is dispos'd to receive it. And therefore when one said to another in Liquor, *Are not you ashamed to be so drunk?* he answer'd very well, *Are not you ashamed to reprove one that is drunk?* Thus again, to reprove a Swearer when he is in a Rage, and in the Presence of others, would be so far from having a good Effect upon him, that it would make him worse. But this Caution is not sufficient, without even yet a greater Discretion; we must use an honest Kind of Deceit, and intermingle with the Bitterness of Reproof, the Sweetness of some Praise. Or we should blame others for those

Faults

Faults, which we see in him whom we endeavour to reform; or reprove our selves as subject to the same Errors.

In fine; we should reprehend our Friend in such Manner that he may take it well, and think himself obliged to us for it; as some Philosophers have taught in their moral Works, and which shall suffice touching this Point.

Now, with Respect to other Means of observing that general Rule before laid down, *to be, rather than seem to be*, if we examine it thoroughly, we shall find, that those who adhere to it, make Use of that Discretion we have been describing in avoiding all quarrelsome Disputes, and obstinate arguing in Matters, wherein a Man, desirous of that vain Seeming, will often, contrary to all Reason, strive to seem to have the Superiority over all others.

Guazzo. Nothing, I believe, makes a Man so ill received in Company, as that.

Annibal. And therefore, if he who speaks, declares the Truth, we ought to be as well satisfied with what he says, as if the Words were Holy Writ. And if he chance to utter an Untruth, rather than too stiffly contest it with him (if it does us no Prejudice) we ought modestly to bear with it; observing always the Rule of *Épictetus*, *That, in Company, we should submit humbly to our Superior; mildly persuade our Inferior; and acquiesce quietly with our Equal.* And by this Means we shall prevent all Quarrels.

I intend next to inform you, how a Man ought to behave himself with Respect to those Ceremonies that Custom requires to be Observed in Company.

Guazzo. I should rather think it Wisdom to avoid all Ceremonies in Company; because they proceed more from supercilious Vanity, than sincere Affection; and in my Judgment, the more a Man uses them, the less Plain-dealing he is thought to have. Whereas, on the contrary, when you see one go plainly to work, both in Words and Gesture, you will soon pronounce him an honest well-meaning Man. For my own Part, I little regard, when my Equal, having the Wall of me, leaves it to give me the upper-hand; I had rather have more of his Good-will, and less of his Honour. And as you must needs laugh, when you see at a great Distance, a Number of People leaping, skipping, dancing, and hear no Music among them; so neither can you help being merry, to see afar off, two Persons use many ceremonious Gesticulations of the Head, Hands, Knees, writhing of the Body, and not hear a Word pass between them: I need not tell you, that for one who uses these Ceremonies with a good Grace, there are Multitudes whom they become so ill, that it would make you sick to see them. And some you will observe go so awkwardly about it, that in aiming to be

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Court-like, they make themselves Cart-like. As I have taken Notice of in some, who, while they have been talking with the Duke my Master, and seeing him bare-headed, have laid hold of his Arm with both their Hands, and forced him to put on his Hat.

Annibal. He should have put it off again, to shew that he was not bare in Compliment to them, but because of the hot Weather.

Guazzo. But there was another who behaved himself a little better; for, talking with the Duke, who was uncovered, he clapped his own Cap upon his Grace's Head. So that I say again, I can by no Means away with these Ceremonies; which are no less unseemly in secular Concerns, than they are proper in sacred and divine Things.

Annibal. I see not why you should dislike those Things that are so universally approved of by all Men.

Guazzo. I apprehend, you are under a Mistake; for I know many Men, who are professed Enemies to those Ceremonies.

Annibal. Believe me, my Friend, these Men, who openly oppose them, in their Hearts, desire them; and if you will examine the Matter thoroughly, you will find that Ceremonies displease No-body. For this is certain, that they are Marks of Respect; and there is not that Man living, who is not glad in his Heart to have Respect shewn him, and who ought not to be glad of an Opportunity of shewing his Respect to another; for (according to the Saying of the Philosopher) *he who honoureth, receives more Honour, than he who is honoured*; and, like the Sun, the Beams of Honour do, as it were by Reflection, rebound back upon him. And as he who is ceremonious, may be thought a Dissembler, so he who is not so, may be taken for a Clown, a rude Fellow, and a Despiser of others. I won't say they do amiss, who desire you to use no Ceremonies in Respect to them; I rather commend them: For even their saying so, is a Kind of ceremonious Behaviour, whereby they endeavour to cover their Ambition; and is not unlike the Practice of Physicians, who, for Manners-sake, will refuse Money verbally, yet grasp it with their Hearts, and are glad to finger it with their Hands. And as the sacred Ceremonies, when they are free from Superstition, are not displeasing to God, and kindle Devotion in the Minds of ignorant People, who are not perfectly acquainted with the Holy Scriptures; so these external Ceremonies procure us the Good-will of our Friends and Superiors to whom they are addressed, recommend us for our civil Carriage, and distinguish us from rude Country Clowns.

Guazzo. But how must we regulate ourselves in the Use of these Ceremonies?

Annibal. Why, in such a Manner, that he who uses them, may discover the Affections of his Heart, and the Sincerity of his Love, together with
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the external Respect he pays him; otherwise Ceremonies are loathsome, and Signs of an insincere Meaning. And on the other Side, he who receives these outward Honours ought, first, modestly to decline them, so as to shew that he does not expect them; otherwise he will discover his Pride, which, in Conversation, will do him the greatest Prejudice.

But farther, you know very well, that when your Equal pays you Respect, it is out of a courteous Civility, rather than of Duty; for when you accept of those Honours as your Due, in the same Manner as you do from your Inferiors, you will find, he will be but little mindful of his Respects to you afterwards. In short, we should receive Honour at the Hands of our Friends, rather as offered by them, than looked for by us; nor would it be at all amiss to imitate the Example of a certain discreet Gentleman, who, after a long Struggle between him and some of his Friends, who should first enter the Door, at last said, *You may now be satisfied how much I am at your Command, since I am ready to obey you in Things that turn to my Dishonour*; Which said, he went in without any farther Ceremony.

Guazzo. I allow the Reasons you have alledged in maintaining the Propriety of Ceremonies; yet I must say, that they ought to be observed rather among Strangers, than familiar Friends. For if I am not deceived, true Friendship consists not in ceremonious Words or Deeds.

Annibal. I am entirely of your Mind, that true Friendship should be quite separate from Ceremonies. But where now are those true Friends to be found? Know you not, that according to the Philosopher, *perfect Friendship extends not to a great Number of Persons, but is restrained to the Love of one Person only*. I know not who is your assured Friend, but yet I am sure I have not yet found mine, with whom I could communicate with that Freedom, Simplicity, and Tranquillity, which you have intimated; and you will find it the hardest Matter in the World to find two Hearts so strictly united in the Bonds of Love. And tho' in Token of true Friendship, you call your Companion Brother, yet perhaps he has no Mind to give you the same Title; and that you may not use him with the same Freedom for the future, he will call you Mr. *Guazzo*. And to prevent your treating him in too familiar a Style when you talk with him, he will accost your Worship in such a Manner, that you will be forced to retire a Step back, and use him rather ceremoniously than friendly. From this common Usage of the World, I gather, that those with whom we are conversant, being rather Well-wishers, than true Friends, we should take especial Heed of too broad or too familiar a Behaviour with them, whereby we may hazard the Loss of their Good-will; let us imitate the Flies, which tho' they always dwell and eat with us, yet will not become tame.

Guazzo. I am very well satisfied of the Truth of all you have said; and I consider with myself that your Discourse comprehends general Matters, and is applicable to all Sorts of Persons. And therefore you will oblige me in declaring particularly the Method that every one ought to observe, according to his Rank and Station.

Annibal. We have already taken Notice, that it is a Thing impossible to enumerate the many Particulars that every one ought to practise in Company; and therefore it shall suffice only to consider, that the Rules before laid down, ought to be in common to all, as the Streets, Churches, and common Conduits are. But as every one endeavours to get and appropriate to himself, either House, Lands, or Money; so every Man in his particular Rank of Life and Conversation ought to propose to himself some peculiar Laws, and such a Kind of Behaviour as shall be proper for his Calling and Profession. But to reap the right and genuine Fruit of Conversation, which consists chiefly in the Good-will of others, it is necessary that we know and learn not only what belongs to ourselves, but also how to behave ourselves towards others, according to the Difference of their Estate; because it may happen that we come in Company, sometimes with the Young, sometimes with the Old; with Gentlemen; with common People; and now and then with Princes, or with private Persons; one while with the Learned; by and by with the Ignorant; now with our own Countrymen, then with Strangers; now with Religious, anon with Seculars; sometimes with Men, and at other Times with Women.

Guazzo. I now perceive you would enter into a Labyrinth, out of which it would be a long Time before you could extricate yourself, if you should discourse particularly of all those Points.

Annibal. You think then, that every one of these Points will require a whole Day's Discourse?

Guazzo. Well, since you are so desirous to dispatch this Matter in so short a Time, you will do as those that ride Post, who, in order to rid Ground the faster, take but a transient View of the Country they travel through.

Annibal. I see then (as it were in passing along) that there are few to be found, who are not disordered with some of those Diseases we have before mentioned; but the most extremely sick of all, are young Men: For whose Health it is requisite, that they shave off from their Face that counterfeit Beard of *false Seeming* and vain Perswasion; remembering, that as their Faces are smooth and without Hair, so their Heads are barren of Understanding. For, if it be true, that Length of Time brings Experience, and Wisdom grows out of Experience; it is also true, that young Men, for Lack of Years and Experience, cannot be wise. From whence comes that Proverb, *That the Devil is full of Knowledge, because he is old.* And there-

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fore they ought to bridle the too rash Fluency of their Tongues, and let their chief Medicine be Silence, and that Saying be imprinted on their Hearts, *That a young Man should scarce speak in his own Cause, altho' he should, in a Manner, be obliged to it.*

Guazzo. It is a common Observation, that a young Man is to be blamed, when he would seem to talk like an old Man; and a Woman when she imitates a Man.

Annibal. Young Men ought more particularly to observe this Silence when they are amongst their Seniors, whose Company may be extremely profitable to them.

Guazzo. Their Advantage by it is so much, as it is for the most Part distastful to them, by Reason of the Difference of Complexions, Humours, and Conditions between them; so that they fly from it with all the Hast they can, to enjoy the Company of their Equals.

Annibal. And therefore we ought to entertain so much the better Opinion of those young Men, who voluntarily associate themselves with old Men; because they endeavour to prevent Age by Virtue. Hence it is, that, what with the good Repute they have already obtained, and the worthy Actions they are daily doing, they arrive at Honour and Preferment before the usual Season. And therefore, I think, that those young Men, who hate the Company of the Old, conceal their Wounds, and suffer them to fester inwardly; as, on the contrary, those who frequent it, lay open their Imperfections, and thereby have an Opportunity of correcting them.

Guazzo. It is much better to acknowledge our Follies in our Youth, than to have them to confess in old Age; for, as the Poet says, *The Faults of Youth scarce leave a Stain behind.*

Annibal. It is very certain, that Youth ought to learn of Age, whose Wisdom and Authority they should venerate, and from thence be taught to quell their raging Passions, to own their unsteady Waverings, and to correct their other natural Imperfections. As when we have Occasion to travel into foreign Countries to us unknown, we address ourselves to Somebody who is acquainted with those Countries, for Instructions to inform us of every Thing we want to know in Relation to our Journey: So likewise with Regard to the Pilgrimage we have to make through this doubtful and deceitful Life, we can do nothing better, than to get Information of those who are happily arrived almost at their Journey's End, to know the Roads we are to leave, and those we should take, so as we may safely finish our Travels. The Voyage of Life is generally very dangerous to Youth, as says the wise Man, who, to the uncertain Flight of an Eagle in the Air; of the Ship on the Sea, and of the Serpent on the Rock, adds, as most uncertain, *the Way of a young Man in his first Years.* Young Men should therefore

keep Company with the Old, and to make Account, that he who associates himself with the Wise, becomes wise; and to imitate the *Roman Youth*, who had such a Veneration for Age, that every one honoured his Elder, as his Parent. And, on the contrary, it was a Crime judged worthy of Punishment, for a young Man not to reverence the Aged, or a Child, one at Man's Estate. Nay, in some Countries, it is not lawful for a young Man to bear Witness against his Elder. And, in Truth, it is highly reasonable, that every one should pay due Respects to those that are above them in Years and Understanding. And as they see their Juniors do them Honour in Respect of their being older, so ought they to take the Example, and do Homage to those that are their Elders.

But after all the Medicines which I have prescribed for the Health of young Men, I will, for a Conclusion, add this, that as they ought to avoid bold Presumption, so they should, in Company, put on such a modest Bashfulness, that their Cheeks may, now and then, be painted with Vermillion, which will look graceful, discover a Good-nature, and be a Sign of their future happy Disposition.

Guazzo. I could never bear with Impudence in Youth: For besides the Disesteem they will procure themselves for being thought to want Modesty, which is a Virtue they ought to prize, it seems to prognosticate that they will come to no good End.

Annibal. I think we have said enough of young Folks; let us now, if you please, turn our Eyes from the East to the West, and consider what belongs to old People; in whom break forth many Maladies, as well of Mind as of Body.

Guazzo. I am afraid you will find it difficult to heal those old festered Sores, which are certainly very hard to be cured.

Annibal. This indeed I allow; yet all Sores in old People, are not festered. I count those old and festered that have taken deep Root, and which have grown up with them from their Youth; but those I call not old, which old Age commonly brings with it. Thus, to be severe, churlish, covetous, whining, &c. are Diseases of which some antient People may be cured, by giving Place to Reason.

Guazzo. Altho' perhaps they may be cured of those Diseases, yet, in my Apprehension, we ought not to attempt it. It seems rather better to follow their Humour, as we use those who are past Recovery, in every Thing they require; being mindful of the usual Advice, *Not to add Affliction to the Afflicted.*

Annibal. The right old Men (namely the Wise) the nearer they approach their End, the more Delight they take in Knowledge and Virtue. Touching this, I desire you to call to Mind what was said by one, *That if he had*

one Foot in the Grave, yet he would still be learning something; because he was not ignorant, that the Things which we know, are but the least Part of the Things which we know not. Yea, we may say, that a Man never begins to know, till, by Age, he draws towards the End of his Life. Which a certain Philosopher very well illustrates, when he laments, that Nature, which gives a very long Life to many irrational Creatures, and is very liberally kind to them, yet deals very hardly with Man, who is deprived of Life, just then when he begins to live, that is, to understand, and when he ought to enjoy the Fruits of his Labours. But it is not my Intention here to lay down Instructions in what Manner old People should support the Burden of Age, and arrive safely at the Haven of Rest from Sorrow and Misery: For in so doing, I should foolishly persuade myself, that *Cato* has not already handled this Matter very copiously and eloquently. But one Thing I must affirm, that many old Folks complain without Cause, that their Age is but little respected or regarded; and are apt to fancy, that because their Head is white or bald, are blear-ey'd, toothless, crooked, trembling, and sickly, that therefore they are entitled to all imaginable Honour; yet few of them perceive how void they are of Understanding, Wisdom and Virtue; and therefore they ought to consider, that old Age is not to be respected or reverenced for the Number of its Years, but rather for the Merit of its good Conditions and Virtue; and therefore it is said, *That the hoary Beard is a Sign of Years, not of Knowledge.* And I may venture to affirm, that an old Man without Knowledge and Virtue is worthy of no Honour at all; because it is a Sign he hath spent his Youth in nothing that is commendable; Which is explained by this Saying, *That there are three Sorts of Men odious to the World, a poor Man proud; a rich Man a Liar; and an old Man a Fool.* Now, with Respect to Conversation, I would advise old Men always to temper their Talk with Gravity and Wisdom; and for the most Part, with those Things which serve for Example and Instruction of Life.

Guazzo. No doubt it is the Custom to pay Respect to old Age; and their Words have always more Weight than those of young Men.

Annibal. Hence it comes, that when young Men are asked their Age, they say themselves younger than they are, to preserve their youthful Bloom, that others may think they have that Vigour and Sufficiency in them, that are proper and natural to Youth; so old Men will always persuade us they are older than they really are, to enjoy the Pre-eminence and Authority that are given to Age.

Guazzo. This, for the most Part, is very true; yet now and then we see some old doting Fools, who, notwithstanding they feel their Legs feeble and trembling under them, and see in their Glass their white Hairs, which should exhort them to a speedy Change of Life and Manners, yet nothing will prevail

prevail with them to alter their Course; but will still play the Parts of Soldiers and Lovers; not regarding that Saying,

*When Age advances with its meagre Train,
And stoops with bending Shoulders to the Grave,
The Charms of VENUS are beheld with Pain,
And furious MARS no more in Arms can brave.*

So that they not only deny their Age, but make themselves younger than they are.

Annibal. Those you speak of are very offensive; because by their bad Example they embolden young Men in their bad Courses. I therefore reckon he has attained to a good Share of Wisdom, who can suit his Manners to his Age, and has an Eye to that Saying of the Apostle, *When I was a Child, I spoke as a Child; but when I became a Man, I put away childish Things.* But you say nothing of those, who, not knowing how to yield to the Course of Nature, want to seem young, to which Purpose they strive to hide their Age, either by plucking off their Silver Hairs, or by dying them of a golden Colour; the simple Creatures not perceiving, that this Transformation, or rather Deformity, is as visible as the Nose in a Man's Face.

Guazzo. I knew one old Grey-beard, who was sensible enough of this, but too late, and with Repentance. For being denied a Favour which he requested of his Prince, he went and dyed his Head and Beard, and fancying he should not be known, returned two Days afterwards and preferred his former Suit to the Prince: The Prince perceiving his Craft, but dissembling that he did so, answered, *I don't think it consistent with my Honour to grant it to you, because I have already denied it to your Father, who, two Days since, requested of me the same Thing.*

Annibal. Let us conclude this Subject, with advising old Men to suffer their Minds to grow old with their Bodies, and not to behave themselves youthfully in their Age; and when they are just arrived at the End of their Days, not to look back, but rather employ themselves in considering, that Age naturally makes them crooked and bends them downwards, to the End they may think of returning from whence they came; and to remember, that at that Instant, their Breath hangs on their Lips. They should likewise be very cautious, how they despise young People; (a Fault common to many of them) they ought rather to esteem and value them, and use great Discretion in their Behaviour towards them, to the End, that young People (if for nothing else) may thereby be excited to do them Honour; otherwise they may assure themselves they will be the Objects of their
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Contempt and Derision. They should be very careful (when they are amongst Youth) to use them with great Respect, as well in Words as Behaviour, and remember that the Intemperance of old Men, makes young Men more disordered and dissolute. And, to conclude, to have Regard to that Direction of St. Paul, *That they be sober, chaste, wise, found in the Faith, in Charity, and in Patience*; Virtues that will render them acceptable to all honest Companies. But now let us speak of *Gentlemen and Yeomen*, between whom, by Reason of their Difference and Inequality, there are divers Things to be observed in Company.

Guazzo. I think that Labour will be lost, at least it is a Thing not worth your Pains, to endeavour to instruct the base Vulgar, who being naturally uncivil, rude, untoward, discourteous, rough, savage, and, in a Manner, barbarous, and void of Understanding; your Attempt will be vain, and, as the Proverb says, *you will lose both Water and Soap.*

Annibal. If you mean by those of base Birth, only Labourers, and Rustics, our Discourse, indeed, would be spent in vain: But if you consider the infinite Number of Persons that reach not to the Degree of Gentlemen, and yet are not far from it, you will not deny, that both for the Generosity of their Minds, and the reputable Station of Life they are in, they are worthy of some Rank in Company, and ought to be placed in the Middle between Gentlemen and Clowns. And, indeed, I know many Men in but indifferent Circumstances, of genteel and courteous Behaviour, have been well educated, and, in their Talk and Conduct, excel many Gentlemen. And I am certain you know many Gentlemen more uncivil than the very Clowns themselves.

Guazzo. If they are uncivil, how are they Gentlemen? And if they are Gentlemen, how can you call them uncivil? I pray you at once unloosen me the Knot of this Gentry, which I perceive is very intricate, by Reason of the Diversity of Opinions about it; by which you will be able the more manifestly to set forth and describe the Conversation between Gentlemen and Yeomen.

Annibal. Having this Day to speak of many Things, and it being already late, I cannot fully satisfy your Request. For it will require a great deal of Time, to bring in all that a great many Authors have written of it at large; particularly, the great *Tiraquel*, one of the King's Counsellors in the Parliament of *Paris*; yet, not to leave you wholly unsatisfied, and as it will be no great Interruption to our Design, I say, (as it were *en passant*) that some going about to define *Gentry*, have said, It consists in the Dignity of Fathers and Ancestors; others, in the antient Patrimony; others, in Riches joined with Virtue; others, in Virtue only. But farther, the worthy Mr. *George Carretto*, an *Academic*, proved, the other Day, from the Authority of

of *Baldus*, that there are three Sorts of Gentry; the first in Respect of Blood, as we commonly understand it; the second, for good Qualities, in which Sense the Philosophers take it; the third, as compounded of both the others; and this I call true Gentry.

Guazzo. You might have added a fourth Sort, which is obtained by the special Grace of Princes.

Annibal. This may, not unfitly, be joined to the Philosophers Gentry. For it may be affirmed, that the Prince, by his special Privilege or Grace, approves the Virtue and Merits of him he raises to the Rank of Gentry. But the Denomination of Gentry was much more restrained by *Diogenes*, who being asked, *Who were the best Gentlemen?* answered, *Those who despise Riches, Honours, Pleasures, and the Allurements of Life, and who patiently submitted to their Contraries, namely, Poverty, Ignominy, Pain, and Death.*

Guazzo. I am apt to think, the Race of this Sort of Gentry is now quite extinct.

Annibal. As there are many Distinctions of Gentry, according to the Diversity of Mens Opinions, altho' Philosophers have confined them to four or five Sorts, I will be so bold, now we are conversing familiarly upon the Subject, to add one Sort more according to my own Fancy, tho' I shall deviate a little from their Notions. There are then, three Sorts of Gentry, from which I derive three Sorts of Gentlemen, namely, Gentlemen of the first, second, and third Degree. I will give to those of the first Degree, the Title of Half-Gentlemen, not having at present a more proper Epithet to name them by. The Second Sort I will call Gentlemen; and the third, Right Gentlemen. Now, of Half Gentlemen, I constitute three Sorts; the first, those who are Gentlemen only by Birth, descended of some antient Family, but have in themselves neither good Conditions, nor genteel Behaviour, nor so much as a single Quality to denote them Gentlemen.

Guazzo. These, in my Judgment, may rather be said to be descended from Gentlemen, than that they are really such themselves. And these are those, who at every Word, swear by *the Faith of a Gentleman*, when there is no Oath required of them; by which Means they render themselves suspected, as Witnesses, who voluntarily offer their Evidence before it is called for; and then seem fearful that they shall not be taken for Gentlemen, and as tho' they were conscious that their Looks, their Words, and Actions, intimate that they are no better than Clowns. They assume, indeed, the Name of Courtiers, but, in their Behaviour, discover themselves to be no better than Carters.

Annibal. We need not wonder at these Differences; for, as in Fields, so in some Families, there springs up Fruit in great Fertility; and in Process

of Time, there grow up excellent and famous Men; and afterwards there is a gradual Decay, till there is a perfect Barrenness; so that the original Fatness and Goodness of the Soil is changed, and degenerates into a sterile Ground, that brings forth nothing but Weeds and Rubbish. It is manifest, that not only Houses and Families wax old, but even whole Cities, yea, the World itself. How many antient Houses have there been, of which there are not now the least Traces or Remembrance; or else they are reduced to the meanest and basest Condition?

Guazzo. Dant, therefore, observes very well, that *Races razed are; in English, and Houses run to Wreck.*

Annibal. It has thereupon been said, not without Reason, if one were to look into the Originals of Families, there is no King who is not descended from Slaves, nor a Slave but comes from Kings. And if you recollect Things of Times past, and compare them with the present; nay, if you only have Regard to the Revolutions of our own Times, you shall see, that as all Things in general, so Houses in particular, turn like the Wheel, now ascending, by and by at the Top, and then descending till we see them at the Bottom. So that we may say of Gentry, it begins, increases, diminishes, till it quite vanishes.

Guazzo. One might very well compare the State and Condition of Gentry, to the variable Course of the Moon. But for what Reason, do you suppose, God causes these Alterations and Changes in Families?

Annibal. Perhaps to this End, to teach us not to hoard up for ourselves any Treasure upon Earth; and that we should lift ourselves up to the Contemplation of heavenly Things, in which only a Man can assure himself of Happiness. But another Reason may be here alledged, namely, that God will suffer no Evil to go unpunished. For a famous Writer, speaking of the Nobility of the World, makes it nothing else but the Riches of the Antients; and adds, that every rich Man is either unjust himself, or the Heir of some unjust Man; and concludes, that the Gentility of every House, took its Beginning from Injustice; and therefore we are not to be surprized, if *Things ill gotten, are ill spent.*

But to return to my Purpose; these Half-Gentlemen, whom Nature has not favoured with any Virtue, yet boast of the Worthiness of their Ancestors, deserve to be laughed at. For the more they display their Excellencies, the more they betray their own Vileness; because nothing sets the Faults of Children in a stronger Light, than the bright and glorious Splendor of their Fathers and Grand-fathers: And no doubt, he who has nothing of his own to recommend him, the more he speaks of the Quality of his Ancestors, the more vile and contemptible he appears. And therefore it is now grown into a Proverb, *That unfortunate Children extol the Virtues of their Parents.*

I pray God to keep us from the State of these Half-Gentlemen, whose Actions not corresponding to the Nobility of their House, they are but little valued by the World, and are regarded no otherwise than Bastards. Wherefore we will conclude, that we ought only to respect the Qualities and Virtues that are visible in the Parties themselves; and that it is in vain to value ourselves upon the worthy Deeds of our Progenitors.

Having thus dispatched what we had to say about this first Kind of Gentry, we come now to the Second, or those who are Gentlemen by their good Conditions.

Guazzo. Which, in your Account, is the best of these two?

Annibal. Let me ask you, whether you value those Things most, which are gotten by Labour and Industry, or those which Nature or Fortune bestows upon us?

Guazzo. The first.

Annibal. And which do you think are the most valuable, the Gifts of the Mind, or of the Body?

Guazzo. The Gifts of the Mind.

Annibal. Now be pleased to consider, that Gentry by Birth, costs you nothing, and that it comes to you by Succession; but Gentry by Merit is obtained with great Difficulty in the Jaws of Death; and through a thousand Dangers. We are to consider likewise, that Gentry by Blood belongs to the Body, but Gentry, by virtuous Qualities, has a Relation to the Mind. Which made the Tyrant *Phalaris* say, being asked what his Thoughts of Gentry were, *That it was undoubtedly the Fruit of Virtue, and that all other Things came by the Means of Fortune; since one of a base Birth may happen to be ennobled above Kings; and on the contrary, that one well born, may become the most wretched and contemptible of all Mankind; and therefore, if we boast of any thing, it must be of the Gifts of the Mind, and not of the Quality of our Ancestors, which is already extinguished by the unknown and degenerate Posterity.*

For this Reason then I esteem those worthy of the greatest Commendation, who, from the lowest Station in Life, by the Ladder of their own Virtue, climb to the highest Pinnacle of Honour; as many Popes, Kings, and Emperors have done, being the Sons of mean Men.

Guazzo. And yet you see the World commonly reputes Gentry by Birth, as legitimate; and Gentry by Virtue, as bastardy, and far inferior to the other. And were you to ask the Opinion of the Gentlemen of this City, I don't in the least question, but one and all of them will tell you, that they had rather be born Gentlemen, and have nothing in the World but their Rapier and Cloak, than to be descended of base Parentage, and to be Senators or Presidents.

Annibal.

Annibal. The Fable tells us, that the Fox twined his Tail about a Tree, with an Intent to shake it to make the Fruit fall to the Ground, which not being able to do, he went away, saying, it was sour, and not good enough for him. The same is the Practice of those you have been speaking of; for not being able by their Virtue to raise themselves to those Degrees of Honour, despise that Honour, and those Persons, who, by Virtue, have attained it. But assure yourself, that those that hold that erroneous Opinion, have for the most Part but a very little Claim to Virtue. But should you talk with a Person who is so by Birth, and who, by the Merit of his Learning or Arms, has obtained this second Gentry, he will unquestionably set a higher Value upon the Gentry purchased by his own Virtue, than of that which descended to him by Birth: So that I nothing wonder that that common Opinion should obtain Credit, since the Number of Gentlemen without Virtue, is far greater than those who are virtuous. Yet you may remember; that it was Yesterday said, that the common Opinion consists not in the Number, but the Quality of the Persons; and therefore the Opinion you have produced, should not be called common.

Guazzo. This is an Abuse frequent in many Countries, but especially in *France*, where Learning is so little valued, that a Gentleman, tho' he is scarce able to maintain himself, thinks it beneath him to apply himself to the Study either of Law or Physick. And tho' there is no Gentry, in a Manner, that can stand in Competition with that of the Presidents and Counsellors of Kings, yet you shall see those that are Gentlemen born, reckon them but of a base and ignoble Degree. But I have seen many of them rightly served for this their silly Opinion, or rather obstinate Humour. For I have known one of these Counsellors or Presidents (to maintain his State) when these Gentlemen have had Occasion for his Service, has suffered them to knock a good while at his Gates, and when they have been let in, to walk a long Time in the Court or Hall of the House, before they can have Admission to his Presence; and very frequently (when he has mounted his Mule in Hast to go to Court) to lacquey after like Slaves, to inform them of their Suits and Causes. But nothing in *France* so much offended me, as to see the Secretaries of Noblemen in so little Credit and Reputation as they are; whereas, in *Italy*, the Secretaries of Princes are greatly honoured, and very justly, because they are Partakers of their most secret Thoughts, and, as it were, the Keepers of their Honours and Dignity. And in *France*, he that can copy out Writings, and keep an Account of his Master's Révenues in a Book, obtains the Name of Secretary.

Annibal. I have often reasoned with your Brother upon this Head, who, among many other pleasant Matters, told me, that in the last Journey he made by Post into *France*, by the Order of the Duke our Master, being to

change Horses at a certain Place; the Postmaster came to him, and called aloud; *Secretary, Secretary*; immediately came out of a Stable, a huge dirty Groom with a Pen and Inkhorn at his Girdle, and a Pen tucked behind his Ears, and had his Charge given him to make ready three Horses. Whereupon the Secretary set his Hand to the Accoutrements, and saddled one of them; and two other Servants did the like; one of whom, your Brother asked, why his Master made the Secretary dress Horses? Who answered, that his Master took him for a Groom of the Stable; and for their Helper in looking after the Horses; and as he could write, and keep a Reckoning of the Horses that were let out, his Master had likewise made him his Secretary.

Guazzo. He might very justly have called him his Secretary in *Utroque*, that is, with the Pen and the Curricomb.

Annibal. Nay, farther; when he has been sent by the Duke of *Nevers* with a Message to some Prince, the Lord Chancellor, or some other of the great Officers of State, he says, he has soon gained Admission, if he reported himself to be one of the Duke's Gentlemen; but if called himself Secretary, he has been made to tarry longer, and has had the less Respect shewn him.

But, to come to the Purpose; I say again, that the Gentleman by Virtue, is more excellent than the Gentleman by Birth. I might add, that there are many who reckon Gentry by Blood as ridiculous, and, nothing at all. I remember the Saying of a certain wise Man, which was, *That the Gentry of the Mind, consists in generous Thoughts; and the Gentry of the Body, in a Gentleman-like Mind*; meaning, that the Gentry of the Body, is derived from the Quality of our Family. Another Philosopher likewise affirms, *That in vain we call that Gentry, which, claiming by Worthiness of Blood, is not ours, but others*; just as the Brightness of another Body cannot make shine, if I have none in my self.

Guazzo. The same Thing is intimated by that Saying of *Dant*, *That only he is bright, who shines of himself.*

Annibal. One may here also add the Saying of *Galen*, That those who have no innate Virtue of their own, and yet boast of the Achievements and Escutcheons of their Ancestors, are not sensible that their Vain-Glory is like a certain Kind of Coin, which is only currant in those Towns and Places where it was stamped and made; but in other Places will not pass, but is taken for base and of no Value.

But I must not omit what was excellently written by *Francis Coronato*, D. D. our *Academick*, That they justly deserve to be laughed at, who assume so much, as to put a Difference between themselves and others, as if they had been formed by the Hands of some other Creator than God; for the
Flesh

Flesh makes no Distinction, nor one more excellent than another; that a Vessel of Gold is more valued than one of Copper, because it is of a more precious and finer Metal; yet that cannot be said of Men, all whose Original is the same. Even the Soul itself makes no Difference between us, since we all come of one Father and Creator. But that which makes a Diversity between us, is the Virtue of the Mind. So that neither in Respect of the Matter, of the Form, nor of the Mind, considered in itself; but in Respect of the Virtue acquired by our own Industry, one is esteemed more excellent than another. Hence then we may learn, that, touching our Original, we are all one Thing, and, as one said, *we are all made of Dirt*; and as we have the same Beginning, so likewise we have the same End. We may therefore conclude, that Gentry and Honour are not got by our Birth, but by our Life; yea, sometimes by our Death; according to that Saying,

Our Life is honoured by a worthy Death.

Guazzo. It may be truly said, that a right Gentleman is not born so, as the Poet is; but made, as the Orator.

Annibal. It is said also, that Philosophy received not *Plato* a Gentleman, but made him one.

Guazzo. But yet, in my Apprehension, there is some Glory in being descended of a good and honourable Family.

Annibal. This I grant you; because noble Blood, besides other good Effects which it has, makes a Man ashamed to degenerate from the Virtue and Magnanimity of his Ancestors. Gentry is likewise to be honoured in another Respect, namely, that, for the most Part, the better Lineage we come of, the better is our Behaviour. And therefore *Q. M. Scipio*, and others have said, That by beholding the Pictures and Statues of their Ancestors, they found themselves wonderfully excited to Virtue. To this also Princes have Regard, in the Choice of their chief Officers, who are always Gentlemen. And truly, it seldom happens, that that Man does amiss, when he sees, that thereby the Honour of his Ancestors, together with his own, is brought in Danger.

Guazzo. We come now to speak of the third Sort of Half-Gentlemen.

Annibal. I believe I need not multiply many Words in describing this Sort; and it will suffice to say, that these get their Gentry by Custom; and that this Sort of Gentility is so weak, that it extends not generally, and takes Place only in Part. And altho' a common Soldier, a Merchant, or any Person who lives upon his Estate, be not wholly taken for a Gentleman; yet there are some Cities and Countries, where, according to the Custom,

Custom, or on some other Account, they are esteemed as such, and admitted indifferently into the Company of all Gentlemen; and therefore, according to that common Opinion or Custom; they may be called Gentlemen in their own Country, but not else-where.

Guazzo. In few Words, your Meaning is, that those among the *Italians, Spaniards, Frenchmen, Lombards,* or any other Nation, are Gentlemen, who are so termed and taken, and that a Man may be a Gentleman or Yeoman, according to the Custom of the Place where he resides; out of which he will have other Titles by different Customs.

Annibal. You have hit my Meaning exactly. But as we have already discoursed very largely of Half-Gentlemen, let us now speak of Gentlemen, who have in them the two first Kinds of Gentry joined together, that of Blood, and that by Virtue; for Birth without Virtue, say the Philosophers, may be said to be dead, as a Body is without Breath. And therefore if we examine the Matter thoroughly, we shall find, that it seldom happens, that a House maintains itself long in Honour without Virtue, or is able to rise to high Estate and Dignity. For if one in a mean Station gives the Beginning to Gentry by the Excellence of some Virtue, it is a certain Proof, that Virtue is the Foundation of Gentry; to maintain Gentry, it is necessary to maintain the Foundation thereof.

Guazzo. In Truth, Gentry loses its Excellence without Virtue; and in my Judgment, one who is born a Gentleman, is but of small Account in my Estimation, unless he is qualified with generous Dispositions.

Annibal. Leaving then the wrong Notions entertained in some Countries, let us approach nearer to the Majesty of the antient *Romans.* We may affirm for Truth, that Gentry increases no less by the Means of Learning, than by the Prowess of Arms. For this Saying is most true, that *Gentry is the Daughter of Knowledge;* and that *Knowledge ennobles him that possesses it.* And therefore the Science and Knowledge of good Letters, being to be no less to be esteemed, than martial Atchievements, it is certain that the Gentry of the one, is no less than that of the other. But yet we must not satisfy ourselves with indifferent Attainments in Learning and Virtue, but we should strive to excel in them. For the better Endowments a Man has, the more the Gentleman will appear in him. I can't help here mentioning the Folly of some Gentlemen, who tho' they have nothing but the Quality of their Birth to brag of, yet have the Vanity to say, they are as good Gentlemen as the Emperor himself; as if a Gentleman could not increase in Gentility; not considering that there are Degrees of Quality, as well as of Dignities and Honours; and that one is so much more a Gentleman by Birth, by how much his Gentry is more antient, more famous, more remarkable, and more eminent than another. And
this

this may be said not only in Respect of Birth, but of Virtue likewise. Thus the two Dogs which *Lycurgus* brought before the *Spartans*, tho' they were both of the same Litter, yet the one ran to the Potage-pot, and the other at a Hare; so of two Brothers, the one shall be more gentleman-like than the other, by how much he shall be more learned, virtuous, and placed in a higher Degree. And you know, that without the Spurs of Preferment to prick Men forward, the Gentry of Houses would soon decay; for no Gentleman would take Pains to atchieve Things worthy of Honour, if there was not a Reward annexed to it. We should therefore always bear in Mind that Maxim of *Galen*, namely, *If we are Gentlemen, let us not shew ourselves unworthy of our Blood; if we come of a mean Stock, let us by our Deeds raise it to Renown.* But what need I quote *Galen*? Let us think of that divine Saying, *You are the Children of Abraham, do the Works of Abraham.* Yet, in my Opinion, it is not enough to follow the Steps of worthy Predecessors, unless we lay before us the noble Device of *Charles V.* namely, the Pillars of *HERCULES*, and dispose ourselves to go beyond them, and attain to such Degrees of Virtue, as may be justly stiled heroical. For if it affords a Man a peculiar Pleasure in knowing, that from Time to Time, there have issued out of his House (as from the *Trojan Horse*) Colonels, Captains, and Knights; as from the Universities of *Pavia, Padua, and Bologna*, there have come Graduates in Philosophy, Physic, and Law; how much more Good will it do him, when he can say, that he has, according to the Proverb, *Wings broader than the Nest*; and by the Nobleness of his Actions, Acquisitions in Learning, or Feats of Arms, he has surpassed the Merits, Dignities, and Degrees of his Predecessors, and alone, as it were, carried away the Prize. According to the Example of *Augustus*, who said, *I found Rome of Stones and Bricks, but I leave it of Marble.* To conclude; these Gentlemen, of whom I have been speaking, may truly boast, that they have two Advantages above those who are Gentlemen by Birth only. The first is, Virtue; the other Curtesy, which is the true Ornament of a Gentleman: For Curtesy and Gentleness are the two constituent Parts of a Gentleman.

Guazzo. When a Person is a Gentleman both by Birth and Virtue, I don't apprehend he wants any other Additions; and yet you have raised up a third Kind of right, or absolute Gentlemen. By which Terms you put me in Mind of those Spirituous Liquors that are three Times distilled.

Annibal. And as in the third Distillation, greater Charge is bestowed, and a more excellent Liquor rises from it; so in these absolute Gentlemen there are required a greater Genius, and a more noble Perfection, than others are endowed with. In short, I call those Gentlemen absolute, who,

to their Gentility and Virtue, an Affluence of Fortune is joined; which very much contributes to the Support of the Dignity of Quality.

Guazzo. You have now awakened me from that Supineness of Opinion, in which I had hitherto indulged myself. I now plainly see, that there is nothing brightens and illustrates Gentry so much, as the Splendor of Gold and Silver; wherein one may affirm, there consists another Kind of Gentry.

Annibal. In Proof of what you say, some will have it, that Riches make Gentry; but I cannot attribute so much Efficacy to Wealth; for that would be to debase Gentry too much: Yet this I will be bold to say, that tho' Riches can add no Degree to Gentry, yet there are excellent Means to put in Practice certain Virtues very necessary to the very Being of Gentry; especially Liberality, by which Gentry, like Glass, played upon by the Beams of the Sun, becomes more bright and shining. 'Tis thus the absolute Gentleman makes himself superior to all others. Of this may be seen particular Examples in those Cities, where there are Universities and public Schools; for there Gentlemen of Estates distinguish themselves above all other Scholars; and yet perhaps are not better born, nor blessed with happier Conditions than their Fellow-pupils; and yet, on Account of their Riches, are better respected. And as a rich Jewel, set in fine Gold, and curiously wrought, makes a more goodly Shew, than one that is not so richly embellished; so those Gentlemen who keep an open Table, have a numerous Attendance, and who spend largely and freely, are in much greater Esteem than the common Scholars, who, tho' they are Gentlemen too, yet court the Friendship of the others.

Guazzo. In fine, the Power of Riches is great; and one may see, with half an Eye, that all Things are in Subjection to Money.

Annibal. This is very elegantly expressed in a *Greek* Epigram, which, not long since, was thus translated by an *Academician*.

*The Gods of Epicarnes were
The Earth, the Water, and the Wind;
The Sun in all his shining Glare,
And Stars and Fire in Godship join'd.*

*Far other Gods do I adore,
Such as more profitable be;
Silver and Gold, in shining Ore,
Are the Divinities for me.*

*Possess'd of these, I have my Ends,
And all my Wishes to the full;
Houses and Lands, and Slaves and Friends;
And round me circling Pleasures rowl.*

*If Justice hurts me, I can bribe
The pliant Jury, or the Judge;
And turn from Right the lawing Scribe,
So I no Money meanly grudge.*

*Ev'n Gods themselves, as Sages say,
Their heav'nly Mansions will forsake,
To dwell with me of humble Clay,
If I the richest Off'rings make.*

Guazzo. It is said, That Gold breaks the Gates of Adamant, and that the Tongue must be silent, when Gold speaks.

Annibal. We will say then, that according to these Opinions, where Power and Riches abound most, there Gentry appears brightest; and perhaps it was therefore that *Caligula* the Emperor, hearing certain Persons reason about Nobility, said, *It belonged only to an absolute Prince*; meaning, that it was proper only to the Emperor. But setting aside those Opinions, I think that Riches, joined with good Birth and virtuous Dispositions, do not complete a Person an absolute Gentleman, if he is not likewise accomplished with that Royal Virtue called Magnificence; and if he bestow not those Riches bountifully, and answerable to his Estate.

Guazzo. If you must needs have Riches for a necessary Ingredient in Gentility, a Man ought to be very frugal, that so he may be always rich; for, according to the Saying of the Poet, *It is no less difficult to keep Virtue, than it is to get it.* I have heard it told of some King of *France*, that in a Visit he paid to the Steward of his Household, he admired the spacious Rooms of his Mansion, but complained, that the Kitchen was a great deal too little, in Respect of the Largeness of the House. The Steward answered, *That his small Kitchen had made his House so big.*

Annibal. A Man ought certainly to live within the Rules of Oeconomy; but yet I must condemn Covetousness, as an Enemy to Gentry, and a certain Mark of a base Mind. And here let me remind you of some rich Gentlemen, who having, or (to speak more properly) possessing great Estates, suffer nothing but Smoak to proceed out of their Houses; and, as if mere Necessity forced them to it, go with a patched thread-bare Cloak on their

Back, a greasy Cap on their Head, with Holes or Darns in their Stockings; neither can they any otherways excuse their Miserableness, but by saying, we are known well enough; and we either have, or can have better; and, having a Horse in the Stable, yet think they may very well walk a-foot. I am certain you will not allow, that these Gentlemen should insist upon their Gentry, so much as they who keep a noble House, open as well to Strangers as to their Neighbours, but especially to the Poor and Honest; as they are bound to do, (if able) in order to support the Name and Dignity of their Ancestors, and to shew themselves their lawful Successors. In a Word, Riches well bestowed, are an excellent Ornament and Illustration of a Gentleman.

Guazzo. How hard then is the Fate of poor Gentlemen, whom Necessity constrains to live like Owls in an Oak?

Annibal. Among other Streights and Inconveniencies, which Poverty brings a Gentleman to, this is one, and no small one, that he is sometimes driven to match himself in Marriage with some Women of base Parentage; whereby his Blood is corrupted, and his Children degenerate, and whose Nature agrees neither with Father nor Mother.

Guazzo. Our *Boccace*, indeed, maintains, that Poverty destroys not Gentry; yet, in my Opinion, it does, at least, dismember, weaken, dis-furnish, and turn it into a Doublet, nay, strips it stark naked.

Annibal. Some of these poor Gentlemen are to be pitied; namely, such as by Misfortune or ill Chance, not by their own Means, become poor and low: But those deserve Censure, who, knowing the Meanness of their Circumstances, endeavour not while they are young, either by Learning, or by some honourable Service, to get above Poverty, which they are sensible is the Overthrow of Gentry. But you know there are many, whom their noble Birth makes ignoble; for they think, as they are born Gentlemen, they have Occasion for no other Reputation or Worth. For, do but look about you a little, and you will see some Houses so full of Gentlemen, all Companions or Equals in their Quality, and yet scarce one of them has a Hole to shrowd himself in; and they push out of different Doors as thick as Conies out of their Boroughs: And depending altogether upon that little Smoak of Gentility, they suffer themselves to grow rusty like Bacon, with Idleness; or else to be hurried away, through Necessity, into the Commission of shameful and dishonest Actions. So that it may be truly said, that, *by resting on their Quality, they lose their Gentry*; nay, sometimes both. It is not long since, a Friend of mine of *Moncalvo* told me, he saw at the Market, a poor Wretch, who having brought thither an Ass loaded with Wood, when one would have bought it of him, but offering less than he liked to sell it for, he swore *by the Faith of a Gentleman*, that he had sold another

another Load for a great deal more Money, and that he should scarce sell that which was better, at a cheaper Rate.

Guazzo. I should sooner have believed him, had he sworn by the Ears of his Ass. But perhaps he fancied, that the leading his Ass to Market, was no Stain to his Gentry.

Annibal. There are some who hold with these Gentlemen, or rather Misers, in pretending that when a Man does such Things for himself, it does not so much derogate from his Gentry, as if he did it for Hire, and for the Service of others; and as a farther Justification of themselves, alledge the Example of a Philosopher, who being laughed at for carrying Fish under his Cloak, said, *It was for his own eating*; inferring from thence, that (according to the Proverb) *it is an ill Horse that won't carry his own Provender.*

Guazzo. If I mistake not, I have heard, that in some Countries, he, who with his own Hands tills his Ground, or does any other Work belonging to Husbandry, does not lose one Jot of his Gentry. But for my Part, I will always pray, *Good Lord deliver me from such Kind of Gentry.*

Annibal. In this Case, as I have already observed, we must have Regard to the Custom of the Country; and therefore we need not wonder, if in some Towns we see certain Gentlemen (contrary to the Usage in other Towns) go to the Shambles and Market, and carry Home in their Handkerchiefs and Napkins, Salads, Fruit, Fish, or other trifling Things.

Guazzo. Indeed, this, with me, would go very much against the Grain; and I should rather live only upon dry Bread.

Annibal. And I assure you, I as little approve of that Custom as you do; but we must bear a little with Poverty, which perhaps necessitates these Men to submit to such mean Things; or we may impute it to some antient Practice amongst them; and the Time may come when it will grow into Disuse.

But to return to our Purpose; the more rich a Gentleman is, the greater he is: For Riches undoubtedly carry Credit and Favour with them; for when a rich Man speaks, every one is silent; but when a poor Man offers to talk, presently you will hear it said, what Fellow is that? And therefore let us esteem, as an Oracle, that Saying of *Horace.*

*The noblest Qualities, and highest Birth,
If Wealth is absent, are of little Worth,*

But to conclude this Head; we may venture to affirm, that a Man is established, and set in the highest and surest Degree of Gentry, when he is upheld

upheld with these three most strong Feet; a noble Birth; good Qualities; and abounding Wealth.

Guazzo. I am very well pleased with your ingenious Distinction; but, as I remember, you said just now, that Curtesy and Gentleness are the chief Ornaments of a Gentleman; it now comes into my Head to ask you, whether a Gentleman by Birth, degenerating from his Ancestors, and from his own Nature, and is neither courteous nor virtuous, may be justly termed a Gentleman?

Annibal. Tho' Curtesy be the necessary Appurtenance of a Gentleman, yet you see it is generally wanting in those who are Gentlemen born; the Reason of which has been already given. But with Respect to those who not only want the true Genius of a Gentleman, but likewise live dissolutely, I can say no more than this, that a Man who is born well, and lives ill, is a Monster; and to be abhorred. It is a common Saying, *That Gentry, to the Wicked, is of as much Use, as a Looking-Glass to a blind Man.*

I will conclude this Matter with another common Distinction, according to which it is said, that there are Gentlemen of Gentlemen; Gentlemen of Base, and Base of Gentlemen. Of the first Sort are those, who, descending from worthy Ancestors, tread in their Steps. Gentle of Base, are those; who, being extracted of a mean Parentage, raise themselves to Gentry by Virtue. Base of Gentle are those, who, degenerating from the Virtue of their Fore-fathers, are become vile and vicious. But it is high Time we come to those other Matters which we are this Day to treat of; and to consider what is to be observed in the Conversation of Gentlemen and Yeomen together.

Guazzo. I perceive then, you design they shall keep Company; but in my Judgment, such Company will create a very disagreeable Confusion. For it is evident, that Gentlemen resort to their Equals; and that if they accompany with Yeomen, or with those who are their Inferiors, unless urgent Business compels them to it, they are censured for it, and lessened in the Esteem of other Gentlemen.

Annibal. There are many Gentlemen, who, not understanding what true Gentry is, think it base and infamous not to be a Gentleman; and therefore fly from such an one, as they would from the Plague; and think it no less a Reproach to be in the Company of the baser Sort, than to be taken in the common Stews; not considering, that there is no more Difference between the Gentlemen and the Yeomen, than there is betwixt two Bricks made of the self-same Earth; one of which is set in the Top of a Tower, and the other in the Bottom of a Well. Yet there are some Gentlemen of a better Disposition, who, tho' they for the most Part keep Company with Gentlemen, yet, on proper Occasions, disdain not to make one among those who are not so.

Now with Respect to those Differences, if I apprehend the Matter right, the first, by bending the Bow too much, break it; and by shutting up the Treasure of Gentry too closely, shew a Kind of Incivility and Churlishness; and render themselves odious, not only to the World, but to God himself; because they will not admit those for Brothers and Companions, whom he is pleased to own as his Children. The other, in my Mind, expresses two essential Properties of a Gentleman; the first, by associating themselves with Gentlemen, shews that they don't degenerate from their Quality; and by accompanying with the meaner Sort, they discover that Affability and Curtesy which is peculiar to a Gentleman; according to that Philosophical and Christian Saying, *That the higher we are placed, the more lowly we ought to humble ourselves*; which, indeed, is the Way to rise higher. Besides, the Gentleman, who condescends to keep his Inferiours Company, gives; and receives a singular Pleasure; and they think themselves sufficiently gratified, when they see a Gentleman, notwithstanding the Inequality betwixt them, make himself their Equal; wherby they are induced to honour, to love, and serve him; and even they themselves get Credit, and are the more valued by their Equals. But the Pleasure which the Gentleman receives is a great deal more; because, when he converses with his Equals, he is frequently obliged to model himself according to their Fancy, knowing that every one will expect to take the same Liberties with him, as he takes with them; but in consorting with his Inferiours, he shall be the chief Man amongst them, and rule the Company as he lists; neither will he be forced to say, or do any thing contrary to his Mind; a Liberty which is seldom allowed him amongst his Equals.

Guazzo. It is for this Reason, that when I am minded to take a Walk for my Recreation, I commonly get for a Companion, one who is rather my Inferior, than my Equal. For with the Latter, I must, for the Sake of good Manners, rather acquiesce in his Humour, than follow my own, and, at least, seem to approve of that which, in Truth, I do not; and tho' my Feet carry me with him sometimes one Way, and sometimes another, yet I go not with my Heart: But I do with my Inferior what I list, and dispose of him at my Pleasure; and therefore I find myself, in the Company of my Equals, as it were, in Servitude; but with my Inferior at perfect Liberty.

Annibal. You have Reason; and therefore you see, that for the most Part, a Gentleman makes his Residence in a Village, or at a Manor-House whereof he is Lord, where he lives like a petty King, is obeyed; and nothing done contrary to his Sovereign Pleasure: But this he shall not enjoy in a City, where he is upon a Level with other Citizens, and where he is much less respected.

Guazzo. Since it is your Opinion that we ought to refuse the Company of the meaner Sort, I think it is necessary to shew which of them are chiefly to be admitted into Company.

Annibal. When there is a Necessity for it, we shall incur no Blame, if we converse with all Sorts of Persons, tho' of ever so base a Condition; which *Diogenes* intimated, when, being asked, why he went to drink at the Tavern, answered, *I likewise go to be trimmed at the Barber's Shop.* And therefore we see, that divers Gentlemen in this City, are not ashamed to be seen talking in the open Street, with Workmen, Artificers, and Mechanics, about their Buildings, or other domestic Affairs. But if we are under no necessary Constraint, we ought not to admit into our Company, any, but those, who, tho' they are not Gentlemen by Birth or their Vocation, yet have Civility in their Behaviour, and good Sense and agreeable Wit in their Talk, which sets them a Degree above the Vulgar.

As to Gentlemen in particular, they ought to know, that they themselves are subject to some Infirmities; amongst which, Arrogance is not the least, which is too commonly used, especially by Gentlemen of the first Rank, who have nothing to stand upon, but the good House they come of; and therefore, laying aside their lofty Looks, they ought to behold their Inferiors with a more gracious Eye, and to use them with a more affable Condescension; which, as we before observed, is proper to Gentlemen, and by Means whereof, they get the Good-will of their Inferiors. Otherwise, they may assure themselves, they will irritate the whole People, and consequently be ill reported of by the universal Voice. Besides, to contemn the meaner Sort, may be very prejudicial to a Man in his Affairs; as it was to a Citizen of *Rome*, of the Family of the *Scipios*, who, while he was labouring to get himself elected one of the Officers called *Ædiles*, met with a Country Fellow, whom taking by the Hand, and feeling it rough, hard, and brawny, asked him, in a jeering Way, *Whether he used to walk on his Hands, or his Feet?* Which so incensed the Fellow against him, that, like Fire among Flax, he set the whole People in a Flame against him, and worked up the Affair so effectually, that for Want of Voices, the Gentleman went without the Office he stood for; and to his own Shame, learnt how odious, as well as prejudicial it is, for a Man of Quality to deride and scorn even a mere Country Clown. Therefore let no Gentleman domineer over his Inferiors; but remember, that his Gentility took its Rise from one who was no Gentleman. Of which the Poet informs us, when he says,

The first who did thy Race begin,
Some Shepherd was, or humble Swain;
Thus was thy noble Blood let in;
How comes it now without a Stain?

But

But farther; let him remember, that Gentlemen were admonished by Christ, that they should not be puffed up with vain Glory, when he taught them to pray, with the common Sort, *Our Father which art in Heaven*; which they cannot do with a pure and unfeigned Heart, if they take not Yeomen and poor Men for their Brothers. In short, they ought to imprint this on their Hearts, That no Man is to be commended for the Gentry of his Ancestors, nor to be reprehended for their Baseness. And they ought to be told, that he who despises the Ignoble, despises his First Father, and, consequently, himself. Wherefore it behoves a Gentleman to behave so civilly and courteously in all his Proceedings, that from his Eyes, his Tongue, and Manners, he may discover his Gentleman-like Mind. And that he who is unwilling to pursue this Course, must content himself to be a Gentleman only in his own Conceit; for he must not expect that any Man else will esteem him so.

Now, touching the Ignoble, or Yeomen, they must not, however, think that they are quite free from Imperfections; for many of them are tainted with a Vice more heinous and pernicious than any we have yet mentioned; namely, that they will not acknowledge themselves inferior to Gentlemen, in Nature, in Fortune, or Virtue; not knowing, that among the Seven Degrees of Superiority, this is particularly remarked of Gentlemen, in Distinction from the baser Sort, who, in all Reason, ought to submit themselves to the superior Rank and Authority of the other. As an Infirmity in the Eye, if not quickly healed, will turn to Blindness; so, of this Imperfection in the common People, some are so blind with Arrogance, and so foolishly vain, that they will not stick to vaunt themselves what they are not; and both in their Talk and Apparel, brave it out like Gentlemen.

Guazzo. A goodly Matter truly, for Men to pretend (as our *Boccace* has it) *to make an Orange-tree of a Bramble Bush*. In my Mind, those who extol themselves in Words, and brag so much of their Birth, rather disgrace themselves, than get any Credit by it. Like the poor Drudge in the Comedy, who said his Father was a Gold-smith. And being asked what Part of the Work he did in that Business? answered, *He set Stones in a Mortar*. Or like the Mule in the Fable, being questioned about his Birth, and ashamed to say he was the Son of an Ass, answered, *He was a Horse's Cousin*.

But this Folly of changing and feigning of Names and Callings, in my Apprehension, is more used in our Country than any other. And if you observe, the *Spaniards* here with us (notwithstanding that at their Coming hither, they had not a Shoe to their Foot, and confessed themselves in a very poor and despicable Condition) yet having picked up their Crumbs a little, they will domineer over one another, and use Abundance of Homage and Ceremonies, with a View to raise themselves into Reputation. I think they

durst

durst not do so in their own Country, but here they take it upon them, because they see it practis'd among us. They see an *Italian* boasting himself of an antient Family, when perhaps his Father never came into a Place where an Gentleman had ever been. You will see others, who are no better than the Children of Coblers and Pedlars, who having scraped together a little Money, strut, and look big, and become mighty surly and cruel.

Annibal. Don't you remember that Saying of the Poet?

*None are so cruel, or their Hearts so hard,
As those, whom Fortune from the Dregs has rear'd.*

Guazzo. For this Reason, I think the Example of King *Agathocles* is very rare and singular; for being the Son of a Potter, he would always eat off an earthen Platter; that having his Memory continually refreshed with his Father's Obscurity, he might take no Pride in his own Greatness. But how little is this Example followed by many rich Peasants, who are not ashamed to dress themselves like Gentlemen, to wear Swords by their Sides, and other Ornaments, proper only to Gentlemen, to whom they shew no Manner of Respect? And this Abuse is so much in Vogue at this Time in *Italy*, both with Men and Women, that it is impossible to discern any Difference in Degrees or Estates. You shall see Clowns as fine as Artificers; Artificers as Merchants; and Merchants as Gentlemen. Infomuch that a Taylor, with his Sword on, and dressed like a Gentleman, is not known to be what he is, till you see him cross-legged a stitching on his Shop-board. But in *France* you will see none of this Disorder and Confusion; for there, by antient Custom, every Man's Calling is distinguished by the Apparel he wears. So that by her Garments only, you may know whether a Woman be the Wife of an Artificer, a Merchant, or a Gentleman: Nay more; by the Apparel you shall know the different Degrees of Gentlewomen themselves; for some Sorts of Attire are proper to Ladies, or those who attend the Court, and wait upon the Queen or some Princess; another Sort of Dress distinguishes the Wives of Presidents, Counsellors, and principal Magistrates, which, nevertheless, is not allowed to every Gentlewoman.

Annibal. Our Abuse herein is indeed insupportable, and requires the Assistance of Princes, to cut the Combs of these clownish Coxcombs, and take down their Gentry a Peg lower, and force them to wear such Apparel, as, at least in the Fashion, if not in its Costliness, shall distinguish them from Gentlemen. But besides, under such a Mask, there may lurk a great deal of Deceit and Falshood; and it is also reasonable, that as Princes would think themselves affronted if Gentlemen should presume to prefer themselves before them; so they ought not to suffer the Honour and Degree of Gen-
try

try to be disgraced by the Presumption of malapert Clowns. But suppose there was no Way to reform that Abuse, yet those who are really Gentlemen, ought not to resent the Matter, but rather laugh at it. For the Ass, which put on the Lion's Skin (thinking his Master would shew him the more Respect) was, notwithstanding, known for an Ass; and used as such.

Now, inasmuch as in treating of Civil Conversation, we have not undertaken to speak of the Fashions in Apparel, we will leave this Digression, and conclude, that Yeomen ought to know their Degrees, and by their civil Demeanor, confess their Inferiority to Gentlemen, by paying them due Respect; and assure themselves, as by a saucy Presumption they make themselves hated, so by an humble Carriage, they gain the Affections of Gentlemen.

I think I cannot better finish this Subject, than by a short Story out of *Boccaccio*; of a Knight who was neither a Gentleman, a Yeoman, nor a Clown, but a Sort of a Compound of all three. The Story runs thus.

A certain Lady of this City, who was excellently accomplished with every Virtue and Perfection both of Mind and Body, and whom I shall call *Oretta*, having been to visit her Friends in the Country; accompanied with Persons of Distinction of both Sexes; as they were walking along together, to the House of a Person, who lived a pretty Way off, they were overtaken by a certain Knight, who knowing the Lady *Oretta*, saluted her in a very courteous Manner, thus;

Madam, said he, this travelling a-foot may be very incommodious to you; if you will please to accept of my Offer, I will make your Journey more easy by taking you behind me on my Gelding, and carry you as far as you shall desire; nay, more; I will make it less tedious to you, by diverting you with a Tale worth your hearing. Courteous Sir, replied the Lady, I accept your obliging Tender, and shall take it as a Favour; if you will perform your Promise, and gratefully acknowledge your Civility. The Knight, whose Sword perhaps, hung as awkwardly by his Side, as his Wit was out of Sorts for any ready Discourse, having the Lady mounted behind him, rode gently on, and, according to his Promise, began his Tale, which, really, in itself deserved Attention, because it was a Story well known and much admired; but being told so abruptly, with idle Repetitions of some Particulars, three or four several Times over; mistaking one Thing for another, and erroneously wandring from the principal Subject of it, now coming just to Conclusion, and then beginning again; that no poor Tale was ever so wretchedly mangled, or worse tortured in the telling it, as this was: For the Persons who were the Actors in it, were so abusively nick-named, their Actions and Speeches so monstrously mis-represented, that nothing could appear more deformed.

Oretta, who was a Lady of a fine Taste, and admirable Judgment, and had a delicate Manner in expressing herself, was vexed to the very Soul; was all over of a cold Sweat, and sick at Heart, to see a Fool thus shut up in a Pinfold, and unable to get out, altho' the Door stood wide open for him; this put her into a violent Agony; but converting her Disgust into a seeming Approbation, she thus jocosely spoke to him: Believe me, Sir, your Horse trots so hard, and travels so uneasy, that I beg the Favour of you to let me walk on Foot again.

The Knight understanding better, perhaps, than he could discourse, perceived by this witty Sarcasm, that his Ball had run a contrary Bias, and he as far out of Tune, as he was from the Town. And therefore, loitering till the Company came up, he left her with them, and rode on as his Wisdom might best direct him.

But I perceive we have tarried so long in discoursing about Gentlemen, that we shall be obliged to pass slightly over, and but briefly touch upon the Conversation of Princes.

Guazzo. But this Subject seems to require you should say a great deal upon it; for the Faults of Princes are many, and more heinous than those of private Men, if what the Poet says, be true.

*The more infectious is the Sin,
And much the wider spreads,
The higher Place that he is in,
Whose ill Example leads.*

You have no doubt observed, that a bad Prince not only suffers himself to be corrupted, but likewise corrupts others; because his Subjects take a Pride in following his Fashions, and think it not only lawful, but reasonable to conform themselves to their Head. And thus their Example becomes more pernicious than the Offence itself.

Annibal. I had much rather we should say nothing at all of this Matter. For there want not Authors, both antient and modern, who have taken the Courage and the Care to instruct Princes, and amply explained what their Life and Conversation ought to be. Besides, we are to consider, that it is not our Province to traverse their Actions, which are as much above our Reprehension, as they are impenetrable to our Understandings. And, to speak my Mind freely, I have always secretly blamed those who pretend to prescribe Laws and Rules of Life for Princes, who are Lords over Laws, and enjoin them to others. And therefore, methinks, I would not apply the Humility of our Philosophy, to the Majesty of Princes; for being as they are, *Gods on Earth*, we should modestly suppose, that all they do, is done well;

well; and that to reason upon, or call in Question, their Proceedings, is nothing else, but, with the Giants, to lay Siege to Heaven.

Guazzo. I now perceive, that according to the Proverb, *you love to keep at a Distance from JUPITER and Lightning*; being assured no Man can accuse you for what you shall not say; and you seem to have Regard to that which was said by one, *That to reprove Princes is dangerous, and to commend them, down-right Lying.*

Annibal. This was so far from my Intention or Meaning, that I did not so much as think of it. For, as I am perswaded that they hold their Authority immediately of the Almighty, I think they cannot easily err, or commit Acts deserving Reprehension. Neither can I help laughing at some curious Sparks, who, in discoursing of the Affairs of the World, and not able to penetrate the profound Secrets, and deep Counsels of the Pope, the Emperor, the King, or the Grand Signior, make a thousand wrong Paraphrases, and foolish Interpretations of their Actions, and infinitely distant even from their very Thoughts; and fancy that Princes are but Fools; that they live without Thought or Fore-sight; and that Affairs would be much better conducted, if they themselves were in their Places.

Guazzo. The Stings of those who eat their Bread, and are always under their Eye, are much more pungent to Princes, than of those, who, at a greater Distance, discant on their Doings. And therefore a certain King used to say, *That he was like a Plane Tree, under whose Boughs, while the Weather is foul, we shelter ourselves, but when the Clouds are dispersed, we pluck up the Roots; so he gave Succour to many who were tossed about with the Storms of Trouble and Affliction, who, afterwards, when the Wind of Prosperity began once to blow upon them, set themselves to work his Ruin and Overthrow.*

Annibal. Do you think Princes are ignorant of this?

Guazzo. No, indeed; for, like Gods, they not only know what Men say, but what they think. But, tho' they have this Sagacity of diving into Mens Thoughts, and this Delicacy in hearing what they say, they want sharp and piercing Tongues to convince those of their Faults who abuse them.

Annibal. Those who abuse Princes, seem not to have read that Verse,

A Prince's Arm can reach a dreadful Way.

Neither do they seem to know, that the Ears of an Ass, fastened to *Midas*, signify, that he easily understood what every Man did and said. Neither do they know, that Princes share with the Divinity another Part of its Power, namely, in humbling the Mighty, and exalting the Weak.

Guazzo.

Guazzo. True; and if Princes would but punish such Fellows, they would do an Act of Justice. But I perceive, that, in this Point, they had rather imitate the divine Attributes of Mercy, than of Justice: For, generally speaking, they will not have the Matter brought in Question.

Annibal. That is the true Property of a Prince; and therefore it was well said, *That the Eagle catches not Flies.*

Guazzo. You might also add, that they are so far from punishing such Fellows, that they often favour those the most, who the most abuse them.

Annibal. Perhaps, for this Reason, that the Good will be content with enough, and they are always sure to be in Amity with them; but the Bad being insatiable, they think it necessary to give them one Dish above Commons, to stop their Mouths.

Now since the deep Mysteries of Princes are not easily discovered, it shall suffice us to know, that tho' some of them turn out but indifferently (which I will not deny) yet, for the most Part, we see they are good, and, according to the Proverb, *have always an Eye on the Scepter*; neither are they scarce ever guilty of any Errors, which any Man, no, not *Momus* himself, can justly censure, or which ought not to be well thought well of by every Body.

Behold, for Example, the glorious and venerable Majesty of the King of *Spain*, which, filling Mens Hearts with an awful Reverence of him, he is, as it were, adored like an Idol of Princes and Potentates, and you must be satisfied with me, that by the Perfection of his Virtue he shews himself a King, and with a becoming Dignity maintains his Royal State.

Lay before your Eyes, the mild and gracious Countenance of the most Christian King of *France*; his incredible Courtesy and Affability, whereby, I am informed, and you must certainly know, he makes himself beloved and obeyed, and treats his People more like his Familiars and Friends, than as Subjects and Servants; and you will say, that by his Humility he exalts his Royal Throne, if it was possible to raise it higher.

Present to your View (if your Eyes are able to behold it without being dazled) the famous Government of *Elizabeth* Queen of *England*; the Respect that is paid her by Strangers; the Obedience of her Subjects; the Fear of some; the Love of all; her Steadiness in standing by her Friends; her Courage in despising her Enemies; her Policy in preventing Dangers; her Clemency in punishing Offenders; her provident Care for her Country; her tender Affection for her People; her Regard for Merit, and Discouragement of Vice; her singular Humility joined with the most Sovereign Majesty; her invariable Temperance in the most flourishing Prosperity; her rare Modesty, accompanied with the most exquisite Learning; her maidenly Chastity, set off with the Charms of Beauty; in short, her incomparable Perfections in all Things, and you must necessarily grant, that Envy itself has

has no Room for Reproach; and that in Spite of Spite, she will rise Superior to all the Slanders of evil Tongues, and will triumph over all those that envy her Happiness. You must therefore conclude, with *Aristotle*, that *Prudence is peculiar to Princes*; and with the Scripture, that *the Hearts of Princes are in the Hand of God*, and that He directs them by his Divine Wisdom.

Guazzo. Why, how now, Sir? What Tempest of Affection has carried you thus away in the Commendation of a Princess, whom you never saw, and to whom you are under no Obligation? Indeed, I must and will acknowledge, she is the *Phoenix* of her Sex; I must confess too, that her Government is most glorious; and the Encomiums you have given her to be both just and true: But yet I must say, that, like a Merchant who endeavours to set off his Wares, you have blazoned her Perfections, but concealed her Faults. You have not so much as mentioned her banishing from her Country the Authority of our Holy Father the Pope, and planted throughout her Dominions, a Religion different from the Faith in which we and our Fore-fathers have always been trained up: Which Faults are so foul, that, like a Spot in a gorgeous Garment, they cast a Blemish on the Brightness of her Fame. But were she clear of them, I should then be in your Judgment, that she should rather be esteemed as an heavenly Goddess, than an earthly Princess.

Annibal. If there be nothing else to keep her out of Heaven but her Religion, no doubt but she will be admitted there, so soon as it shall please God to afflict her Subjects with so fore a Calamity, as to take her from them: For I can assure you this, that the most learned Men in the World are of Opinion, that her Religion is the very High-way to Heaven. And tho', for my own Part, I don't trouble my Head much about it, and am no Judge of it, neither do I intend to deal in religious Matters, for it is out of the Way of my Profession; yet if a Tree be known by its Fruits, no doubt but this Tree is good, whose Fruit is so excellent, that the like is not to be found in the whole World. As first; She is a Princess furnished with such Piety, such Purity, such fine Accomplishments, such rare Virtue, that she may be set as a Pattern for the Imitation of all Princes. Nor is it the least Part of her Glory, that she has grave and wise Counsellors, who employ all their Thoughts and Purposes to God's Glory, to their Prince's Safety, and the Good of their Country. Next we see a well-disposed and orderly Commonalty, governed as much by Religion as Law; and Obedience, as well for Conscience, as for Fear. And lastly, continual Peace and Quietness; which is a singular Blessing of God, and an undoubted Sign, that he approves her Religion, and is well pleased with her Proceedings.

Guazzo.

Guazzo. If you can gather so much Goodness out of that which I objected against her as a Fault, I will say no more of the Matter, but honour her as one who has no Fault at all. Pray now therefore return to the Point in Hand.

Annibal. I say now (as I said before) that you ought to suppose, that all their Designs and Proceedings, are grounded upon Discretion and Judgment; and that they do all Things better than we are able to proportion them out for them: Of whom I may say, as King *Leonidas* said to one who objected to him, *Thy Kingdom excepted, thou hast nothing more than we. Yes,* said *Leonidas*; *for I had never been King, if I had not been better than you.*

Guazzo. That Man could not be without a Reply to clinch the Nail; but perhaps he chose rather to yield to the King with his Tongue, than his Heart; like the Peacock, which said, the Eagle was a finer Bird than he; not in Respect of his Feathers, but of his Beak and Talons; for being thus armed, no other Bird durst dispute with him.

Annibal. Well; I must repeat it again, that the Conduct of Princes is blameless, beyond the Compass of our Judgment, and always mistaken by us. For those we take to be cruel are just; those whom we suppose to be too rigorous in their Justice, use Lenity in Mercy; those who impose new and extraordinary Imposts and Assessments, are thought to be too covetous, but deserve rather to be esteemed provident and wise, and not moved by Avarice, which can never enter into their princely Hearts, but for the Conversation of their own State, and the People's Safety. So that the Imperfection of our Judgments, makes us look on their Perfections in the same erroneous Light.

Guazzo. I can't see how you can attribute these Perfections to all Princes; since History is full of bad Emperors and Kings, whose Lives were notoriously wicked.

Annibal. This I freely own, nor at all wonder at it; because they are not Princes by Nature, but by Force; neither had they any Knowledge of God's Word; and were rather feared, than loved; and for this Reason they could not help being afraid of others, and were always upon their Guard; for he that resolves to be feared, must of Necessity fear those, who fear him. In short, they were unjust, perfidious, covetous, lascivious, rewarding the Evil, and persecuting the Good; who, for the sake of a Crown, thought it lawful to break all Laws; they were such, in Reproach of whom, is told the Fable of the Lion, who entered into a Contract with other Beasts, that, to keep up good Fellowship among them, they should distribute the Prey which every one took, to each an equal Portion. But afterwards, when every one demanded his Share, he shewed them his Teeth, saying, *The first Part is mine, because I am better than you. I will have the second, because*

I am stronger than you. The third is mine, in Reason and Conscience, because I was at more Pains in taking it than you. And as to the fourth, I will have it in Spite of your Teeth; and so farewell Friendship. And therefore we are not to be surprized, that these Tyrants generally come to a violent End, either by Sword, or Poison.

On the other Side; the Princes of our Time come to their Crowns, either by an hereditary Succession, or by a lawful Election; they are Christians, and have the Knowledge of the Truth; they are sent by God to maintain Justice on the Earth; to defend us from Oppression; to repress the Insolent; to encourage the Virtuous; to gratify the Good; and to convince us, both by Word and Deed, that they are no less steady and immovable, than the Corner Stone, or the Celestial Pole.

Guazzo. But yet, methinks, I should be very well pleased (since you deny not, that there are Princes subject to some Infirmities) that, pursuing your Course, you will lay down some Rules to be observed in the Conversation between Princes and private Persons; that so our Discourse may be, in no Part, imperfect.

Annibal. Since you are so exceeding desirous, contrary to my Inclination, to declare my Mind upon this Subject, I shall confine myself to Things of Importance only, and leave you (who have great Experience in the Dispositions and Qualities of Princes) to determine what belongs to the more particular.

There are then two special Imperfections in Princes, by Means whereof they may lose their Honour, Estate, Life, Soul, and all together: The first is Ignorance, which carries a Prince into many Inconveniencies. And, without Dispute, it is a sad Misfortune, when Princes have not the Knowledge of Good Letters, but are forced to use that Shift, as a certain Emperor did, who being reproved for speaking false Grammar, answered, *That if an Emperor was above the Laws, much more was he above the Rules of Grammar.* In which he discovered his Ignorance, that there is nothing more necessary for the Support of Empires and Kingdoms, than Learning. For we may easily imagine, that a Prince of no Learning, must needs behave himself disorderly in his Government; since, according to the Saying of the Philosopher, *Ignorance, joined with Power, begets Madness;* or else, like an Infant, he must wholly rely on the Discretion of others; as the Emperor *Galba* did, who, tho' he was not altogether destitute of Learning, yet gave himself up a Prey to three of his Officers, well known by the Title of *Galba's School-masters*, who nurtured him in Wickedness, and were the Cause of his Ruin.

Guazzo. It has therefore been said, that as that Prince does ill, who manages Affairs of his own Head without Advice, so he scarce does well, who suffers.

suffers himself to be governed by others, and of a Master becomes a Servant. And it is great Odds, when the Officers see their Prince so very weak, but they will conspire to impose upon him, set his Honour to Sale, and make him a mere Jest and Laughing-Stock to all his Subjects.

Annibal And therefore it is said, *That a Country is in a better Case where a Prince is bad, than where his Ministers and Favourites are corrupt.*

I shall now speak of the second Imperfection, that is, Covetousness; which when once it takes Possession of a Prince's Heart, there is no Mischief, Cruelty, or Impiety, which it will not persuade him to; even to the Sale of Offices, nay, of Justice itself, to rub his Hands with the vile Gain of Things, which some of the meanest of his Subjects would be ashamed to meddle with; and to endeavour to have about him such long Heads, that bring their Bodies into a Consumption, in devising new Kinds of Taxes and Extortions, and setting them off with some specious Title. So that, with this insatiable Appetite, he has always Ways and Means to keep his Exchequer full, and the Country clean and empty. The Consequence of which is, that he is always miserable, full of Suspicion and Fear, with a Sword still hanging by a Hair over his Head; so that at the same Time, he takes Liberty from his Subjects, Safety from himself, and Tranquillity from both.

Guazzo. Now, indeed, you give an ill Prince the Praise which is justly his Due; and I see no Reason why you should not as freely censure the Bad, as commend the Good, *whom God long preserve!*

But, to return to the Infirmity of Covetousness. I think it is much more vexatious and troublesome to the higher, than to those in a meaner and lower Station; and that many Princes have engraven on their Hearts the Desire of some Kingdom, which when they have obtained, yet are they never the more satisfied, but still grow in their Desire after more; so that this Saying may be verified in them, *Alexander seems great to the World; but the World seems small to Alexander.*

Annibal. In Truth, *Alexander* ought to be counted poor, or rather wretched: *For he who is not contented with what he has, possesses not a jot more, than he who has nothing at all.* That Prince then, who would have the good Report and Esteem of his Subjects, will be cautious of falling into those two Faults before mentioned; and that he may not (through Ignorance) when Affairs come to be debated in Council, sit among his Counsellors, like a dumb Dog; but first endeavour to get Learning and Wisdom; of which he will give an irrefragable Proof, by esteeming those who are learned and wise.

Guazzo. *Arestinus* being asked, why few Princes in these Days, extend their Liberality to those who excel in Poetry, or other Arts, as they used

to do in Times past, answered, *Because their Consciences tell them they are unworthy of the Praises which Poets give them. And as to other Arts, it is daily seen, that a Man has but a small Value for that, which he knows nothing of.* And therefore I would, by all Means, have a Prince learned, as well for this, as for others Reasons you have shewn.

Annibal. Among all the different Kinds of Learning proper for a Prince, that is the chief, which treats of Matters of State and Government. And therefore it is said, that *Demetrius* exhorted *Ptolomy* to read a Variety of Books relating to Government; because there he would find many Things, which his Subjects durst not tell him of.

In the next Place, it behoves a Prince, more especially to shun the Vice of Covetousness, as the Source of all Evil; not to suffer so vile and unworthy a Guest to lodge in his House, but to refer all his Purposes to the Good of his People.

But farther; let him duly consider the Weight of a Crown and Sceptre; and if he aspires to a Kingdom, in Hopes of a more secure Life, he imitates him, who climbs to the Top of a high Hill, with a View to save himself from Lightning and Tempest. And therefore one very properly called the Life of a Prince, *a glorious Misery*; another, *a Royal Bondage*; adding, *that a good King is a public Servant.* I think *Tiberius* called the Empire, *a great Beast.* So that if every Man would weigh in his Mind the Pains, the Watchings, the Labours, the Perils, the Vexations, and, finally, the momentous Charge of a careful Prince, I much question, whether two could be found ambitious enough to strive, or go to War for one Kingdom; but would rather content themselves to be governed, than to govern. And therefore a wise Prince knowing the Weight and Danger of so heavy a Burden, which he, alone, for Want of Ability and Knowledge, is not able to support, provides Ministers and Counsellors, who are skilled in Civil, as well as Martial Affairs, for the Execution of Justice, and the Conservation of his own State; remembring the Proverb, *That evil Princes have evil Sides*; that is, bad Counsellors. And therefore in making this Choice, he uses the most prudent Circumspection, and takes Care to have only such near him, as are qualified with Learning and Honesty. King *Philip* of *Macedon*, was so nice and curious in this Respect, that having found out, that one of his Officers dyed his Hair, he dismissed him his Service; saying, *That he could not be true and faithful in the Affairs of the Public, who was treacherous to his own Beard.* Besides, he will determine nothing without their Advice; especially, in what relates to the Execution of Justice; remembring that Saying, *That when JUPITER was minded to bestow any Benefit upon Mortals, he did it himself; but when he was disposed, to punish them, either by Lightning, Tempests, War, Plague, Earthquake, or the like, he assembled the Gods,*
and

and executed his Vengeance by their Advice. The Emperor Antoninus used to say, *It is more meet that I should follow the Advice of so many worthy Friends, than that they all should follow the Fancy of me alone.*

A Prince should likewise endeavour to go beyond his Subjects, not in Idleness, but in Assiduity and Foresight. And as the celestial Bodies never are at a stand, but are in a continual Rotation; so he ought always to exercise and labour himself in the governing his People with Justice, and providing for their Welfare and Advantage in such Manner, that he fulfil that Saying of the Emperor Adrian, *That a Kingdom was to be managed, as a Thing belonging to the People, not to the Prince himself.*

But farther; Let him be careful to get the Good-will of his Subjects, which is the sure, and inexpugnable Strength of a Realm; which Good-will he obtains, if he follows the Example of *Titus Vespasian*, in behaving himself towards his Subjects in such a Manner, as he desired they might behave towards him. And as there is nothing more pernicious than to be hated, so nothing is more advantagious than to be loved; which, without Dispute, is procured by Gentleness and Courtesy. And therefore I don't at all wonder, that *Vespasian*, by general Consent, was called the Jewel of the World, and the Darling of Mankind; since he was always ready to give Audience to all Men, and never suffered any to go out of his Presence unsatisfied.

Guazzo. It is certainly true, that there is nothing makes a golden World so much as the Goodness of Princes.

Annibal. A Prince must not only shew himself courteous, affable, and gracious, in conversing with his Subjects, but must also use his Authority modestly, especially in Offences committed against him; wherein let him be rest satisfied with having it in his Power to take Vengeance; and to imitate those strong and noble Beasts, which never turn against little Curs, that run barking after them. Let them remember the Saying of *Cato*, *That the Mighty ought to use their Power moderately, that they may use it continually.* Therefore *Trajan* used to call the Senate, *Fathers*, and himself *their Servant*. But, to comprehend all in one Word, a good Prince ought to purchase to himself the Name of *the Father of his Country*, and not carry himself in any other Manner towards his Subjects, than a Father towards his Children. And inasmuch as from the Example of *Cyrus* in *Xenophon*, and from many others, may be particularly gathered the Precepts relating to a Prince; it shall suffice here to add to what we have already said, these three Rules; namely, that the Prince secure a good Report by speaking soberly; by his Liberality; and by forbearing to oppress his Subjects with Taxes; to which may be added, that he shew his Wisdom in the prudent Government of himself. And I may venture to affirm, that the Prince who observes these Rules, may justly say, *he is the lively Image of God*; as on the contrary, he may assure himself,

himself, that, tho' no Misfortune befall him in this Life, he shall feel in his Death the Truth of that Saying, *That the Mighty shall be mightily tormented.*

Let us now come to Subjects, and their Conversation with Princes, which (with Respect to Princes in general) I always thought should be avoided as much as possible; because the Favour of Princes kindles at a Heat, and of a sudden; and may as suddenly be blown away again with the Wind of Envy, or Slander; which is evidenced by the Examples of *Lyfimachus* and *Scianus*, who were greatly in Favour, the one with *Alexander*, the other with *Tiberius*; yet fell from their exalted Height, into the most foul Disgrace and Destruction. But without going so far, we have many modern Instances of the like Mischances. And tho' now and then it happens that some one may be able to maintain his Credit; yet the poor Wretch always lives uneasy, and his Master is constantly loading him, like a good Horse, with some Burden or other; so that he finds that Saying true, *That whether thy Prince loves thee, or hates thee, it is all one Evil.* And therefore I think it not amiss to follow the Fable of the earthen Pitcher, which would by no Means keep Company with the brass Vessel. And I need not tell you, that in the Company of Princes, a Man cannot use a Freedom of Speech, nor do any Thing contrary to their Pleasure; if he does, *he shall be no Friend of Cæsar's.*

Guazzo. The Conversation of Princes is not, in my Judgment, to be shunned, on any other Account, than as it deprives us of that Liberty, which is so agreeable in Company, and brings us under a Kind of Restraint, which becomes irksome: But on the other Hand, we should consider, the Reputation we get by keeping Company with our Prince, and how thereby we take away the Occasion for any Report, that we abandon the Court through Disgust; how much it turns to our Honour and Advantage; and what Satisfaction and Pleasure it gives us, to be admitted into the Presence of our Prince; no doubt to be in Company, and under the Eye of such a Saint of a Princess, as you spoke of just now; this surely, if there be such a Thing on Earth, is a Pleasure truly divine.

Annibal. You have just prevented me; for I intended to add, that tho' this Conversation be dangerous, and that I, in particular, never strove to engage in it, yet when it is well used, it brings both Credit and Profit. Besides, as the Prince excels us in Virtue and Magnanimity, as much as he is above us in Degree, therefore some have thought, that his Company greatly avails to our Improvement in Virtue and Goodness: As the Example of that Princess you just now mentioned, which has made such virtuous, learned, and accomplished Courtiers, that there is not a more flourishing or famous Court in the whole World. But you are not ignorant, that there are some, not unlike the Earthen Vessels, broken by leading their Lives

with Princes, because they do not behave themselves as becomes their Station. And therefore for their Caution and Security, I shall prescribe that they be not puffed up with Pride and Vain-glory; nor let the Favour and Countenance of their Prince make them insolent and imperious; but rather, the more they are exalted, shew the more Humility and Obeisance.

Guazzo: I like your Notion; for I have observed, that the Duke my Master, has withdrawn his Favour from some, who have abused his Goodness towards them; and their Fall has been so much the greater, by how much they were before exalted. And indeed, I know it to be true; that he who would long enjoy the Favour of his Prince, must, like the Bear in fair Weather, be said to think of the foul that is coming; which Doubtfulness of Thought will keep him in that Humility and Subjection which Princes approve.

Annibal. A Man cannot behave with too much Reverence towards them. And although it is reported, that when *Aristippus* could not be heard by *Dionisius*, he threw himself at his Feet, saying, *The Fault is not mine, that I commit this Idolatry, but the King's, who has his Ears in his Feet*; yet perhaps it might have been replied to *Aristippus*, that the Fault was his; because he refused to give this due Reverence, and wanted to be Cheek-mate with the Prince.

But let us conclude this Matter, with charging every one, in whatever Station he is, to homage and obey his Prince with all Humility; for in so doing, he honours God himself, whose Minister he is.

What has been said of Princes, may likewise be applied to Magistrates, without regarding, that there are amongst them those that are unjust, cruel, partial, ignorant, corrupt, Respecters of Persons, &c. but to consider this, that they are the Members of the Prince.

Guazzo. Yet I would gladly have you descend to some particular Point in Relation to Magistrates; because I think there must necessarily be some Rules prescribed for them, different from those you gave to Princes; and the rather, because some of them, in Respect to their Dealings, may be reformed.

Annibal. Without doubt, the Prejudice that accrues by an ill Magistrate is inestimable; and therefore it is said; that a Sword is put into a Madman's Hand, when an Office is bestowed upon a wicked Person, who is commonly called *an Ape in Purple*. Wherefore it is necessary to advertise Magistrates, that, touching their Ministry, they be charitable in reproving, upright in judging, and merciful in punishing. Such as grow haughty on Account of their Preferment, I advise them to remember the Example of that Afs, which, bearing the Image of the Goddess *Isides* on his Back, and observing, that every one he met, kneeled down, and paid their Adorations to him, became wonder-

wonderfully proud, that such an Honour should be done to him. Into the very same Error do some Magistrates fall, who seeing themselves saluted and honoured by every Man, imagine that they themselves deserve that Honour; not perceiving, that for the most Part, that Honour is not paid in Respect to their Deserts, but in Reverence of the Prince, whose Person and Authority they represent. Nay, so far are Magistrates from being honoured personally, and for their own Sakes, *that they very often catch* (as the Proverb has it) *Wind in a Net*; and taste Meat, which is seasoned rather with Smoak than Salt.

Guazzo. They may very properly say, with the Scripture, *This People honoureth me with their Lips, but their Heart is far from me.*

Annibal. It is the Saying of a wise Man, *That he that sits worthily in the Seat, does it Honour; but he that sits unworthily, disgraces it.* And therefore a prudent Magistrate ought not to assume too much an Air of Superiority, or to alter his Manners in Respect of his Dignity, which he is not certain he shall always enjoy; but so to conduct himself, that he may be respected and honoured; not so much on Account of his Office, as of his own personal Merit and Abilities; to the End, that when he shall be out of his Office, he remains in Honour, altho' he is without it.

With Regard to his Conversation with his Prince, it is enough for him, that, neither for Fear nor Favour, at no Time, he consent to any Thing which is unjust, neither to comply with his perverse Humours in any Respect. But if it be a grievous Fault to consent to the irregular Desires of a Prince, it is much worse to infuse wicked Designs into his Head, which he never thought of before, and work up his Passions into Wrath, Cruelty, Revenge, Oppression, and the like.

Guazzo. But, Sir, by your Leave; these are the Officers that continue longest in Favour.

Annibal. True; but where the Prince is wise and virtuous, you shall most commonly see such Fellows leave their Hire, nay, and their Hide too behind them, and end their Days in Misery and Shame.

The last Piece of Advice to be given to Magistrates in Respect of private Persons, is, that in Countenance they should shew themselves severe and terrible, which makes Offenders tremble, and the Innocent bold; it generally pleases the Good, and displeases the Bad. He must also be patient in hearing every Man, but especially the Poor; neither should he be less liberal of Justice, or slower in dispatching their Causes, than those of the Rich and Mighty. But alas! Covetousness and Ambition are so prevalent, that even in the Judgment Seat, the Offences of the Rich are sooner defended, than the Innocence of the Poor; the Crows are pardoned, and Pidgeons punished. But as the Time slides away, let us proceed to speak of the Conversation between the Learned and the Ignorant.

Guazzo. I am afraid you will find it impossible for you to tune the Latter into a Key, that shall be agreeable in Company to the Former.

Annibal. What Grounds have you for this Opinion?

Guazzo. The Example of Water and Wax, which by no Means can ever be made to incorporate: I mean, the too great Diversity of their Natures and Dispositions. The Learned, you know, are seldom or never in Company of the Unlearned; well knowing, that Men set little by that which they are unacquainted with. And hence arose the Fable of the Cock's setting a lesser Value upon a Jewel than upon a Grain of Corn.

Annibal. It is an ordinary Saying, *That Ignorance is a Kind of Folly.* And therefore pray consider with me, that in the World, there are two Sorts of ignorant People; the one foolish, the other wise. I call those foolishly ignorant, who are not only rude in Understanding, and destitute of Learning; but also those who have wise and learned Men in the utmost Hatred and Contempt; and, like natural Fools, judge all those to be Fools, and laugh at them, who make Profession of Learning; and think themselves happy in knowing nothing, and constantly persevere in that Error. For this Reason, those that are learned, avoid their Company. For to talk of Learning among such People, would be, according to the Proverb, *to cast Pearls before Swine.* Well, therefore, did one of these Sots say, *He had rather herd among Harlots than Philosophers:* Apposite to this, *Pythagoras* said, *That Swine had rather wallow in the Mud and Dirt, than in clean Water.*

There is also another Sort of Ignorants, who are of good Understanding; and tho' they have not the Knowledge of Letters, yet confess their Ignorance; and being desirous to learn, they love, honour, and follow those that are learned; nor can abide the other Sort of Ignorants; so that, notwithstanding their Want of Knowledge, they merit rather the Title of Learned than Ignorant.

Guazzo. But you should not do the Learned so much Injustice, as to bestow the Title, due only to them, upon the Unlearned.

Annibal. I could very properly answer you with that common Rule, *That we are always taken for such as those are, with whom we are conversant.* But to give you a fuller Satisfaction, I say, that between Learning and Ignorance, there is a certain Medium, which consists in a good Opinion; that is, in partaking of the Truth, without being able to give any Reason for so doing. Now, this cannot be called Learning; because Learning can give the Reason of Things; neither can it be called Ignorance, because Ignorance partakes not of the Truth. And therefore between the Learned, and the Unlearned, are those we are speaking of; who are not really learned,
because

because they have not the Grounds of Learning; neither are they ignorant, because they strive to avoid Ignorance, and to follow the Learning of others. And inasmuch as I have said, that they rather deserve the Name of Learned, than Ignorant, I prove it by this, *that the principal Part of Virtue, is to fly Vice.* Nay, I will go farther, and affirm, that a Man ought rather to abstain from Wickedness, than labour to attain Goodness, Prudence, and other Virtues. And according to that, not only Philosophers, who have a perfect Knowledge and Understanding of Things pertaining to the Felicity of Life may be called virtuous; but all those likewise who abstain from Vice, have a Purpose to live virtuously. For it is a common Saying, *That no Man wants Virtue, but he who don't care to have it;* for the Will is the Cause and Foundation of Virtue. And to be short, he ought to be called ignorant, whose Mind is repugnant to Knowledge, or is so in the common Opinion of others, or to Reason. And on the contrary, he is to be esteemed wise, whose Mind submits to Learning, Sense, and Reason, tho' he be not furnished with the Rudiments of good Letters.

Guazzo. From these Reasons of yours, you will make the Ignorant grow wonderfully proud and insolent; and be the Cause of their being called Learned without Literature.

Annibal. I have Remedies to cure them of their Arrogance, and to keep those Vapours from fuming into the Head. But yet, it is not to be denied, but there are many Men in the World, who without Learning, following (like Scholars) only the Dictates of Nature as their Mistress, have gained much Respect and Honour; as on the contrary, many learned Men, but of a weak Judgment, live obscurely, without profiting themselves or others. And we daily see, that many learned Men are perfectly at a loss in Company, and discover in their Talk and Behaviour, neither Wit nor Pleasantry; whereas many, who have not been brought up to Learning, have the Art to please, either by a pleasant Vein of Humour, a comical Behaviour, or their ready Wit, which are the pure Gifts of Nature. So that the Learned should not glory too much in their Knowledge, but remember that the Eagle bears away the Prize for his Strength; the Peacock for her Beauty of Feathers; the Nightingal for a melodious Song; and that Nature would have dealt unjustly by others, had she bestowed all her Graces and Perfections upon one only. But yet, I will not deprive the Learned of the Honour due to their real Merit, but freely grant, that the Learned are a Staff and Support to the Weak and Feeble; and that, of all the Things we possess in the World, Learning only is durable and immortal; and therefore I sincerely pity those who have the Misfortune to be without it. And it may be very justly affirmed, that the Praise of being learned, is not so great as the Shame of being unlearned. Learning, no doubt, drives away Ignorance,

rance, directs a Man in the Course of his Life, renders him acceptable to all Men; is his Ornament in Prosperity, and a Comfort in Adversity. Finally; Learning sifts him from the Dregs and Filth of the common People; serves him as a Ladder to climb to Honours and Dignities, and raises him from earthly Vanities, to the Contemplation of Things celestial and divine.

Guazzo. You attribute so much to the Honour of Learning, that you seem to forget the Commendation due to Arms; which (you know very well) are able to cope with it in any Ground in *Italy*.

Annibal. I am not ignorant, that a Person of some Figure, being asked, whether he had rather be an *Achilles* or a *Homer*? answered, *Tell me yourself, whether you had rather be a Trumpeter or a Captain?* But tho' this Answer makes for Arms; yet, be pleased to tell me what you imagine is the Mark and Butt at which all wise and worthy Men shoot?

Guazzo. I think it is to leave behind them that which may triumph over Death; and according to the Saying of the Poet,

*Will make a Man his Death survive,
And keep him Ages still alive.*

Annibal. You say well; but upon what depends this Immortality and everlasting Name?

Guazzo. Upon Learning and History.

Annibal. You may see then, that Learning is above Arms; because it is of itself sufficient to purchase Immortality; which Arms cannot do, without the Aid of Learning; which *Alexander* was sensible of, when he called *Achilles* happy, because he had a *Homer* to describe his glorious Actions; and only desired, that some such elevated Genius, and with the same Strength and Grace, might record his Travels, Conquests, and renowned Exploits; which, without some such excellent Pen to commit them to Posterity, would soon be buried in Oblivion.

Guazzo. I am really of Opinion, that, without the Spur of Immortality, few Men would be ambitious enough to enterprize any Thing worthy of Praise.

Annibal. We, indeed, all covet this Glory, as the Fruit and lawful Reward of our Labours; and there is no Man but must have a very sensible Pleasure in consecrating his Fame to Immortality. As a Proof of this, it is told, that a certain Writer published a little Treatise, entitled, *The Contempt of Glory*; wherein, by many notable Reasons, he endeavoured to prove, that it is a Vanity unbecoming a Man to be greedy of Glory by the Merit of his own Works. But that Writer was afterwards charged with
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envy the Glory of *Annibal*, *Marcellus*, *Cæsar*, and the *Scipio's*, but had equalled them in every Respect.

Guazzo. Hence may be gathered, how profitable the Conversation of learned Men is; and how important it is to have the Friendship and Familiarity of Writers, who, with a few Drops of Ink, may prolong a Man's Life through many Ages.

Annibal. They not only have the Power of prolonging Life, but likewise of abridging it. And therefore a certain General used to say, *that the Pens of Writers pierce the Soldiers Corslet*. We are not insensible, that many Writers, either led by Affection; or incited thereto by some other Reason, have in their Histories, contrary to their Duty, panegerized and exalted above the Truth; the Exploits of some Commanders, and lessened or concealed the noble Achievements of others; and by the Force of their Heads and Pens, magnified the Little, and debased the Great.

Guazzo. As to that, I remember *P. Jovius* being blamed for the Infidelity of his History, he could not deny it, but said, he had this for his Comfort, that he knew that an hundred Years hence, there would be no Man living that could convict him of Falshood; and therefore Posterity would be under a Necessity of giving Credit to his History.

Annibal. Perhaps he would not have run that Risque, had he not been assured, that the Majesty and Elegance of his History, would make all the Writers of his Time afraid to write against him. But as the World goes, they shew themselves wise Men, who keep the Learned their Friends, and receive them into their Favour and Protection; not so much for their own Sakes, as for the Love of Virtue, which was the peculiar Glory of *Alexander*, *Augustus*, and *Mecænas*, who heaped Honours and Rewards on divers Grammarians, Orators, Poets, and Philosophers. But I must not forget the Example of *Pius* the Second, who in the Wars of his Time, gave express Order, that the Honour, Goods, and Life of the People of *Arpanes* should be spared in Memory of *Tully*, who was of that Country, and because there were many then living among them, who bore his Name.

But it is fitting, we should set down some Form of Conversation to the Learned, and to remind them, in the first Place, that Learning is apt to make a Man vain and haughty; as is manifest from the Example of the Poet *Accius*, who was so opinionated of his great Learning, that when *Cæsar* visited the College of Poets, he would not vouchsafe to salute him, as thinking himself the better Man. Indeed, I was ever of this Opinion, that as a Tree, the more it is loaden with Fruit, the more it bends toward the Ground; so a Man, the better he is stocked with Learning, the more humble he ought to be; for the Ground of true Virtue is Humility; neither is any Man's Name so bright, but that it may be obscured by Pride.

And

And therefore the Learned ought not to let their Tree of Knowledge grow without Fruit, neither to shew it vain-gloriously, but to use it for their Profit or Preferment. They should likewise let their Lives correspond with their Learning; for Knowledge is no better in an immoral Man, than good Wine put into a musty Vessel. They ought also to employ their Learning to the Benefit of others, and let their Neighbours and Friends share in it. For a Man has not half the Pleasure in possessing a good Thing, unless Some-body partakes with him; and therefore they ought to make their Learning as diffusive as possible, and learn themselves how to instruct others.

Guazzo. I think it is also convenient, that the Learned, in Conversation and Company, should guard against Affectation; which rather disgraces than recommends them.

Annibal. I now intended to have told you, that this is a Failing in some learned Men, that when they are in Company of the Ignorant, take Delight in talking to them, as a Master does to his Scholars; just as if they were among learned Men and Philosophers, they form Arguments in Mood and Figure, and discourse in Terms understood only by the Learned; whereby they offend the Ears, and turn the Minds of the Hearers from giving Attention to their Talk. Amongst the Ignorant, a Man should especially use such familiar Kinds of Learning, and with such Discretion, that it may serve rather for Sauce to whet their Appetite, than for Meat to fill and cloy them; in such a Manner, as to give the Unlearned a Sight and Detestation of their own Ignorance, and an Admiration of his Knowledge.

Guazzo. He that knows how to keep this Way, which you have chalked out, will no doubt give and receive great Satisfaction in Company of the Ignorant, who, without any Difficulty will allow of what he shall say, and honour him the more for it.

Annibal. One said, that as Ships which seem large on the River, look but little at Sea; so some seem learned among the Ignorant, who have but a little when they come amongst the Learned. It cannot be denied, but that in all Companies, he shines the most, and takes Pleasure in shewing his Parts, when he knows himself to be Chief, and Master of the Point in Question. But yet, he must not persuade himself that he ought not to hear the Unlearned speak, or to have them in no Account: For there are Men to be found, who, tho' they are without Learning, yet they have good natural Parts, and are able to manage their Affairs so, as to bring them to a happy Conclusion; insomuch that many, who are learned, seem but Fools in Comparison with them. Like a Scholar who came to an Artificer, telling him he was Master of the Seven Sciences. But the Mechanic answered, I am more learned than thou art; for by the Knowledge of one Art only, I maintain myself,

my Wife, and Children; whereas thou canst not support thy self alone, with all thy Seven.

Guazzo. Now be pleased to give some Instructions to the Ignorant, by which, in Conversation, they may gain the Favour of the Learned.

Annibal. We have already, if you remember, in the Beginning of this Discourse, enjoined them Silence, which tho' exceedingly proper, is very ill observed. For in Company, if you mark it, those who know least, speak, contend, and baul the loudest. From hence comes this Proverb, *That the Wheel of the Chariot which is most broken, always makes the most Noise.*

Guazzo. On the contrary, a Man might apply another Proverb to the Learned, *That where the River is deepest, it runs most quietly.*

Annibal. The second Advice is, that when they are in Company of the Learned, that they remember they are unlearned. For by that Means they will be cautious of what they say; for it is the Saying of a Philosopher, *That a Man never offends in those Things which he knows not, and is sensible that he does not know them.* As on the contrary, he is ignorant and does amiss, who thinks he knows that which he knows not.

The third Rule is, that they be admonished, that among the Degrees of Superiority before mentioned, this is one, that the Wise have an Authority over the Ignorant; whereas it is their Part to be silent, and not to stand in an obstinate Contradiction; because, nothing is more odious than an ignorant Person, who persists in contending with the Learned; as the Pie did with the Nightingal in Music. And therefore, as it is the Part of one that is learned, gently to impart to the Ignorant what he knows, so is it the Part of the Ignorant to ask without hiding his Ignorance, that which he knows not; and rather confess himself at a loss, than to pretend he knows more than he does; for one is a Sign of Modesty, the other of Arrogance.

Guazzo. However, it were not amiss to use a little Skill in confessing the Want of Skill, so that they may not expose their Ignorance too much. But there is no great Harm in it, if one imitated an honest Gentleman of our Country, who being asked by a Stranger, what the History of those Paintings round his Hall was, said, Stay here a Moment till I return. Which saying, he went hastily to the Study of his Brother, who was a Doctor, and bringing him with him into the Hall where the Stranger was, said to him, *Brother, let me beg the Favour of you to answer this Gentleman.*

Annibal. But perhaps it will be a difficult Matter to find in every House, even one, who, with his Wisdom, is able to supply another's Ignorance. But let us return to my former Assertion, that the Ignorant ought to honour the Learned, and to seek their Company, which will teach them Policy, Wisdom, and Virtue. For, if you observe, those who are unlearned, too easily give themselves up to dishonest Doings; thus when they see they have

not the Favour of Princes, nor can get any Preferment, for Want of Learning and Virtue, they endeavour to set up for themselves, either by Flattery, Backbiting, Slander, or other unjustifiable Practices, which, those who are truly learned, are rarely guilty of. And, as we said a while since, that the Learned have a particular Satisfaction in the Company of the Unlearned; let us now consider how little that Satisfaction is, in Comparison of that which he receives in the Company of those like himself. For it is certain, that a learned Man takes more Pleasure in the Conversation of the Learned, who know, and set a greater Value upon his Learning, than it is possible for the Ignorant to do, who understand it not, and therefore are not able to judge of it. Besides, when he is among the Ignorant, he takes Pleasure only in that which he himself gives. But when he is in Company with his Equals in Learning, his Pleasure is mutual and reciprocal; for, by Turns, he both teaches and learns. But farther, he has another Satisfaction; namely, to know, that where there is the nearest Conformity in Estate, Life, and Study, there is the greatest Unanimity in Affection and Friendship, and consequently, the greater Pleasure and Contentment; it produces the same Effect among them, as is seen among Flowers, which separated, yield a good Smell; but being bound together in a Posy, they recreate the Spirits a great deal more. Agreeable to which, the Poet says,

*When two good Men in friendly Concord join,
Their mutual Virtues more resplendent shine.
Thus when the Lilly's mixed with the Rose,
How sweet's the Odour! how regal'd the Nose!*

It is the Saying of a Philosopher, *That One, in Comparison of Two, is Nobody.* And, indeed, amongst all other Companies and Societies, there is none more firmly and nearly united together, than this of the Learned; who, for the most Part, have a greater Love one for another, than there is generally found among Brethren and Kindred; and as there is a Harmony in their Studies and Affections, they must, of Course, take Delight in each other, and reduce themselves from a dispersed Number, as it were, into one united Body.

Guazzo. All other Assemblies may very justly be termed foreign and external, and this familiar and internal, wherein the Mind is exercised in Reasoning, Teaching, and Discourses of Things, appertaining to the Knowledge of Virtue and Goodness; and is the Friendship which is true, and most durable.

Annibal. It is a common Saying, *That the Bonds of Virtue bind faster than the Bonds of Blood.* And, indeed, one good Man may be said to be a near
Kinman.

Kinsman to another good Man, by the Conformity of their Minds and Manners.

Guazzo. From hence I can form to myself some Idea of the Unanimity, Pleasure, and Profit, arising to the Gentlemen in the *Academy* of the *Illustrati* (as they are called) established in this City.

Annibal. You are deceived in your Imagination; for this *Academy* being assembled in the Name of God, you may well suppose, he is in the midst of them, and that he preserves it in Peace and Amity. What Solace every one receives by it, I cannot describe to you in adequate Terms; because I have myself had the Experience, and have seen it in other *Academics*, that there is no Man so afflicted with the public Calamities of this City, or with his own private Troubles, but when he once sets Foot in the Hall of the *Academy*, seems to have lost all his Cares; casting his Eyes round the spacious Room, he contemplates with Admiration those curious Devices he every where sees replete with mysterious Learning. I can truly say, that when I enter there, I leave all my irksome Thoughts behind me; they accompany me no farther than the Door, and when I go out, get upon my Shoulders again. But as to the Benefit which arises from this happy Assembly, only consider with yourself the Diversity of Learning that is there handled, sometimes in public Lectures, at other Times with private Reasonings, which yield that Delight which is the Fruit of a free Communication, as we have before observed. And I may affirm, without Vanity, that the *Academy*, borrowing me, as it were, to read Philosophy, has repaid me with Interest; as I was bettered, not only in that Part, but also replenished with some Knowledge in Divinity, Poetry, and in divers of the liberal Sciences, of which I will venture to say, I have some Taste.

Guazzo. I have noted by a long Experience, that, generally speaking, those are but little regarded in Company, who have bestowed all their Study in one single Profession: For, do but once draw them out of that, and you will find them mere Dolts and Fools. Whereas, on the contrary, those are greatly valued, who, in Things different from their Profession, are able to talk rationally, and with Discretion on various Subjects. So that the Knowledge they discover in Matters that are out of their Way, redounds so much the more to their Honour, by how much they are foreign to their ordinary Professions. Since therefore in Company, we commonly discourse on various Topics, skipping from one Thing to another, there is nothing, in my Judgment, that does us more Honour, or recommends us better in good Company, than to be ready at all Points, and have something to say upon every Thing; to enable us to do which, I must think that the Company of many learned Men greatly contributes; such more especially as are to be met with in *Academies*.

Annibal.

Annibal. We have already said, that no one Man is sufficiently capable of speaking properly on all Subjects, because of the Shortness of Life; and since all Kinds of Learning are not to be comprized in one Head, it is convenient that many should assemble together, and of the whole Number, to make one perfect Man, as is done among those learned Societies.

Guazzo. Since the Conversation in these *Academies* is so delightful, I expect you will lay down some Rules to regulate themselves by, to preserve their long Union and Harmony.

Annibal. I should think myself highly to blame, if I should say any Thing on that Head; for that would be to verify the Proverb, *to instruct Minerva*; since it is in them rather to teach, than to be taught the Rules of Conversation. Besides, they have Laws and Orders set down in Writing, by Virtue whereof, Friendship and Unanimity are inviolably preserved among them.

Guazzo. Let me, however, desire you to describe the Order of the *Academy* of the *Illustrati* in this City, and to inform me of its Original, and what is the Manner of their conversing together.

Annibal. Should I give you absolute Satisfaction in this Point, it would require more Time than this Day to do it in; but that I may not entirely disappoint you, I briefly answer; that these *Academics*, who are continually labouring for their own Glory, and the universal Benefit, have proposed to themselves the Example of the Sun, which rising out of the Horizon, ascends to the Opposite of the Moon, which sets in the West; and upon this Device are inscribed these Words, *Lux indeficiens*; or, *Light never failing*; and above it, the Title of *Illustrati*.

The Laws of the *Academy* are very numerous, but all principally tending to the Honour of God, and Conservation of the State of the *Academy*. In proposing Subjects, and in arguing upon them, they proceed with great Caution and Reverence, without Tumult, or Confusion. In making their Elections, the most Antient are always preferred. In their private Assemblies, they create their Prince, their Counsellors, their Censors, and other Officers, who are chosen by balloting, and continue four Months by Turns. Some are appointed to hear the Themes of some *Academics*, who do not like to dispute in Public; some to admit the new *Academics*, who were before chosen by private Voices; and to hear their Speeches, in which they return Thanks to the Prince and the *Academics*. Some confer together upon those Propositions that are to be offered for public Disputation; and besides, there are ordinarily Lectures and Discourses upon various Subjects, and the Compositions and Works of the College are read by two of the Members, and afterwards the Writings and Themes of Strangers. Every two Months they change their Prince; and in that Ceremony, the old Prince
resigns.

resigns his Throne, and delivers the Seal of the *Academy* to his Successor, who placing himself in the other's Seat, takes Possession of the Principality; which, in every Point, is done with that State and Majesty, as I have not Words sufficient to describe. You may conceive some Idea of it, from the prodigious Concourse, as well of Citizens as Foreigners who are present at it.

But farther; it sometimes happens, that one of the Collegians is married; and then the Bride, and other Ladies with her, are invited to this Assembly, where she is entertained with all imaginable Pomp and Solemnity, with diverting Discourses, Epithalamiums, Concerts of Music, and the like. In this Manner was treated the Lady *Frances* your Cousin, to whom was given, in open Assembly, in the Name of the *Academics*, a Carcanet of Gold, which, probably, you have seen about her Neck; on the one Side of it was finely illustrated the Device or Arms of the *Academy*; and on the other Side the Device of your Brother, but somewhat altered; one having the Flying Swan, with a Branch of Bay in her Mouth, with this Motto, *Above the Skies*; and your Brother has the same Swan, but with its Shadow, and the Motto is thus changed: *Be a Mate in this Manner*; meaning, that she ought to follow the Steps of her Husband, as the Shadow did the Swan. At the Death of any of their Members, they perform his funeral Obsequies with wonderful Gravity and Solemnity.

I could recite many other remarkable Things, in Relation to these Gentlemen, but must omit them for Want of Time; and therefore shall only add, that the Conversation of the Learned is exceedingly profitable, very delightful, and is the Foundation and Cement of mutual Love and Amity. This is illustrated by the Fable of *Narcissus*, who being without Company, as soon as he viewed himself in the Fountain, fell in Love with the Resemblance; and therefore, as there is nothing more like us than our own Image, it may be well said, that when two Men of Learning love one another, that the Object of each of their Love, is nothing more, than their own Image in another: And it may be likewise said, that this their Love is perpetual, as that of one's self is. Let us now come to the Conversation between Strangers and Citizens.

Guazzo. Since we have but a little Time left, it were better to omit this Matter, as a Thing that but rarely happens.

Annibal. Let us at least shew the Citizen, that it becomes him to have a compassionate Regard towards Strangers, and to consider, that being far from their Country, Parents, and Effects, being deprived of all those Commodities which we enjoy in our own Houses, they are to be succoured with all the Assistance and Favour possible, especially those who are in Necessity. For no doubt, he that receives them into his Lodging, purchases to himself

a Mansion and an abiding Place in Heaven, by Means of his charitable Courtesy; nay, we must know, that this Work is so acceptable to God, that he who gives only a Cup of cold Water to drink, in the Way of Charity, shall not go without a Reward. And tho' the Enjoyments of this Life are not to be compared with those reserved in Heaven for us, yet let us consider, what Honour and Profit accrue by the Entertainment of Strangers; for they who keep an open House for such, not only gain Credit in their own Country, but without setting Foot out of the Precinct of their own Territories, they are known, and honourably reported of in foreign Parts; besides, when they travel, they are sure to find Friends, Money, and Assistance in Time of Need.

Guazzo. It is a great Satisfaction to a Man, to see himself esteemed and respected by his Parents and Friends in his own Country: But that is but a Trifle in Respect of the Benefit a Man receives by it, when he perceives himself entertained and honoured, where he is scarce known. And therefore you easily persuade me to perform this Duty to Strangers, for whom I feel in myself a very great Regard; because, in my Travels, I have received Civilities from them.

Annibal. It was therefore I was going to tell you, that those shew themselves most hoggish and cruel to Strangers, who were never out of their own Country; and who, not having felt the Inconveniencies and Discommodities incident to travelling, have no Consideration for the Hardships of Strangers, nor are moved with Compassion towards them. And in this they are greatly to blame; because they ought to use Strangers with more Civility and Respect, than even their own Countrymen. It was the Saying of a Philosopher, *That a Stranger, deprived of his Friends and Relations, is to be pitied both by God and Man.* And therefore, when we are in Company with them, we ought to treat them with great Respect, both in Deed and Word, to forbear censuring their Faults, or using any Freedom, as we lawfully might towards our own Countrymen, and even to hide and bear with their Imperfections. So that, according to the Opinion of some, we ought not to use Strangers ill, although they deserve it.

Guazz. This is very true; and yet Strangers are often worse used than they would be, through their own Folly, when they, in a Manner, force themselves upon us, and are more familiar and bold than they ought to be; which makes them fare the worse.

Annibal. And therefore, when a Stranger is in another Man's House, he should be cautious how he takes upon him too presumptuously; but behave himself so modestly, that every Body may love and favour him. For, if he puts himself too forward, he will be pulled back with Shame; so if he seems backward, he will be pushed forward with Honour. He must also, in
Z Company,

Company, behave in the same Manner towards you, as you are bound to do towards him; and thus your Conversation will be acceptable on both Sides. It remains now to speak of the Conversation between Seculars and Religious.

Guazzo. This you may soon conclude, if you please; since in this Age, this Kind of Conversation seldom happens above one Day in a Year, and of that Day, but half an Hour only, which is spent in confessing our Sins; which done, we not only fly the Conversation, but the very Presence of our ghostly Father.

Annibal. To whom is this Fault to be imputed; to the Religious, or to the Laity.

Guazzo. It cannot be ascribed to the Religious (for they seek both us and ours) but to us, who avoid them.

Annibal. And for what Reason, do you suppose, we shun them?

Guazzo. No doubt, the Devil persuades us to avoid their Company, and to forbear paying them any Reverence and Respect, because some of them are sprinkled with Errors and human Frailties.

Annibal. It was demanded of a Pope, whether it was lawful for a Priest, in these Days, to minister the Sacrament in wooden Chalices, as they did in former Times? His Answer was, *That in the first Ages of the Church, Golden Priests ministered in wooden Chalices, and now wooden Priests minister in golden Chalices:* To the same Effect is that Saying, *That there is in the World a Scarcity and a Plenty of Priests; that is, too many of the bare Name, too few that rightly execute the Office.* But we ought certainly to know, that they have the Name and true Calling of Ministers, and that God has given them to us, not that we should judge of their Actions, but follow their Doctrines. And such as dislike their Company, without doubt greatly offend, and suffer themselves to be deluded by the wicked Spirit, into an Enmity against Religion and the Christian Faith. But true Christians must acknowledge, that the Company of the Religious is very profitable. For by their Instructions they teach us the right Way, and by their outward grave Demeanour only, they give a good Example for our Imitation. For my own Part, I never yet met with any one of the Ministry that bore so bad a Character, or led so lewd a Life, but that, by his Company, I have been rather excited to, than restrained from Well-doing. And I have always been of this Mind, that nothing but Good can happen to him who associates himself with them. We must then leave it to God to judge of their Lives; and when we are amongst them, we ought to forbear all vicious Talk and unbecoming Behaviour, whereby their Reverence may be offended; and God himself dishonoured, and to mind to carry ourselves towards them with all imaginable Deference and Respect; because they are the Messen-

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gers of God, and bring us the glad Tidings of the Gospel. In holy Scripture they are called *the Salt of the Earth; the Light of the World; a Candle set in a Candlestick, giving Light to all who are in the House of God; a chosen Seed; a holy Nation; and, finally, Stars and Angels.*

On the other Hand, you are not ignorant, that the Duty of the Clergy, in conversing with the Laity, is to be cautious how they speak any Thing tending to evil Example, or that may give Room to suspect an ill-disposed Mind. We should be mindful of that Saying, *That the vain Words of secular Men, are downright Blasphemies in the Mouths of Spirituals;* and that before they set themselves to instruct others in Piety, they should begin the Reformation of their own Morals. For it is in vain to attempt to make the Shadow strait, if the Body, which gives it, be crooked. They must also, in teaching and reprovng others, be neither too sharp, nor too gentle, but keep a middle Way between the Rod and the Staff; with the one to strike us, and with the other to support us. They ought likewise, by the Uprightness of their Lives, and Soundness of their Doctrine, to reprove our immoral Courses, and to oblige us to reverence them, by shewing themselves more devout, just, unblameable than we are; for there is nothing more dishonours the Church of God, than when Laymen are generally of a better Life and Conversation than the Clergy.

lo Guazzo. If I remember the Division you made of the several Kinds of Conversation, there remains no more to speak of than the Conversation of

Women. *Annibal.* It was very proper that this Topic should be reserved, for the last, to refresh us after so wearisome a Journey as we have travelled this Day.

lo Guazzo. I am afraid, that in discussing this Article of Conversation, we shall find more Trouble and Difficulty than we have yet met with, unless your Taste is very different from mine. For I have always thought the Conversation of Women, not only vain and unprofitable, but dangerous and prejudicial; and if you perceive in yourself any Spirit, repugnant to this my Opinion, exorcise yourself, and drive it out of you, by Virtue of three notable Sentences. The First is, *That if the World could be maintained without Women, we should live like God himself.* The Second, *That there is nothing under the Sun worse than a Woman, be she ever so good.* The Third, *That the Wickedness of a Man, is better than the Goodness of a Woman.*

Annibal. These three Sentences serve rather to keep in, than cast out the Spirit within me; and I very well perceive, that you regard nothing more than the outward Rine; but if the Sharpness of your Understanding would pierce into the Pith, you will find, that those Maxims, have not been used in Reproach of Women, but in Reproof of the Incontinency and Frailty of Men. Let me ask you, who offends sooner, in the Company of honest

Women, than a wicked Man? For when he is in Company of Usurers, Thieves, Adulterers, Slanderers, and others of evil Conversation, he keeps more upon his Guard, and is not so soon deluded to Vice, as when in the Company with Women; who, tho' they are ever so chaste and honest, yet Men will be moved with wanton and disorderly Desires towards them; which is verified in the Truth of those Sayings, *Thou canst not be more pious than David; stronger than Sampson; or wiser than Solomon; yet all of them fell by Means of Women.* Here then you may see the true Sense and genuine Meaning of those Sentences you have alledged; which, I will say once more, are better fitted to keep in my Spirit, than to cast it out. For if it be so, that Virtue consists in Things difficult and troublesome, I think I shall do a virtuous Act, if I can conjure my Senses to be quiet, and never in the least to be moved in the Presence and Company of Women; amongst whom I have acquired this Habit of an easy tranquil Mind.

Guazzo. Your Philosophy, perhaps, has so mortified you, that you can promise yourself the Constancy of that Philosopher, whom a Woman took for an Image. But I must tell you, that Virtue is possessed but by few; and it is certain, that not only the common Sort of Men, but even Hermits themselves, have let their Books fall out of their Hands at the Sight of Women.

Annibal. If I am not of the Order of that Philosopher, I neither am I of the Disorder or Lightness of those who are in Loves with every one they look upon, and have so little Command of themselves, that they are quite lost in viewing a Woman, and buried in a perfect Insensibility. Nay, their Folly is so great, that if a Woman does but smile upon them, or shews them but common Civility, they apply it as done in Respect to themselves and peculiarly in their Favour; and are filled with a thousand ridiculous Transports; in Consequence of which they make Love to the Lady, who has no Regard either for them, or their Courtship.

Guazzo. This also is a Fault in Women, who are commonly said to be like Death; because they follow those that fly them, and fly from those who seek them.

Annibal. Honest Women, indeed, fly from those who follow them dishonestly. And even they that are dishonest, fly too, tho' they suffer themselves to be soon overtaken. But you shall never find a Woman so impudent, but she thinks it a Fault to follow the Men, and expects to be first addressed. So that the Fault is not, as you say, in the Women, but in the Men. But you seem to be a perfect Rebel against Women.

Guazzo. I am no Rebel, because I never promised or swore either Faith or Allegiance to them. But how can a Man love a Woman, that brings him so much Woe and Vexation?

Annibal.

Annibal. But you don't mention the Woe and Vexation brought upon them by the Men; for the Almighty himself says, *He made them for a Help and Comfort to Man.*

Guazzo. You mean, they help to consume a Man; as the Poet says,

*Lesbia exhausts my Body and my Purse:
Thy Love, dear Lesbia, is my greatest Curse.*

Annibal. That is not the Conversation we are to speak of; and it seems very strange to me, that you, who are a Courtier, should profess yourself such an Enemy to Women.

Guazzo. Pardon me, I beseech you; I mistook your Meaning; for as soon as you began to speak of the Conversation of Women, I imagined you intended it of those with whom Men try their Manhood in amorous Encounters. For I think that those whose Profession in Life is the same, ought to learn the Means of trafficking together in Love and Concord. And with Respect to Women of Honesty and Reputation, you know well it is in my Nature not only to respect them, but to maintain and defend their Honour and good Name, both with my Word and with my Sword. And tho' Duty did not constrain me to do it, yet Inclination would oblige me to it, being always desirous of their Favour.

Annibal. We cannot, honourably, speak of the Conversation you mean; and in my Opinion, we ought rather to overthrow it, than to build it up, as a Thing unworthy of Civil Conversation. And that you may no longer remain in Suspence, I would have you consider with me, that the Nature of Man is inclined to nothing more than the Love of Women. But that we may not be deceived in this Case, we must remember, that there is one VENUS in Heaven, and another on Earth; the Latter is the Mother of wanton Love; the other of honest Affection. Wanton Love is nothing else, but a Passion, which blinds the Understanding, perverts the Mind, confounds the Memory, withers Youth, kills Age, is the Nurse of Vices, and an Inhabitant of idle and empty Heads; a Thing without Order, without Constancy, and without Steadiness; a Fault proper to Fools, and the Abridger of Man's Liberty

Guazzo. It seems you are well acquainted with our *Boccace*, since you recollect so many of his Sayings; to which may be added that of the Poet,

Convinc'd,

Convinc'd, I know I'm in the Wrong;

But oh! (I feel it to my Cost)

Almighty Love commands my Tongue,

And, Spite of me, will rule the Roast.

This, too, I know, that, following it,

I from the Paths of Virtue stray;

Lewdness and Vice my Purpose fit,

And I, a Slave, must them obey.

Annibal. To conclude; so soon as this Kind of Love has taken Root in the Heart, the same Instant are lost Wealth, Honesty, Fame, Virtue, nay, Body and Soul. And therefore those who resign themselves up to this fond brutish Passion, are to be admitted only into the Company of immodest and vile Women; and ought to be excluded from the Presence and Entertainment of the Honest and Virtuons.

We come now to that celestial Love, which being enamour'd with the Beauties of the Mind, produces a great deal of Good, and many commendable Effects. For it makes Men affable, courteous, discreet, laborious, patient, valiant, and as a fine Writer says, *It takes from Men all rude and clownish Behaviour*: It makes them familiar in Company, pleasant at Table, and amiable every Way. It is the chief Promoter of Mercy, and Softner of Cruelty; it generates Friendship, and banishes Hatred; it makes a Man friendly, liberal, desirous of doing well, and unwilling to do amiss; it is a wise Guide in our Undertakings, in our Pursuits, and in our Words; and, to conclude, it is the most beautiful Ornament of humane Life. And, indeed, if you observe the Order of Feasts, Plays, and merry Meetings of Friends, you must say, that all those Assemblies have no Life nor Pleasure in them, unless Women are there. For as Men, when in the Presence of the Ladies, exert their Faculties, endeavour by the Politeness of their Expressions, and genteel Carriage, to convince them how ambitious they are of their Favour and Approbation; so you ought to think, that the Object being out of their Sight, they will become careless, mannerless, and but little emulous of worthy Actions. In short, Women are the Means to keep us watchful and in continual Exercise; and yet, I can scarce think there is any Man so lazy and indolent, but will listen when Women are the Subject of Discourse. And if he happens to spy at a Distance, her whom he has placed nearest his Heart, you will see him immediately adjust his Ruffles, set his Hat and Feather the right Way, pull up his Cloak about his Shoulders, put himself in a proper Attitude, array his Countenance with Smiles and good Humour, and seem, as it were, a new Man, in order to render himself

himself as agreeable as possible to his Mistress; and yet, when he comes into her Presence, he changes Colour, and looks pale; because his Heart has abandoned his Body to follow her, being drawn as it were by its own Image.

Guazzo. Women do the very same Thing; and for the same Reason, no doubt, or they would not be at such Pains to dress so fine, and be so industrious to make themselves amiable, were they not desirous of pleasing the Men.

Annibal. You see then, that this Love is no less mutual than honest.

Guazzo. Ay; but if this Love was so honest as you would represent it, you would scarce see Men discover more Affection for the Handsome than for the Ugly; for the Young than for the Old; for there are few that take Pleasure either in withered Antiquities, or unseemly Deformities. For which Reason it is easily known, that they are in Love rather with the Body than the Mind; and that their Love is carnal and sensual, which you have already banished out of good Company.

Annibal. Women behave in the very same Manner towards the Men. For I know some of them, who are very angry in their Minds, when they have happened to be led in a Dance, either by a Child, or an old Man; but how joyful have they seemed, when they have got a young Man by the Hand?

Guazzo. And, in my Opinion, they have good Reason for it, if the Saying of the wise Man be true, *That Pleasures and Favours are not to be granted either to a Child, or to an old Man; because the one forgets them, and the other dies before he has an Opportunity to requite them.*

Annibal. That is not the true Reason of this their Partiality. And, to avoid Confusion, we must consider, that Love is a Desire of Beauty; and that Beauty is of three Sorts; namely, of the Mind; of the Body; and of the Speech. The First is discerned by the Understanding; the Second, by the Eyes; and the Third, by the Ears. And therefore it is said, that the Graces represent those three Parts. So long then as Love is guided only by the Eyes, the Ears, and the Mind, it is undoubtedly honest; and prudent Lovers will content themselves with the Enjoyment of those Fruits, without thinking of, or seeking after any other. And, on the contrary, it cannot be reckoned honest, or deserve the Name of Love, but of Lust and Folly, when they are moved to it by any other of their Senses.

Now, in this Case, we consider, that our Minds are most naturally drawn that Way, where Beauty shines the brightest; and therefore it is no Wonder that Men address themselves rather to the Fair and the Young; than to the Old and the Ugly; because in the Fair and the Young commonly meet the three Sorts of Beauty, of the Mind, of the Body, and of the Speech.

Whereas

Whereas in the Ugly and the Old, the Beauty of the Body is wanting; in the Ugly it fails naturally; and in the Old, by Length of Time. The same Reason may serve to shew, why Women in Banquets and Dancing shew more Respect to young Men, than to Children or old Men; because, in Children, there is no other Beauty to be seen, but that of the Body; for the two other Sorts are wanting; I mean that of the Speech, which consists in a pleasant Way of entertaining, and a polite Manner of Expression; and of the Mind, which is discovered in a discreet Behaviour and virtuous Actions, which cannot be mature and perfect in them. In old Men is only to be found the Beauty of the Mind and of the Speech, for that of the Body has been destroyed by Time. But all the three Beauties meet together, for the most Part, in young Men. And tho' this Inclination be common to Men and Women; yet you see some Men sooner fall in Love with an old Woman, than a young; and with one that is ugly, before one that is handsome. And the same Thing happens to Women, who are violently enamoured with Men who are wholly destitute of the Beauty of the Body, and almost deformed; but are happily inclined to Virtue, have an agreeable Turn of Wit, and are distinguished for their Bravery. I cannot call this Folly, or Want of Judgment. For it is certain, that the Woman who takes a Fancy to a Man of a disagreeable Personage, must naturally have but a small Value for external Beauty, and is induced to love him for the Excellence of his Sense, and the Beauties of his Mind; and in the same Manner is a Man affected towards a Woman. Neither should we think it strange, that the older they grow, the more fervently they love one another; we should rather judge, that their Love is more perfect. For, as to the Woman, the more she advances in Years, the Beauty of her Mind likewise grows more mature; and the older the Man, the better he is able to discern the Beauties of his Mistress, and his Love grows the stronger.

But, as my chief Design is not to speak of Love, but of the Conversation with Women, it shall suffice us to know, that there is no Man in the World so stupid, or such a *Cimon*, who being in Love, summons not his Wits about him, or becomes not more wise; who, in honest Love, and in the civil and agreeable Company of Women, feels not himself inflamed with virtuous and heavenly Thoughts, and incited to apply himself, among other laudable Studies, to that of Poetry. From hence arose the fabulous Story, that APOLLO, bragging that he had inspired the Work of a certain Poet, well larded with amorous Conceits, VENUS angrily told him, *That the Poet had still continued mute, had not her Son struck him with his golden Shaft.*

Now, with Respect to the Conversation of Women, all Men should know this, that they ought to shew them all the Honour and respectful Deference in their Power; and that *Romulus* made a Law, which ordained, *that in*
public

public Assemblies, Men should always prefer the Women above themselves. And tho', generally speaking, every Man addresses his Service to some one in particular, and makes her the Star by which he directs all his Actions, yet he must not withdraw his Duty and Respect from all the rest; or cease to manifest his Desire of obtaining the Favour and good Graces of them all; and should be always cautious to say and do nothing that may prejudice them in their Honour or fair Character. For nothing reflects a greater Reproach on a Man than this; for hereby he not only loses his Reputation, but also (being in Disgrace with the Fair Sex) is deprived of that Pleasure, which, otherwise, he would receive in their Company. And therefore it is always best for a Man to employ his Tongue in their Praise; never to calumniate them, either publicly or privately, either in Anger or Malice, or upon any Account whatsoever.

Guazzo. I think, that when once a Woman has conceived an ill Opinion of a Man; it is impossible to dispossess her of it.

Annibal. I grant, that they easily admit an Accusation against a Man, and scarce ever will pardon his Offence. And as they resent nothing so much as when we undervalue them, so there is nothing gains their Good-will so soon as Praise. For which Reason I have known many Women shew a more particular Respect to the Professors of Learning and Poetry, than to any others: But farther; he that frequents the Company of Women, must enter into no Contest or Contention with them, or endeavour to get the better of them in an Argument. For by too eager a Desire to triumph over them, you gain nothing at their Hands, but their Ill-will: It is therefore the best Way always rather to humour, than to thwart them in their Talk.

But I will finish this Argument, with affirming, that a Man can never do amiss, if he honours, serves, and obeys them, and omits nothing that may gain their Favour. On the other Side, the Ladies ought to consider, that Gentlemen will not be so ready to do them Honour, if, in Conversation, they don't behave themselves modestly, according to the different Stations they are in, and regulate their Conduct in such a Manner, as to gain their good Opinion. In order to which, they ought to cure themselves of one Frailty, of which too many of them are guilty; that is, *Loquacity*.

Guazzo. Don't you know the Proverb, *That three Women make a Market?*

Annibal. I know too, that it is commonly said, *Where there is least Heart, there is most Tongue.* And therefore Silence in a Woman is highly commendable; for it sets off her Character, and gains her the Reputation of Wisdom. Nay more; she must not only keep her Tongue quiet, but likewise be careful to accompany her Words, her Smiles, her Looks, and Deportment, with such a grave and decent Stateliness, as becomes a Matron;

this I say, because there are many Women, honest, virtuous, and sensible, who bear the Name of Matrons, and yet in their Behaviour, shew themselves foolish, wanton, and giddy-headed. There are others of them, who, tho' far advanced in Years, behave like young giddy Girls, and who, altho' they are Women, act the Part of Men. There are also some, who desiring to be thought over-and-above honest, assume such a demure, and prim Air, and put on so solemn and sour a Countenance, that makes Men fancy they are more proud than virtuous; and thus by endeavouring to secure the Character of Honesty, they get that of Hypocrisy; and by that dark Cloud, the bright Glitter of their Beauty and Virtue, is over-cast.

Guazzo. This gave Occasion to that Thought of the Poet,

*When Art, too curious, Nature would outvie,
The stiffen'd Piece is thrown neglected by.*

And no doubt they are greatly deceived in their Expectations, who fancy they shall be thought more honest, by a coy Reservedness. For they don't consider, that a free and easy Carriage, is not in the least inconsistent with Honesty, but is rather its constant Companion.

Annibal. I could here give you a Description of many Women in this City, who, by the Meekness of their Looks, the Comeliness of their Persons, the Sweetness of their Language, the Quickness of their Capacity, the Modesty of their Behaviour, and Decency of their Manners, make Men greatly delight in their Company. The Time would fail me to speak particularly and sufficiently of them all; but the Merit of some of them is too illustrious, to pass it by unmentioned, without a Suspicion of envying their Perfections. I shall therefore present you with one (without naming her) upon whom all the Graces and Perfections you can think of, are richly bestowed.

Guazzo. She has abundant Cause to set a more than ordinary Value upon herself, and to think her Half-penny is better Silver than that of any other Women.

Annibal. If she should, she would lose great Part of that Honour and Reputation she has acquired; for the principal Reason why Men have her so much in Admiration, is, that notwithstanding the inexpressible Excellencies she is possessed of, she makes no more Account of herself than other Women do, and seems to be ignorant of her own Perfections: So that by her discreet Humility, she is exalted to higher Dignity, and Men have her in the greater Estimation: I say then, that this Lady, in Conversation, is singular and admirable; for all those notable Qualities which so brightly distinguish her Character, you shall see her join them in a most delightful

Harmony.

Harmony. For, first, with the Gravity of her Words, agrees the Sweetness of her Voice, and the Sincerity of her Heart; so that the Minds of the Hearers, being entangled in these three Nets, feel themselves, in the same Instant, moved by her Amiability, and bridled by her Virtue. Next, her Talk and Discourses are so delightful, that you will only then begin to be sorry, when she ceases to speak; and wish that she would be no more weary in talking, than you in hearing. Nay, so amiably artful is her Gesture, that in speaking, she seems as if she was silent; and when she holds her Peace, to speak: But further; when she knows herself Mistress of an Argument, and discusses it agreeably, to the great Commendation of her Wit, yet she speaks to it very doubtfully, to shew that she is no Bigot to her own Opinion. In discoursing, she will often cast such a benevolent Smile upon a Man, as would be enough to draw him into a Fool's Paradise, did not her very Countenance carry such a Contenance in it, as is sufficient to suppress all such vain Hopes. And yet she is so far from assuming a Severity in her Looks, that she distributes the Treasure of her Graces so discreetly, and so indifferently, that no Man departs from her in an ill Humour. And yet, you must not think she is over prodigal of her Courtesy. For I can assure you this, she gains more Hearts with very slender Rewards, than other Ladies do with the greatest Favours they can possibly bestow. And tho' she looks pleasantly on all, yet those only have the first Place in her Esteem, who employ themselves in Learning, and in Actions worthy of a rational Being; in whose Company she takes a singular Pleasure, which is an unquestionable Evidence of her virtuous Disposition. But see! how envious is Fortune to noble Minds, in not raising her to the Rank and Power of a Princess, whereby she might be in a Capacity to encourage Virtue, and prefer Persons of Merit, as now she honours them, and has a peculiar Affection for them? I have not Words sufficient to express the Graces and Perfections of this most perfect Piece; but, to conclude, give me Leave to say, that she may well stand for an Example, for other Ladies to imitate, in order to render themselves acceptable to, and well reputed of in every Company they may fall into.

Guazzo. I believe I know the Lady you speak of, and of whom you make this honourable Report.

Annibal. I spoke of but one; and yet were all the Women in this City to hear me, I am persuaded every one of them would make the Application to herself. But you may as well be deceived in guessing at the Person of whom I have been talking, as I may in imagining whom you mean. Therefore let us say no more of it, but each of us keep his Thoughts to himself.

Guazzo. Agreed: But as you have given us Rules to be observed in the Conversation of Women, and have produced so shining an Example, I am

in Doubt whether it be convenient for Men continually to use this Kind of Conversation; and therefore I think it is proper you should prescribe in what Manner, and to what End we should practise it.

Annibal. With all my Heart; for by that Means you give me an Opportunity to set proper Limits to the Conversation with Women. In Order to this, I must inform you, that there are two Sorts of Leisure; the one evil, the other honest. I call that evil which proceeds from a base Mind, and draws a Man off from Industry, Study, Travel, and all other commendable Employments; and is proper only to those, who are good for nothing, who are afraid of the Sun and the Rain, employ themselves in trifling Amusements, and devote themselves to the Service of VENUS and BACCHUS.

Guazzo. A Brother of my Taylor, who brought me home some Cloaths this Morning, has a different Notion of it; for in talking to me about his Affairs, he told me he had four Brothers; of whom three lived by their Labour, as he did; but the other would not set a Stitch, but goes loitering up and down all Day long, and says, *That four Knaves may very well maintain one honest Man*; meaning, that to work, belongs to Slaves; but to be idle, only to honest Men. Now, judge you, how many honest Men there are by that Reckoning, who are always busied in taking their Ease.

Annibal. Such may well say, they have received their Hire; for since they enjoy the Pleasure of being idle, they must not expect to have the Reward of Virtue. But yet you must not think, that because their Bodies are at Ease, their Minds are quiet; for they are thereby the more occupied, and eaten up as it were with the Rust of Idleness; and not knowing how to make that Use of Leisure which they ought, they are more vexed about doing nothing, than others are about hard Labour. And this Idleness is not only the Cause of vain and lascivious Thoughts, but also of wicked and dishonest Deeds. And therefore *Cato* used to say, *That those who did nothing, learn to do ill.* Besides, they are odious to the World, and even to God Himself, who is highly displeas'd, when a lazy Fellow, or an idle Merchant craves his Assistance. For you know how he curst the Fig-tree which was without Fruit. And therefore, all those who place their Delight in doing nothing, ought to know there is nothing renders a Man more infamous, than Idleness and Effeminacy.

Now if it be, as it certainly is, unseemly for the Ignorant to pass their Time idly, much more are they to blame who are learned. For it is a common Saying, *That he is in a great Fault, who knows what is good and does it not; and that he does much Ill, who knows no Good.*

But as I have neither Leisure nor Inclination to speak of these idle Fellows; I will therefore now turn myself to honest Leisure, which belongs

to honest Men; and I say, all human Affairs bring with them Pain and Labour; for which Reason it is requisite, observing Time and Place, to use (as a Medicine) Rest and Recreation, which are so necessary to Life, that without them we cannot exist long. And therefore it is reasonable and necessary for a Man sometime to repose himself, and to withdraw his Mind from weighty and intense Cogitations, by the Example of the invincible HERCULES, who, for the sake of Amusement, used to play with his little Children.

Finally, our Life is like Instruments of Music, which, by an interchangeable Straining and Loosening of the Strings, become the more melodious. And if we mark well the End of public and solemn Plays, which in former Times Princes and great Men caused to be exhibited, we shall find, that they did it not so much to recommend themselves to the good Opinion of the People, as to recreate and refresh them after their Labour; and that after such Shews, they might return more willingly and chearfully to their Work.

Guazzo. I know by Experience, there is nothing wears me out so much, or, as they say, makes the Nap of my Doublet so bare, as a constant Application to Business. And if, at the same Time, I am molested with my own private Concerns, you may easily imagine, I am not only troubled, but altogether mortified, with my Master's Affairs, which to dispatch with Reputation, and as Duty obliges me, makes me (as you may easily suppose) often carry a pensive Heart in my Breast; and am well assured, that I had by this Time, left my Skin on the Hedge, had I not sometimes forced myself to use some Recreation and honest Diversion.

Annibal. Though this Leisure be honest, profitable, and necessary, yet there is a certain Medium to be kept in it, which we must not exceed: For Nature has not made us for Play and Pleasure, but rather that we may spend our Time in the Study and Education of Matters of Weight and Moment.

Guazzo. Your Design, I perceive, is, to recommend this Leisure to me, not as Meat to feed me, but as a Sallad to get me a Stomach; or else, as a Tart at the End of a Meal, to close it up; and you allow only so much Leisure as is sufficient to refresh a Man, and renew his Strength after an Expend of Spirits in Labour; and mean, *that we should play to live, and live to play.*

Annibal. You have rightly guessed my Meaning: For he that would continually wallow in Pleasures and Delights, and be for ever relaxed from Business, would soon become intemperate and wanton. And therefore in antient Times were instituted the Exercises of Wrestling and Music, as the two strong Pillars to support Life; for as the one makes a Man bold and active,

active, so the other renders him mild and gentle; and both together, serve the Body and Mind to good Purpose.

Since then, in Conversation with Women, this honest Leisure is chiefly to be found; and as it serves to comfort us, and to mitigate the Troubles and Anxieties that may oppress our Hearts, we must beware that we are not so wrapped up in it as never to leave it, lest we thereby distemper the Mind, and effeminate it in such a Manner, as to debilitate that Courage which is proper to Man: And therefore we must use this Kind of Pleasure and Recreation, not for common Food, but as an extraordinary Preservative, or some exquisite Restorative; remembering the old Saying, *We must taste Honey only with our Finger's End.* Nay, we must behave so cautiously in this Matter, that we may say, we have been in the very Jaws of *Scilla*, and drank of *Circe's Cup*, and yet have escaped both Drowning and Transformation.

Guazzo. Tho' this honest Leisure, serves (as you say) to lessen the Cares of the Mind; yet it often happens in Discourses, occasioned by this Kind of Leisure, that the Mind is far from being free from Labour. For a Man must so exercise his Talents, that instead of being at Ease, he sometimes takes more Pains than in the most weighty Concerns.

Annibal. I think there is no honest Leisure, but has some Exercise of the Mind, or of the Body joined with it. For wise Men are of Opinion, that to enjoy Leisure well, we must employ it in learning Something. And therefore you see, Music was invented for the Pleasure and Recreation of the Mind, yet it is not learned by Chance; it is a Science, about which the Mind must be exercised; as at Chess, or any other Games. On the contrary, it is our Custom, when we have spent a great Part of the Day in Study, or in public or private Affairs, to take a Walk either alone, or in Company, an Hour or two, as a Refreshment. And tho' we exercise the Body in walking, and the Mind in meditating, yet all this makes a Part of our Pleasure and Recreation; because our View in it, is to withdraw the Mind from a long and wearisome Attention to Affairs of Moment.

Guazzo. This puts me in Mind of our Peasants in the Country, who having laboured hard all the Week, spend the Sunday in Dancing out of all Measure; so that, saving your Presence, they stink of Sweat, and take more Pains that Day only, than they do all the Days in the Week besides: And yet, according to your Opinion, it must be called Leisure and Pastime.

Annibal. It cannot be called otherwise; for altho' they exercise the Body less in working than dancing, yet, one they do with Pain and Trouble, and the other with so great a Pleasure, that it makes them the next Day, go to their Work with a great deal more Alacrity. And if you mean nothing

else,

else, I myself am of the same Humour with these Country Fellows; for when I am weary with continual Application for a whole Day together, sometimes on Foot, then a Horse-back, in visiting my Patients; in the Evening, by Way of Amusement and Recreation, I often walk with your Brother, or others, near half a Mile out of Town; and in taking this Pains, I find a great deal of Ease and Refreshment to my Mind, that has been tired with the Fatigues of the Day. From hence you may learn, that all the Time which is bestowed in Pleasure, ought to go under the Denomination of Leisure, tho' therein is some Exercise both of the Body and Mind.

It is very true, that this Leisure loses its Name, when it is turned into continual Exercise without doing any Thing else; thus one cannot properly term that Leisure or Pastime, when a Musician is all the Day teaching one or other to sing, or to play on some Instruments. It was on this Account that King *Philip* of *Macedon* rebuked his Son *Alexander* for being so skilful in Music; not that he had any Dislike to the Science, for he himself was skilful in it; but as his Son had so exquisite a Hand at it, he was afraid he made it his chief Profession, to the Neglect of other Things more becoming his Dignity. The Emperor *Domitian* seem'd of the same Mind, when he turned a Nobleman out of his Council because he danced too well. From whence we may conclude, that we ought not, in passing the Time, to lose any; but to confine this Leisure in such a Manner, that we take no more of it than is necessary for the Recreation of our Minds.

Guazzo. I am of Opinion, that among the many Diversions and Amusements, proper for the Recreation of the Mind, there are none more entertaining, than what we find in Feasts and Banquets; I don't mean sumptuous and solemn ones, but the friendly and familiar; such as may be given by a Poet, and of such Things as pertain to the Felicity of human-Life.

Annibal. As solemn Feasts are full of Noise and Confusion, so the other are perfectly quiet and friendly. And as the first, by the Diversity and Delicacy of the Fare, provoke Men to the Pleasure and Satiety of the Body; so the other, with Sobriety, and the Company of some select Friends, gives true Solace and Recreation to the Mind.

Guazzo. I often commend that civil Custom in *France*, where the Parents, Friends, and Neighbours agree together, to bring, every one, the Provision he likes, sometimes to one House, and sometimes to another, where, without much Cost, and yet great Variety of Fare, and diversly dressed, leaving all their Cares without the Door, they sup merrily, lovingly, and friendly together.

Annibal.

Annibal. That good Custom is to be sure greatly to be commended. Thus it sometimes happens in travelling on the Road, we are greatly refreshed, when at our Inn we meet with good Company (though Strangers to us) with whom we can talk and be merry at Table; and from hence you may easily judge, how much more agreeable it is among Relations and Friends.

Guazzo. There are, if I mistake not, in this Kind of Conversation, certain Rules and Orders to be observed; and which I expect you will mention.

Annibal. Many excellent Writers have laid down various Orders to be observed in Feasts; but the chief are these; That the Feast ought always to begin at the *Graces*, and end at the *Muses*; that is, that the Number of the Guests be not under three, nor above nine; that they be neither too talkative, nor too silent; that no Man keep all the Talk to himself, a Thing very disagreeable; for every one ought to have his Share in the Discourse, as they all have in the Wine. That the Discourse be pleasant, and of such Things as Men have no Leisure to talk of Abroad and about their own Affairs, joining, if it may be, Pleasure with Profit. That the Talk, especially among Women, be not argumentative, difficult, or intricate; whereby, even amongst Men, the Conversation becomes dull, from the Pains they take in beating their Brains to understand it. And therefore a certain Orator, being requested, at a Table, to speak of Eloquence, answered, *Those Things which suit the Place and Time present, I am ignorant in; and those which I know would be spoken-out of Season.* Lastly, as such Meetings are made purely in Friendship, the Guests ought particularly to avoid, not only contentious Arguments, but also too great a Freedom of Speech, which is apt to flow fast, when the Head is well warmed with Wine.

Guazzo. I have been informed, that the last Year, in this City, there were made certain Banquets, at which were present many Ladies and Gentlemen of Note; and with them the most noble *Vespasian Gonzaga*, with others, who entertained one another with a great Diversity of Discourses and Amusements, no less honourable than agreeable.

Annibal. I was acquainted with the whole Order of it by Mr. *Botazzo*, who was there present, and very faithfully registered every Thing in his excellent Memory, and which ought to be printed for the common Benefit, either by him, or some other Writer.

Guazzo. I should take it as a singular Favour, if, before my Departure, you will please to give me a Recital of it.

Annibal. I will certainly do it To-morrow, after we have ended our Domestic Conversation, if Time will permit; or at farthest, we will speak of it the Day following.

Guazzo.

Guazzo. I willingly accept your kind Offer; and in the mean while, I pray you forget me not.

Annibal. You shall be satisfied, that as this Day, being in the House, we have gone Abroad; so now, going Abroad, I will stay in the House with you, from whom I cannot separate or unloose my Heart.

Guazzo. The same shall be my Care, that this Knot be perpetual and indissoluble.

N. B. The Description of the Feasts, which Dr. Annibal here promises his Friend, abounds with many Superfluous Things, which we judge, would be neither entertaining nor useful to our English Readers; and therefore we shall not trouble them with it; by which Means this Work will be reduced into a much less Compass, than it was at first intended. We proceed now to the Third, which we shall make the last Part of this Treatise of Civil Conversation.



PART. III.

Directions for the Right Ordering of Conversation at Home, between Husband and Wife, Father and Son, Brother and Brother, Master and Servant.

Annibal. I had no sooner left you Yesterday, but I received Letters from a particular Friend, wherein he acquainted me, that he was going to be married at *Genoa*, requesting me to come thither, as well to be present at his Nuptials, as to see that fine City. But as I can see *Genoa*, as well as my Friend, when I please; and as I cannot always enjoy the Pleasure of your Company, I returned him my Thanks for his Civility, and excused myself in the best Manner I could; and chose to return to you, Sir, as well to oblige you, as to recreate myself in your agreeable Presence, the Loss whereof all *Genoa* would not be able to compensate.

Guazzo. By these Expressions of yours, Mr. *Annibal*, you sensibly afflict me in two Respects, and please me in one; for the Love I bear to my Neighbour forces me to take Part in that for which you shew so passionate a Concern; and as you have given me to understand, that, for my Sake, you have deprived yourself both of the Pleasure which was prepared for you at the Marriage of your intimate Friend, and of the Sight of so famous a City. Besides, I am troubled on Account of your Friend; because his Expectation of enjoying your good Company will be frustrated; but the Love of myself is so prevalent, that my Sorrow soon gives Place to the delightful Satisfaction in seeing that you give me the Preference in your Esteem. But if he should ever come to know of your Partiality to me, I am afraid that the Good-will he now bears you, will be somewhat abated, and will shew his Resentment upon me; and if he does, I must pardon him; and hope, that at length he will consider, that you might lawfully make bold with an old Friend, to gratify a new one; and herein I cannot but commend your Address, and return you my most hearty Thanks; desiring you to enrich my poor Understanding with the Treasure of your gentle and

and learned Discourses; that you may have just Cause to continue your good Opinion of me; and deserve the Praise you are pleas'd to give me, in esteeming me more than all the Magnificence of *Genoa*.

Annibal. If it be so, that your Virtue receives Addition from my Discourses, I can truly say, that my Discourses are much bettered by your ingenious Questions. But to return to the Matter in Hand, which we are this Day to treat of (according to Yesterday's Proposal) I mean *Domestic Conversation*; or, that which is *within Doors*. This, likewise, we must reduce to those two special Points, of Speech, and of Behaviour. For I don't intend, in this Day's Discourse, to lay down Rules for a Man to govern his House; nor in what Manner a Master should provide Necessaries for his Family; what Sort of Apparel he should wear; what his Profits and Expences should be; how he should employ himself in building, and improving his Land; or to instruct him in OEconomy: But my design is to speak of those particular Points, which they of the same Family, ought to observe in Conversation with one another. And, to come to the Point, I say, that for the most Part, Domestic Conversation happens; either between the Husband and Wife; the Father and Son; the Brother and Brother; the Master and Servant; and of these four Points shall our Treatise consist.

Guazzo. I think this Division ought to be a little more enlarged; because in Families, there are the Uncle and Nephew; the Father-in-Law and the Son-in-Law; the Step-mother and the Step-daughter; Cousins, and other Relations; and therefore I think you should have been more particular.

Annibal. As under the Distinction of Father and Son, I comprehend Mother and Daughter; under the Name of Brothers, that of Sisters; under that of Master and Man, the Mistress and Maid; so I include the Uncle, the Father-in-Law, and the Tutor, in the Name of Father; and the Son-in-Law, the Daughter-in-Law, and the Pupil, in that of Sons; and the Cousins and other Relations, in that of Brothers: So that, in my Judgment, the Division I first made, is not defective, nor requires any superfluous Additions. And in as much as the chief Conversation comes by Means of Marriage, since Cities cannot exist without Families, nor Families without Man and Wife, let us enter the Field, and begin with the Conversation of the Married, since it is entitled to the greatest Honour; not only as it is first in Order, but because there is no Conversation more agreeable to Nature, than that of the Male and Female.

Guazzo. Though our main Purpose be, to speak of the Conversation between Husband and Wife; yet I think it would not be amiss, if we should first give some wholesome Instructions to him that designs to marry.

Annibal. I approve your Advice; and perhaps my Discourse may have such an Effect, as to excite in us a Desire of entering into this honourable State.

Guazzo. I have heard it said, that we are sometimes seized, by Chance, with a certain Inclination or Appetite, which you Physicians call inordinate, which you forbid us to feed: If then the Appetite of Marrying should happen to come upon me, I intend to satisfy it by no other Means than Abstinence. I remember the high Encômiums a Philosopher bestowed on such who had a great Desire to sail, but would not hazard themselves on the Sea; to govern Common-Wealths, and yet would never meddle with it; to marry a Wife, and yet would have none. Or, it may be proper to imitate the Example of him, who being earnestly sollicited by his Mother to take a Wife, answered her, *It was not yet Time.* In a few Months after, being again importuned on the same Head, he told her, *The Time was now past.*

Annibal. There are some Men so curious and delicate, that they know not what they would have, but dislike every State of Life. But I need not tell you that a wise and staid Man frames himself cheerfully to every Kind of Life, and is more especially mindful of this Sentence, *That it is an execrable Crime wilfully to deprive one's self of Posterity, as he certainly does, who will not have Wife or Children.* But for all that, I will not affirm, that every Man ought to have a Wife by his Side; nay, I would forbid it to many Persons: For I must tell you, that many Occasions offer, whereby the Devil, the Enemy of our Peace, interposes between the Husband and Wife, and not only makes the Marriage proceed unsuccessfully, but brings many Houses and Families to Ruin and Decay.

Guazzo. I should be glad to hear what those Occasions are.

Annibal. He that would make a narrow Search after them, may find enough: But I recollect three of the chiefest, which ought not to be concealed in this Discourse. The first is, Inequality between the married Couple, whether in Years or Estate; whence proceed many Quarrels and Inconveniencies; so that I think it very necessary that the Parties should be equal.

Guazzo. As to Difference in Years, methinks nothing is so preposterous, as to see a young Woman matched with a Man, who, by his Countenance, looks more like her Father, than her Husband; and I am perswaded that the youthful blooming Damsel, goes as willingly to such a Husband, as she would to her Grave; for she is sure to be a Widow even while her Husband is living. But besides, they who have been so matched, know how troublesome an old Husband is to a young Wife; nay, and which is worst of all, the poor Souls are in this hard Plight, that tho' they are ever so honest, or however modest their Behaviour is, yet Men will not scruple to insinuate that they are lewd and light, only because their Husbands have

white

white Beards. And I know not which of the two is greatest, the Jealousy of the Husband, or the Suspicion given by the Wife.

Annibal. Consider, I pray you, on the other Side, the goodly Name which wrinkled and toothless Women get, when they make young and beardless Boys their Husbands; and tell me whether the Folly of these Women, be not greater than the hard Fortune of the other? But, in short, there can be no Harmony between such Contrarieties. And as VENUS and SATURN are at continual War one with the other, so when the Old are coupled with the Young, there can be no Agreement. The same Thing happens in Marriages where there is an Inequality in Temper and Disposition; for, so long as the one shall be nobly minded, and the other of base and fordid Conditions, there can be no Consent of Minds, nor Agreement in Wills, but continual Strife and Contention.

Now, to the first Occasion of Unhappiness in Marriage, I will add a Second; namely, When the Marriage is made against the Consent and Liking of the Parties. From hence I have seen many Inconveniencies arise, to the Shame, Reproach, and late Repentance of the Makers of such Matches. But this Dislike is generally of the Women's Side, without whose Knowledge the Marriages are contracted and concluded, and the Dowry told down and paid. Nay, they are often conveyed to their Husbands in foreign Countries, among barbarous People, before they have any Guess of the Matter, but fearing the Commandment and Rigour of their Parents, are often forced to comply against their Inclinations, and to keep in Words that which they detest from their Hearts.

Guazzo. In *France*, there happen no such Disorders, where the Maids, as well as the Men, have free Liberty of saying *Yes*, or *No*, according to their own Fancy.

Annibal. But let us proceed to the third Occasion, which perhaps imports more, and which is always attended with bad Consequences; that is, when a Man takes a Wife without any Fortune.

Guazzo. What you say is certainly just: For when these Husbands, who marry purely for Love, consider with themselves, that their Wives brought them nothing, their Love begins to cool, and, repenting their Folly, they use them, not like Wives, but Kitchen-Wenches. But such as marry rich Wives, are sure to have Something to be in Love withal. You see how beautiful Women, without Riches, get more Lovers than Husbands; and there are few who take Wives for God's Sake; or, as the Saying is, *for their fair Looks*. For every one now has his Eyes open; nor do they care for Meat that has neither Taste nor Savour; nay, they have always this Saying ready;

Some-

*Somewhat thou must bring with thee,
If thou mean'st to live with me.*

Annibal. I see, Sir, you take the Matter wrong, and that you are far wide of my Meaning.

Guazzo. How so, I pray?

Annibal. Because if the Man who marries a poor Wife, makes a Drudge of her, the Woman likewise that marries a poor Husband, makes a Slave of him; so that both the one and the other come to the same Purpose.

Guazzo. Your Meaning then is, that a Man should take a Wife neither richer nor poorer than himself, but be equal in both, and her Dowry to be exactly even with his own Estate.

Annibal. Yet you do not understand me; because you take for Dowry, cold Money.

Guazzo. Why, you know, that by Dowry is meant, the Money and Riches a Woman is possessed of; and so the great Law-maker *Lycurgus* understood it, when he ordained, *that Maids should bring no Dowries to their Husbands*; and if you don't take it in this Sense, methinks (under Correction) you take it too strangely and perversely.

Annibal. *Lycurgus* gave that Law to a People composed of the Learned and the Ignorant; for which Reason it behoved him to express himself in such a Manner, that every Body might understand him: But I talk with you, as knowing your Comprehension is so extensive, that you can easily reach the Signification of the Dowry which excels all other Dowries, and with which you yourself are so richly endowed, that, were you a Woman, you would greatly enrich your Husband.

Guazzo. I am now sensible, that you have passed upon me very pleasantly; and I plainly see, that you speak of the Dowry of the Mind.

Annibal. The same *Lycurgus* being asked, Why he would have Men take Wives without Dowries, wisely answered, *That none should be rejected on Account of their Poverty; nor for the Sake of their Riches.* But as we live in an Age, very different from those Times, I think a mean Dowry is not sufficient to bear the Expences of a married Life, and to maintain a Man in a Manner becoming his Calling. But I would not have a Man do, as two old Men of this City did, who, in treating of a Marriage between the Son of the one, and the Daughter of the other, spent above five Years about a Matter of 500 Crowns, before they could bring it to a Conclusion; whereby they made it plainly appear, that in making their Settlements, the Money, and not the Affinity, was their chief Counsellor. And therefore it were better to observe a Medium, and to marry one neither too rich, nor

too

too poor; for she that is too poor, brings into his House Necessity; and she that is over rich, Servility. And as he who weds a poor Wife, is reckoned most unfortunate; so it is a common Saying, *That where a rich Dowry enters, there goes out free Liberty.*

But to return from this Digression; we must be careful, that in taking a Wife, fond Fancy be not our Guide, and that we be not carried away, either with Riches, or with Beauty without Virtue. Women ought likewise to have the same Consideration, who are often transported with outward Appearances, desiring for Husbands, those who, like *Cypress Trees*, are tall and fair, but bear no Fruit.

Guazzo. Since you allow of a Dowry to support the Charge of Marriage, I suppose you will not disallow the Beauty of the Wife, for the Contentment of the Husband.

Annibal. Altho' she is sufficiently handsome, who is furnished with the Beauties of the Mind; yet I should be loth to have, for so long a Time, a Companion that is deformed; because our very Nature abhors Things ugly and monstrous. Besides, an ill-favoured Face is often taken for a Sign of ill-favoured Conditions; and it seldom happens, that a good Mind is lodged in a mis-shapen Body. And if there be any, that from a View of their own Deformities in a Glass, have, by Virtue and good Qualities, supplied the Faults of Nature, tho' the Wise will esteem them as beautiful and as well as if they were perfectly shaped; yet the Vulgar will reckon them as Counterfeits. I remember a pretty Jest of a Gentleman of Figure, but of a very ill-favoured Countenance, who being invited to Supper by a Friend of his, went thither a little before the Time. The Mistress of the House, supposing he was a Servant sent before by his Master, and her own Servants being employed about other Affairs, she desired him to cleave some Wood; which he very readily complied with. In the mean while, the Gentleman who had invited him, coming Home, asked him, What he was about? *I am now,* says he, with a pleasant Countenance, *doing Penance for my Deformity.* Thus, you see, the ill Looks of Persons, lessen their Dignity. And as I would not willingly have an ugly Wife, so I would not methinks have one that is sickly, or not likely to bring forth perfect and goodly Children, which, the more fair and well proportioned they are, the more amiable, the more fit to engage in Undertakings, and the more capable of Dignities and Promotions they are. It was therefore the *Mantuan* Poet promised, by the Mouth of JUNO, a fair Nymph in Marriage to the King of the Winds, that so he might become the Father of a generous Offspring.

Guazzo. I really think, that those Husbands are very unfortunate, who are plagued with ugly ill-favoured Wives, even in their Dreams only; and I know not which is worse, a poor Wife, or an ugly one.

Annibal.

Annibal. This you will know; when you know which is worst, to fare ill, or to sleep ill.

Guazzo. It is certainly true, that the Evil of a poor Wife, is, in a Manner, remediless; whereas the Inconveniences of an ugly Wife, may, some Way or other, be redressed.

Annibal. Which Way?

Guazzo. Why, by keeping a pretty Wench in one's House, and to do, as a certain Poet advised,

*If thou art married to some ugly Quean;
And if thy Maid is pretty, fair, and clean;
Then let thy Wife be easy in her Place;
Bestow thy Love upon the charming Lass.*

Annibal. That Saying comes from a wanton Author, and deserves rather to be censured, than imitated. We should rather do, as a certain Gentleman of this Country did, who happened to have a Wife of a large Stature, with a pretty long Beard on her Chin, and was every Way so monstrous a Creature, that it was doubtful whether she was a Woman or a Tyger; and, in short, she was such an one, that he who would deal with her, would rather do Penance, than commit an Offence. Well, as she was one Day walking along the Street, in Company with some fine Ladies, certain Gentlemen, who were Strangers, were mighty earnest in viewing her, and could not forbear laughing and wondring at the Oddness of her Figure; and her Husband accidentally passing by at the same Time, one of them asked him, Who she was? He replied, *He knew not.*

Guazzo. He might very properly say, he had more Wife than he needed.

Annibal. Yet he had not more than he loved; for he used her well; and would not follow any Part of that corrupt Council you just now gave.

Guazzo. You tell me of the great Goodness of a Husband, and the great Happiness of a Wife; but I can't help thinking, that if he did not lothe her, yet that he did by her, as Men do by Things they most value; that is, keep them very carefully, and never use them but in great Necessity; *they don't love* (as the Proverb says) *to be drunk with their own Wine.*

Annibal. Well, however dear she may be to him; this he may depend upon, that No-body will rob him of her. But let us change over from the Foul to the Fair.

Guazzo. And even these a Man cannot secure to himself; for every one will be catching at them. I remember a certain Gentleman sent a Painter to the House of a beautiful Lady, to draw her Picture; but while he was about it, her Husband came in, put a Stop to his Work, and drove him

him out of Doors; saying, that perhaps the Gentleman who sent him, after he had the Copy, might take a Fancy to the Original. But as to the Comparison between the Fair and the Foul, I must needs say, that it would be less Grief to me to be hanged on a fair Pair of Gallows, than to be tuck'd up on a crooked and ill-shapen Gibbet.

Annibal. It is, however, a common Saying, *That he who has a white Horse, and a fair Woman, is never without Trouble.* To which may be added another Saying,

*Hast thou married one that's fair?
Thou hast got a certain Care.*

And, to be sure, you have heard it said of divers Women, that their surpassing Beauty has been the Ruin of their Husbands. But farther; we should remember, that Pride and Beauty are generally Companions; and that the Wife of *Herod*, tho' she was sober and chaste, yet being conscious of the Excellence of her own Beauty, became extremely proud and haughty.

Guazzo. This the Poet intended, when he said of some Woman,

*Of Pride and Beauty equally possess'd,
All must conform to her politer Taste.*

Annibal. Let me add, that Beauty breeds Temptation; Temptation Dishonour: For it is a Thing almost impossible, and rarely happens, that those two implacable Enemies, Beauty and Honesty, are reconciled. And one can hardly assure himself of those Things, which almost every Man fights for, and seeks after; because some assault them in their own proper Persons; others by their excellent Wit; some with eloquent Language; and others with their magnificent Deeds. And tho' it should often happen, that Beauty and Honesty are joined together; yet it seldom falls out, that the most exquisite Beauty is free from Suspicion; whereby a sinister Judgment is pass'd upon the Reputation both of Husband and Wife. But I must forbear to speak of the Wars and Destruction of divers Kingdoms and People, occasioned by the matchless Beauty of some Women; and it shall suffice to conclude, that there is nothing in the World that produces greater Discord and Trouble, than a Woman when she becomes the Object of many Admirers.

Guazzo. If then a Man cannot, without Inconvenience, take either Fair or Foul, it seems best to meddle with none at all.

Annibal. Yes; you must take one that is between both. It is long since I learned, that the Perfections of the Body consist in the Mean; that is, that it be neither too strong, nor too beautiful; neither too weak, nor too deformed: for the one makes People too insolent and proud; the other, mean and base-minded. And therefore a middle-rate Beauty is most commendable in a Woman; whereas either Beauty or Ugliness, in Extremes, creates Dislike; for the one gives us Torment, the other Distaste. Briefly, the Beauty, Gestures, and Looks of a Woman ought to be such, that Men, in general, may be pleased with them; for thereby their Husbands will be inclined to love them, and their Affections drawn off from other Women. And if they don't endeavour to render themselves amiable in their Husbands Eyes, their Husbands will never have much Value for them; for no Man cares much to be possessed of that, which No-body else would desire to have.

Guazzo. But what think you of those who ornament themselves by Art, and say, they do it to please their Husbands?

Annibal. But do you really believe they do it for that Purpose?

Guazzo. I think the gorgeous Apparel in which they dress themselves when they go Abroad, is rather to please those who are Abroad, than the Husband at Home.

Annibal. We ought likewise to believe, that those who beautify themselves by Art, greatly offend God, in altering his Image; and by thus endeavouring to please Men, by deceiving them, is the worst Way they can take. I know no Man of Sense, but sets a much greater Value upon a natural Beauty, tho' but of a middle-rate, than on one that is made up of Paint and Art, however splendid it may appear. And I would recommend it to the serious Thoughts of those daubed, party-coloured, vermilion-died Faces, what Flouts and Jeers are passed upon their bolstered Beauties by the Men, when by themselves; such Ladies are under two false Perswasions; the one is, that they are made more beautiful by these artificial Colours; not knowing the Truth of the Poet's Saying, *A Hecuba no Painting could a Helen make.* The other, that they think those who look on them, take their Paint for their natural Complexion. I once knew a Lady who inveighed bitterly against counterfeit Women, not perceiving at the same Time her own purple-died Face, and that some of the Colours stuck upon her Head-dress. But such Women ought to be tried in the same Manner, as a great many once were by an honest Matron, who being at a Merry-making, and playing at a Game, called *Questions and Commands*, in which every one, by Turns, is invested with an Authority over the Rest; and it coming to her Turn, she ordered a Bason with Water to be brought, in which she first washed her own Hands and Face, and then commanded all the others to do
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the like; and as they durst not disobey, many of them, to their Grief and Shame, made the Paint run down their Cheeks. I know a young Woman, whose Face, two Months since, was like a Collier's; but now she jaunts up and down so bewitchingly, or, rather, is so be-painted, that she seems quite another Woman; yet when she turns her Head ever so little, the intermediate Spaces of her Neck and Throat appear so black, and different from her Face, that you would swear it was a *Fleming's* Head set upon a *Moor's* Neck.

Guazzo. Perhaps the poor Girl did not know, that the Paintings of the Face, described in the Secrets of *Alexis*, will likewise serve for the Neck and Face.

Annibal. If such are tolerable in Women; yet the gross Folly of some Husbands is unpardonable; for, tho' they see the Paintings of their Wives, yet they allow it, and persuade themselves it is done purely to please them; while they, on the other Side, to humour their Wives, will pinch their Hats into the most modish Cock. Some Husbands likewise find great Fault with those Women who don't curl up their Hair in a Friz, but comb it down smoothly; and swear, if their Wives should do so, they would wring their Necks behind them, as they would a Chicken's. I know not which of these two Sorts are the greatest Fools; the one, for liking that which is evil; or the other for disliking that which is good.

Guazzo. Indeed I cannot have a good Opinion of such Women; and I suppose, that as their Colours are feigned, so also are their Hearts and Affections, and that no Sincerity, or faithful Good-will is to be expected from them. It is to be supposed that *Love*, who is painted naked, loves none of these fictitious Disguises; and therefore our polite *Tuscan*, to reprove those Women who are curious in such Follies, and to pay the most noble Compliment to Madam *Laura*, calls her Beauty natural.

Annibal. We will maintain then, that the Woman who takes away, or changes the Colour and Complexion which God has given her, assumes the Part and Character of an Harlot. And as that which is natural, is the Work of God; so that which is counterfeit, is the Device of the Devil. Yet I must allow, that this Art is not to be so universally condemned, as not, in some Cases, to be tolerated: For if it be lawful for a Man to make Use of a Remedy to take away a Wart, Mole, Spot, or other accidental Blemish; much greater Reason is there for a Woman to be indulged, to correct, by Art, any Imperfection, either natural or casual, that may appear in her Face. Therefore we will allow it lawful to a Woman to redress any Thing that is amiss about her, by Art, if there is a Necessity for it, either from some Indisposition of her Body, or for the Conservation of her

Sex's Honour; provided it be done so slightly, and discreetly, that the Artifice does not appear, or if it does, that it give no Dis taste.

Now, since we have agreed, that a Wife is not to be chosen, who is either too handsome, or too homely, let us go a little farther, and from henceforth settle such a Dowry upon a Woman, as shall make a Marriage with her firm and sure. First, we are to reprove that Abuse in Men, who, in chusing a Wife, observe the same Method, as they do in buying a Horse; for the Buyer will be sure to pry into every Part, to know whether he be sound Wind and Limb; whether he be without Crack or Flaw; if he be young, and of a good Stature; if well-paced; and have those external Marks which betoken a good Horse. I deny not, but that by the Looks of a Woman, a Man may gather Something of her Disposition; but since God hath commanded us, not to judge by the Face, we must use a more infallible and commodious Way.

Guazzo. I always approved of those Marriages that are treated of freely, and upon the square, without disguising any Thing, which being discovered afterwards, brings Grief and Repentance to one of the Parties: But neither Men nor Women use that Method; but endeavour, all they can, to cover their Faults, as well of the Body as of the Mind. They seem to follow the Example of the Painter, who being to draw a one-ey'd Gentleman, would not take his whole Face, but represented him in such a Position, that the defective Part could not be seen.

Annibal. The Philosopher *Crates* acted very differently; for, being requested in Marriage by a very virtuous and honest Woman, went and presented himself before her; and supposing she was ignorant, that he was crook-back'd, lame, and poor, he pulled off his Cloak, and laying it down by his Staff and Wallet, protested to her, *That his Wealth and Beauty was such, and no other than she saw; and desired her seriously to consider of it, that she might not afterwards have Cause to repent of her Bargain.* But she, notwithstanding this open Confession, accepted the Party; saying, she could not possibly have a Husband more rich or beautiful than himself.

Guazzo. Be pleased to proceed now to that Point which you promised; namely, to instruct a Man, how he may deal safely, in the Choice of a Wife.

Annibal. This I will shew you from the Authority of *Olympias*, the Mother of *Alexander*; whose Saying, worthy to be written in Letters of Gold, was; *That Women are to be married, by the Ears, before they are so by the Eyes.* For the Custom of our Country not permitting us a free Access to the Houses, where the Maids to be married, live, nor to entertain them with familiar Courtship, as is the Fashion in *France* and other Counties; we ought, at least, to deal in such a Manner, that out of the Mouths

of many, our Ears may be truly informed of the Parentage, Life, and Behaviour of our Mistress. But the Avarice of the World is now so great, that Men are very curious and exact in the Breed of their Asses, Oxen, and Horses; but there is hardly a Man who cares a Straw whether his Wife be ill brought up, or worse born, so she is but rich enough: But a wise Man will have his principal Regard to the Conditions and Qualities of a Wife; will note the Manner of Life and Conversation of her Parents; remembering the Saying, *That the Eagle breeds not the Pidgeon*; and that *Cat will after Kind*. And, indeed, we very rarely see Children tread out of the Path of their Parents and Progenitors; and I am sure you can call to Mind many Families, where may be seen, by Succession, in the Nephews and Children, the Seeds of Covetousness, Carnality, Folly, Drunkenness, or such other Faults, wherewith their Parents before them, were tainted; whereby the Proverb is verified, *That an ill Bird lays an ill Egg*; as, on the other Side, it is seldom seen, that *a good Tree brings forth bad Fruit*.

Guazzo. I cannot hold with your Opinion in this; for daily Experience shews, that this Rule often fails, (I will not affirm it is false) and if you read antient Histories, you will be ready to say, that Nature does not her Part; for you will find, that many virtuous Men have been the Sons of wicked and foolish Fathers; and on the contrary, that many good and wise Fathers have begotten silly and naughty Children. And if we may give any Credit to our own Eyes, do we not see and know many honest Women, who have lewd Harlots to their Daughters? And therefore we may assure ourselves, that in Marriage, Fortune has greater Influence than Wisdom:

Annibal. The Doubt you have put, is unquestionably great, and worthy your good Sense; and altho' it cannot be denied, that good Parents have sometimes Children of a perverse Nature; so that (as you say) my Rule holds not; yet some assert farther, that a good Father gets a naughty Child; which agrees with the Saying, *That the Children of Princes and Great Men are seldom so perfect as others*. And they will not have Nature in the Fault; and yet on the other Side, affirm, that Nature does not her Duty, when a wise Father gets a Son like himself; founding their Opinion upon certain subtil philosophical Reasons, which I shall not now mention. Now, if the Case is so, it would be proper for the Man who intends to marry, to be sure that his Wife comes of bad Parents; and it were best for wise Men to be cautious how they marry at all, for fear of getting Fools to their Children. But I take not the Matter in this Light; and therefore I answer you, and those others, That Nature always inclines to the best; and therefore of good Parents, ought naturally to proceed good Children; and if it sometimes happens otherwise, the Fault is not to be imputed to Nature. For if one was to search narrowly into the Matter, one shall see, that for the

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most Part, it happens not by Birth, but in the bringing up. This is the Cause that many gross Heads, by studious Application, become of a ready Wit; and others, who even from their Cradles, are remarkable for their bright Parts, yet in Process of Time, either thro' Idleness, Gluttony, or other Intemperance, become slow and stupid. Now, from this Consideration, you are to imagine that the Father, who, by abundance of Labour and Trouble, both of Mind and Body, is arrived to an Affluence of Wealth and Honour; and tho' he gets Children of a good Wit, yet his fatherly Tenderness for them is so great, that, knowing he has laid up a Provision sufficient for their future Support, he cannot bear they should labour and fatigue themselves as he has done. So that, being vanquished by his affectionate Fondness, he suffers them to be brought up delicately and wantonly; and so is the Cause, that by leading an idle Life, their natural Vivacity is abated, and, by Custom and Habit, is changed into another Nature. But besides, consider that the Children seeing themselves thus fondled and pampered by their Parents; do all they can to keep themselves out of the Dust and the Sun; nor care to apply their Mind to any Thing commendable, or endeavour to add any Thing to that Subsistence which their Father left them; like the Crow, which lives only by the Food which other Creatures leave. And there is no Doubt, but that, had they been left in mean Circumstances by their Parents, they would have aspired to Wisdom and worthy Actions. And therefore it is often seen, that poor Men's Children become rich by their own Study and Industry; and the Rich grow poor by their Idleness and Indolence; which is intimated by that pleasant Round of Words; *Riches begets Pride; Pride begets Poverty; Poverty Humility; Humility Riches; and Riches Pride again.*

We may then affirm for Truth, with Respect to Generation, that, as a Man of Men, of Beasts a Beast; so of the Good, for the most Part, is generated the Good. But the good Father should be admonished; that he do not trust so much to the Goodness of his Nature, as to think that only is sufficient to keep his Children good; but beholding them with an Eye rather advised, than pitiful and fatherly, he must endeavour to improve their good Nature, in stirring them up to virtuous Actions; assuring themselves that to attain the Perfection of Virtue, it is not enough to be well born, but also to be well educated; but of this we shall speak more by and by. In the mean Time, in the Choice of a Wife, we shall act prudently, in informing ourselves of the Honesty of the Mother, in Hopes that the Daughter will follow her virtuous Disposition and Temper; and that we shall have much less Trouble to preserve her Goodness, than if she was naturally inclined to Ill from the Perverseness of her Mother's Conditions.

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But it is not enough to know the Qualities of the Mother, unless we are likewise acquainted with those of the Father; for the Children participate of the Nature of them both; and it often happens that they draw some Imperfection from one of them, which the other is clear of.

Now, although it is expedient, that every Man's Wife should be well born; yet I would have Gentlemen more especially be careful, that they match only with those who come of a genteel Lineage. For vain is that Cavil of *Sophists* against Gentry, that the Consideration of Blood is of no Weight, since in Things common and known to every Man, namely, that to have a good Race, Men buy Horses and Dogs that come of an approved Breed; and of Fruits chuse the best Sorts; yet will not consider, that, to a Gentleman, the good Birth of his Wife is available, in Respect to the Issue they may have between them; nor weigh of what Consequence it is to the Children, whether their Original be barbarous, or civil; and herein shew their Ignorance, that in Generation, there are certain secret Instincts of Virtue, communicated by the Parents to the Children.

Guazzo. I am now considering, that if it be true, that if Education is another Nature, it is requisite not only to know, whether one's Wife be born of good Parents, but also whether she is orderly and well brought up; which does not always happen; for there are some Mothers, who having but one Daughter, are so blinded with too much Fondness for her, that she must have her Will in every Thing, and suffered to live in all wanton Pleasure and Delicacy, which afterwards is the Occasion of many Inconveniencies.

Annibal. You are not in the least deceived; but yet the Husband must not be discouraged by the too great Tenderness of the Parents over her; for as she is yet but young, with the Help of her good Nature, he may easily, like a tender Twig, make her strait if she begin to grow crooked; and by grave Admonitions reform her wanton Mind. From hence we may gather, that it is better to marry a young Girl, than a Maid of riper Years, who is not easily brought to leave off her old ill Habits, if she have any.

Guazzo. And yet there are some who differ in Opinion from you, and hold, it is better to take a Wife that is of Years of Discretion, expert in the Management of a Family, than of those Sprigs that are sprung out of the Ground; those Girls, whom you must either teach yourself, or appoint one to do it for you. And, in Truth, if a Stranger should come to my House, whom I would entertain handsomely, I should be ready to die for Shame, if I should be cumbred with one of those simple ungain Creatures, who knows neither how to ask a Question, nor in Discourse, to shew herself a discreet

discreet and clever Woman; and if she is not able to do that, I should rather lock her up, and say she was sick.

Annibal. You will never find a young Woman so excellent in every Respect, as exactly to hit your Taste; but by living with you, she will mend her Manners, and be modelled to your own Fancy. As to this Point, if we were to consider, how different are the Humours and Opinions of Husbands, as well as the Customs of Countries, we shall stay too long upon it: For some are so tender-hearted, that they wish their Wives could in any Manner entertain their Friends that come to see them, and think themselves happy, if their Wives do but know how to behave themselves well in that Point; and are very glad of the Opportunity to let the World know they have such a Jewel, such an inestimable Pearl in their Possession. On the other Side, some are of this Humour, that they would not have their Wives skilful in any Thing but Spinning and Sewing; and if any Strangers come to visit them, they immediately either run away of themselves, or the Husband sends some of his Servants to order them to withdraw; which they do, just like a Chicken that is frightened at the Sight of a Hawk. Compare the People of *Sienna*, and those of *Rome*, together, and consider how the Former, in Order to shew the greater Respect to Strangers on a Visit from them, make their Wives present themselves, as the most valuable Thing they have in the World; and that the *Romans* oblige their Wives to so strict a Life, that they seem like cloistered Nuns. In this Diversity of Conduct, I shall not pretend to give any determinate Judgment; for the Custom of every Country is to be observed, as inviolably as a Law. Neither shall I dispute, which of the Husbands act most properly, whether they who shew their Wives, or they who shut them up when their Friends come to their Houses. However, this I must say, that all the Honour and the Blame which may arise either Way, fall not upon the Wives, but on the Husbands; because they do no otherwise than as they are commanded.

But to return to the first Point, I affirm, that a very young Wife is easily framed to the Pleasure of a Husband; and tho' for some Time, the Husband must be forced to be her Master (as you said) to instruct her; yet he must needs be pleased to see his Precepts take Place, and is proud he has formed her, as one may say, with his own Hands, and to his own Heart. And I suppose it is only for this Reason that it is accounted a double Pain to marry a Widow; because she must be first made to forget the Qualities of her first Husband; and then to dance after the Pipe of the Second.

Guazzo. Methinks these second Marriages have the Taste of Colworts twice sodden; and are so much the worse, if the Parties have been both married. To this Purpose is the Story of the Husband and Wife, who fell

out as they were at Dinner together: The Wife, to spite her Husband, gave half the Meat they were dining upon, to a poor Body that stood by, saying, *I give it thee for my first Husband's Sake.* The Husband took the other Half and gave it him, saying, *I give thee this for my first Wife's Sake;* and so they were both fain to dine upon dry Bread.

Annibal. There is a worse Inconvenience than this; for the second Marriage is often prejudicial to the Children of the first, by being obliged to submit to the Cruelty of a Step-mother, who, upon receiving any injurious Treatment from her Husband, as soon as his Back is turned, revenges herself upon their Children, and beats them most unmercifully, not being able to help themselves.

Guazzo. He was pretty even with his Step-mother, tho' against his Will, who, throwing a Stone at a Dog, hit her; for, said he, *It was not flung altogether in vain.*

Annibal. Give me Leave to add, that as it is better for a Man to chuse a young Wife, than one in Years; so he ought to marry while he himself is young, and not to stay till his Hair is grey: For being both young, they are the more likely to have Children, and to live to bring them up; and in their old Age to enjoy their Service and Comfort, at a Time when the Children may do as much for their Parents, as their Parents had before done for them.

Guazzo. If I am not mistaken, all this Talk is wide of the Matter; for, hitherto, we have spent the Time in a Discourse which tends to no other End, but to teach a Man to chuse a Wife that is young, well born, well bred, reasonably rich, indifferently handsome, of a sound and good Constitution, and of a ready Wit and Capacity: But we have not said a Word of the Conversation between Man and Wife, which was our first Proposal.

Annibal. I pre-suppose, that in order to converse properly with one's Wife, it is necessary that a Man be well disposed to love her; but as he cannot perfectly love that which he is not thoroughly acquainted with, it is convenient first to be instructed how to distinguish (as we have done) the good Qualities and Conditions of one's Wife, and what are those Excellencies in a Woman, which induce Men to love them. It is likewise requisite for the Father, who has any Regard for the Welfare of his Daughter, before he marry her, strictly to examine the Qualities, Behaviour, and Life of his Son-in-Law. For it is a just Observation, *that he who lights upon a good Son-in-Law, gets a good Son; and he who meets with an ill one, throws away his Daughter.* Now the Husband, knowing the Goodness of his Wife, and that he must always live with her, must resolve, above all Things, to love her sincerely and unfeignedly; for so the Law of God commands. This is

the strong Foundation which firmly supports the Marriage State, and which, if neglected by the Husband, brings him to Shame and Infamy; for, in not loving that, which with a great deal of Cares and Pains he has gotten, and once judged worthy his Love, he manifestly declares himself inconstant and whimsical; and that he will make a more suitable Match for *Megara*, or some other Fury, than for a loving Wife.

Guazzo. Wherein should his Love consist?

Annibal. In this, that he be jealous of her Love.

Guazzo. I think you mistake the Matter; for a Woman had rather have her Husband without Love, than with Jealousy.

Annibal. I speak not of that Jealousy which induces the Husband to suspect his Wife of ill Practices; but of that which makes him fearful of giving the least Offence; of which you will have the better Idea, if you recollect the Jealousy by which you keep locked up in your Heart the Secrets of your Prince, and are continually apprehensive, lest, by any Default of yours, they should be divulged. In like Manner, a Husband ought to accompany his Love with a constant Jealousy and Fear, lest, by some slip in his Conduct, he lose the Favour and Good-will of his Wife; and he may assure himself, that that is the only preserving Remedy against that Jealousy which makes the Husband look awry, and which you just now meant. Neither can he give his Wife a more infallible Sign of this honest Jealousy, than in behaving himself towards her, in such Sort as he desires she may behave towards him; by which Means he will find her such as he desires.

Guazzo. This is very good Council.

Annibal. You may therefore assure yourself, that the greatest Part of the Fault committed by the Wives, take their Beginning from the Husbands; who generally require of their Wives an exact Observance of the Laws of Marriage, yet will not suffer themselves to be bound by them. For you shall see some of them, who, notwithstanding they have had the Company and Comfort of the Woman according to God's Appointment, yet both by Words and Deeds, treat them so rigorously, and usurp such Authority over them, that they make them no better than their Slaves. And if they meet with any Vexation Abroad, their Wives are sure to suffer for it when they come Home; thus shewing themselves Cowards to others, and Men of Valour to their poor Wives. And therefore it is no Wonder, if, when they are overcome with Grief and Rage, they call the Devil to their Assistance; and that at that Instant some lewd Fellows lay hold of the Opportunity, to attempt her Virtue, and conceive Hopes of Success; because she is then ready to follow, whatever Anger and Despair shall put in her Head.

On the other Hand, when the Wife knows, that all the Beauty of her Husband's Love, Faith, and Loyalty, shine upon her only, and that he has a greater Esteem for her, than for all earthly Things, you shall see her consume away in burning Flames of Love, and bestow all her Care, Thoughts, and Actions in such Things as she knows will please him. And this you may take for granted, that a Friend loves not a Friend, a Brother his Brother, or a Child his Father, so well, as a Wife does her Husband. She not only conforms herself to his Will, but wholly transforms herself to him. And hence arises such a mutual Confidence between them, such a Security of Mind, as makes them live in the most perfect Happiness.

Guazzo. That Assurance of Trust, and Tranquillity of Mind, possesses not the Hearts of all Husbands; and I am perswaded, there are very few in the World, who, tho' they set a good Face on the Matter, are entirely satisfied in their Wives Conduct.

Annibal. I believe you; but can you tell me from whence proceeds that common Distrust that Men have in their Wives?

Guazzo. Perhaps from that Frailty and Weakness of the Flesh, which is attributed to most Women.

Annibal. Nay, rather to the Weakness of Love, which ought to be ascribed to most Men. For you are to imagine, that at the Gate where Suspicion enters, Love goes out. And if it should happen, that the Husband has some Occasion given for Mistrust, let him examine his own Conduct well, and he will find that the Occasion came from himself, and that he has not used her as he ought to have done. And if he should repent of his ill Usage, and begin once to regard her as the one Half of himself, and place his most unfeigned Affections upon her, he will then begin to banish Suspicion, and perceive, that he who loves, is beloved; and that in mutual Love, reigns an inviolable Faith.

Guazzo. A certain Spirit tells me, that this your Rule, is rather to be praised than practised: For he that would observe it, must let the Rein lie loose upon the Woman's Neck, and leave the Charge of hers, and his own Honour, only to her small Discretion; which, you know, is not the Custom in our Country of *Italy*, where the Women have the strictest Watch set over them.

Annibal. A dishonest Woman cannot be restrained, and an honest one ought not. But those who undertake the keeping of their Wives Honest, suppose the World will have the better Opinion of them for it: For they think the World laughs at those Husbands, who give their Wives the Head too much; and believe, that if they don't keep them short, they don't keep them as they ought to do. Besides, they imagine, that the Wife, seeing the Husband take no Care of her, will suppose he has no Regard for her,

thinking, perhaps, that no Man else will desire her. The other, who don't abridge the Liberty of their Wives, perswade themselves, that this is the only Way to keep them honest; alledging, as a Reason, that when the Wife perceives the Husband make himself Master of her Honour, she is displeas'd with it, and takes but little Care to keep it: But when her Honour is committed to her own Keeping, she is careful and jealous of it, as of that which is her own. But farther, we are naturally desirous of Things that are forbidden us; and we know that, *she sinneth less, who has free Power to sin.* And, in Truth, she only deserves to be accounted honest, who having free Liberty of doing amiss, does it not. But to extricate ourselves from this Labyrinth of Quirks of divers Opinions, I believe we must go another Way to work.

Guazzo. Which Way, I beseech you?

Annibal. Do you not frequently see two Porters, bear up between them one Burthen?

Guazzo. Indeed do I.

Annibal. The Husband and Wife are two Bodies, upholding one only Mind, and one Honour: So that it behoves each of them to be careful, for their particular Part, of this common Honour; and to carry it uprightly, there must such an equal Measure be observed, that the one have no greater Charge than the other; but that both the one and the other bear an equal Share of it; taking especial Heed, that neither of them draw a contrary Way; for if one shrinks back, it is enough to throw the Carriage in the Mire. Once more then I affirm, that to bear this Honour nobly, there is nothing makes them better in Breath, than to exercise themselves in faithful and fervent Love; which, if it once begins to fail, either on one Side or the other, this immediately falls to the Ground.

Guazzo. It lies upon you then, to divulge this Charge between the Man and the Wife, and to appoint each his Part.

Annibal. This I will do. And first, as to the Husband, he must know, that as CHRIST is the Head over Man; so Man is the Head over the Woman. And therefore, if he follow his Head in leading a Christian Life, by treading in the Steps of our Saviour, and obeying his Holy Instructions, but chiefly in keeping inviolable the Sacred Bonds of Matrimony; there is no Question but she will follow her Head, as the Shadow does the Body; and will take his Manners and Actions for the Laws of her Life, and will never forget them. But if once the Husband change his Copy and Conditions, he may depend upon it, she will do the like; and imitate the Example of *Helen*, who is said to be chaste, so long as her Husband contented himself with her; but afterwards abandoned herself to others, through his Means. And if he is a Man of Understanding, he will consider, that no-
thing

thing more irritates and enrages a Wife, than the dishonest Life of her Husband; for, as he keeps no Faith with her, he can't expect she will keep her Promise to him: For, according to the Saying, *He that does not as he ought, must not look to be done to as he would.* And, let me tell you, in the Judgment of the Wife, the Adulterer deserves so much the more severe a Punishment, by how much he ought to surpass his Wife in Virtue, and direct her by his Example.

But farther, the Husband must consider the Nature of his Authority, and how far it extends with Respect to his Wife; for some of them keep their Wives in such Awe, that they obey them not as their Lords and Masters, but as their Tyrants; and their Love being thus converted into Fear, they make the poor Women weary of their Lives, and desirous of Death. And after such ill Treatment, they think they have sufficient Cause to verify the Proverb, *When the Husband tries to make Earth of his Wife, she will endeavour to make Flesh without him:* For the Husband must not imagine he is above his Wife, as the Prince is over his Subjects, or the Shepherd over his Sheep; but as the Mind is over the Body, which are linked by a certain natural Amity. He should rather consider, that in the Beginning, Man was not made of the Woman, but the Woman of the Man; and was taken not out of the Head, that she should rule over the Man; nor out of the Feet, that she should be trampled upon by him; but out of the Side, the Seat of the Heart; to the End that he should love her heartily, and as his own self. And as, according to the Opinion of Astronomers, the Sun, which is Lord of the Stars, does not go his Circuit round the Firmament without the Company of MERCURY; so the Husband being Lord of the Wife, ought not to exercise the Authority he has over her, without the Company of Wisdom. The Husband must likewise make a proper Provision to satisfy the reasonable Desires of his Wife; so that, neither by Necessity or Superfluity, she be provoked to act any Thing dishonourable; and remember, that in either Case, Women may be induced to resign up their Virtue.

With Regard to the Behaviour of the Husband towards the Wife, as many learned Authors have given Rules about it, it shall suffice to say, that if he will bear uprightly on his Side, the Burden of this common Honour, he must value his Wife as the greatest Treasure on Earth, and the most precious Jewel he has; and therefore he must be very cautious, that he do not, by his Fault, occasion the Price of her to be lessened. He should also remember, that there is nothing more due to the Wife, than the faithful, honest, and affectionate Company of the Husband. He should likewise condescend, as a Token of his Love, to communicate his Thoughts and Intentions to her; for many have been greatly advantaged by following their
Wives

Wives Advice; and no doubt, that Man is happy, who has a loving Consort to whom he can impart any Success or good Fortune he may meet with; and by her rejoicing at it, his own Joy is redoubled; and if he disclose to her any unlucky Chance that has befallen him, she lightens his Grief, either by comforting him in a tender and loving Manner, or by helping to bear a Part of it patiently.

Now, if he should happen to spy any Fault in his Wife, whether in her Words, Behaviour, or Conduct, he should reprove her, not reproachfully, or angrily, but as one who is careful of her Honour, and of the Opinion others may have of her; and this must be always done secretly between them two; remembering the Saying, *That a Man must neither chide nor play with his Wife in the Presence of others; for by the first he betrays her Imperfections, and by the other his own Folly.*

Guazzo. Indeed. I don't like to see Men dallying with their Wives before others; for methinks they make other Peoples Mouths water, and much lessen the Bashfulness and Modesty of the Women.

Annibal. As that Sort of Behaviour is greatly blameable, so a four rough Demeanour towards her is not to be approved; for it makes others pity the hard Life she leads with him. Therefore I would have them always demean themselves to their Wives, both in Words and Looks, gently and tenderly, and not to make a Jest of that Reason which is alledged, why some Women value their Lovers more than they do their Husbands; namely, that the Lover, in Presence of his Mistress, is very exact in his Behaviour, uses no unbecoming Gestures, but will be sure to frame all his Looks and Actions with the most polite Decorum, which the Husband does not, who being daily in her Company, cares not how he carried himself before her; and this no doubt gives her a Distaste to him: And therefore he must needs think that his Wife, who perhaps is of a delicate Nature, when she sees him guilty of such gross Incivility, she not only abhors it, but begins also to think with herself, that other Men are more discreet, and better bred than he. So that it behoves him to be decent and modest in all his Actions, lest otherwise, he offend the chaste Thoughts of his Wife, to whose Liking he ought to conform himself, in all honest and reasonable Things, and to beware of every thing which may justly give her a Disgust; and thus he will procure himself that Praise, which the Men in antient Times gave to good Husbands, whom they esteem'd more than good Governors of Cities and Countries.

Guazzo. Let us now hear, if you please, your Charge to the Wife.

Annibal. The Wife has two great Disadvantages in maintaining this common Honour. The first is, from that Law of God which commands the Husband to love his Wife, and at the same Time commands the Wife not only to love her Husband, but moreover to be subject and obedient to him.

him. And therefore they ought to be inform'd, that the sage Matrons in former Ages, and *Sarah* by Name, called their Husbands Lords and Master.

Guazzo. They then have the greater Advantage and good Fortune whose Husbands are obedient to them, and submit themselves to their Directions.

Annibal. You should rather call it Unhappiness and Misfortune; because such Husbands are generally Fools, Dolts, Wretches, Asses, Beasts; and are usually termed Wittols; for they are so very scrupulous, that they make a Conscience in mistrusting no Ill, not, though they saw another Man and his Wife in Bed together; hence it comes, that their silly Wives, like a Body without a Head, suffer themselves to be led astray. And altho they have good Sense and Understanding, yet the World makes little Account of them: Whereas, on the contrary, the Wisdom, Valour, and authority of the Husband, serve as a Buckler to defend the Honour of the Wife, who is thereby also had in the more Reputation.

Guazzo. And yet you see Women are glad when they have got Husbands of a gentle Nature, and not over-wise, that they may keep them in Subjection.

Annibal. They who had rather command Fools, than obey the Wife, are like those, who had rather lead a blind Man in the Way, than follow another, who has his perfect Sight, and knows the direct Road they must take. But such Women need not boast of their Power, for at this Day the Race of the *Spartan* Women is worn out; and therefore it is best for them to rest themselves contented, and let their Husbands wear the Breeches.

Guazzo. A Man may easily give Women this good Advice, but there are few of them who will be so good as to take it, and who still strive not for the Sovereignty over their Husbands.

Annibal. It is a Thing highly reasonable, and agreeable to Nature, that the Strong would command over the Weak: Yet some Women are so skilful in the managing of Affairs, that their Husbands would be thought to do amiss, if they should dispose them in any other Manner. And therefore *Cato* used to say to the *Romans.* *We rule over the whole World, and our Wives over us.* And there is no Question, but that many who are Governors of Cities and Countries, are over-ruled by their Wives. But as such Women know how, in Time and Place, to be obedient to their Husbands; so there are some cross-grained Jades so restive, that they will at no Time be commanded; and by their Importunities, Exclamations, Scolding, and Brawling, constantly oppose their Husbands Wills, making them their Laughing Stocks, and playing a thousand shrewd Pranks with them; which gave Occasion for that Saying of some King, *That they were Fools who follow their Wives when they run away from them.*

Guazzo. You put me in Mind of a certain Husband, whose Wife having drowned herself in a River, went crying along the River-Side, searching:

as he went against the Stream; and being told, that to be sure she was gone downward with the Current; *Alas!* said he, *I can't think so; for as while she was alive, she used to do every Thing against the Grain; so now, in her Death, no doubt but she is mounted upwards against the Stream.*

Annibal. We will then say, that the Wife, as the weaker Vessel, ought to obey the Husband. And as Men should observe and keep the Statutes of the Country where they live; so Women ought to follow the Directions of their Husbands, and in so doing they become Mistresses in their own Houses. I could bring the Example of divers virtuous Women, who, cloathing themselves with Humility, have obliged their Husbands to throw off their Pride, Cruelty, and other notorious Vices; some hereby have been prevailed upon to pardon their Enemies, and draw back their Hands from executing some purposed Vengeance; some have made void their unlawful Contracts; others have broke off their Swearing, and other vicious Courses, and given themselves up to Piety, and to seek the Health of their Souls; being perswaded and brought to it, by the earnest and friendly Entreaties, the good Example, and humble Christian Life of a tender and affectionate Wife.

Guazzo. Thus far you have spoken of the first Disadvantage of a Wife; pray, What is the other?

Annibal. The Second is, that altho' she see her Husband sink under his Burden, and fail in that Love and Loyalty which he owes her, yet she must not do as he does, but supply his Failings with her Virtue; and shew to the World, that for her Part, she consents not, that this common Honour should be violated, but rather thinks it her Duty to bear all the Cross herself; and in so doing, she will have a double Reward from God, and double Praise from the World. Whence you may learn, that this Honour is entrusted more to the Diligence and Fidelity of the Wife, than to the Husband. And tho' the Husband offends God as much as the Wife, in violating the Sacred Band of Matrimony; yet the Wife ought firmly to imprint this in her Heart, and always remember, that where the Husband does, by his Fault, according to the Opinion of the World, but a little blemish his Honour, the Wife entirely ruins her Character, and remains spotted with such Infamy, that she can never again recover her good Name, either by the deepest Repentance, or the severest Amendment of Life. Let then a Woman stop her Ears against the Enchantments of those who lie in wait for her Chastity; and open her Eyes to behold the Force of this Sentence.

*When once a Wife her honest Name has lost,
No Female Virtue she must ever boast.*

And

And that she may have the greater Safeguard over her Honesty, both in Reality, as well as in Name, let her avoid, as much as possible, the Company of Women of ill Fame; who endeavour by their lewd Practices, and immodest Discourses, to bring others to imitate them, wishing with all their Hearts that all Women were like them. But the Wife must know, that to fulfil the Law by which she is bound, it is not sufficient to be honest and innocent in Deed, unless she likewise avoids all Suspicion of Dishonesty. And if she nicely examines the Matter, she will find but small Difference (in Respect of the World) between being actually naughty, and being thought so. And therefore a discreet Woman will avoid all Lightness and Vanity, and keep herself (as it were out of the Fire) from giving either her Husband, or any other, the least Room to suspect her; knowing that a Woman, whose Chastity is suspected, leads but a miserable Life. And when she hears other Women slandered, let her seriously reflect, what may possibly be said of her; and imagine with herself, that when a Woman has once got an ill Name, whether it be deservedly, or not, she will find a great deal of Difficulty in recovering her Honour. She must not so much presume upon her honest Meaning, as to think that God will always hold his Hand over her Head; for he often suffers a Woman to be wrongfully reproached, as a Punishment for her Lightness and vain Wantonness, whereby she has given Occasion for Scandal and Offence.

Guazzo. I readily grant you, there are Women, who, perceiving themselves loved by their Husbands, and out of a special Regard to their Honour, keep themselves honest: But I desire you to name me one only Woman, as the Miracle of her Sex, who, with all her honest Meaning, discovers not some Signs of Lightness and Vanity; who is not pleased in being courted; and who has not a secret Satisfaction in being accounted beautiful; who thinks it not an Honour and a Happiness, to have it in her Power to keep her amorous Suitors a great while in Suspence; and who thinks not that, by so doing, she adds much to her Reputation.

Annibal. It is as natural for Women to shew themselves vain and light, as for Peacocks to spread their Tails. And therefore we are not to wonder at what was said by one, *When we have once taken away all a Woman's Vanity, she has nothing else to lose.* But what do you suppose is the Reason, why Women are proud of being courted, and yet are resolved not to yield, but to maintain their Honesty?

Guazzo. I think, that as I am not satisfied with knowing myself to be an honest Man, unless the World know it too; so Women, moved by the same Ambition, love to be courted and proved, that by their honest Answers, they may be known to the World to be honest Women.

Annibal. These Women are like Bullies and Bravoës, who will take the Wall of their Better's, and pick Quarrels with them, to shew what brave Fellows they are; but they get into so many Frays, and are so drubbed and maimed, that at length they are carried to the Hospital; so these poor Women, trusting to their clear Consciences, engage in amorous Encounters with one and another; but at length are forced off their Guard, and lay themselves open to Rebuke, and so are brought into a Place less pitiful and much worse than an Hospital; and if they should happen to come off safe and unhurt, yet they leave the World in Doubt of their Honesty.

But you seem to have forgot, that there are some Women, who encourage the Service of Lovers, and practise all the Stratagems they can think of, to put their humble Servants and their Suitors upon their Mettle, only to spite other Women, and to let them see, that they are as much admired as they.

Guazzo. Such Women, in my Judgment, pull out one of their own Eyes, to pluck out two from other Women.

Annibal. We have mentioned two Occasions of their Vanity; we come now to two colourable Excuses; with which they use to cover their Faults. Some say, God knows how ill they bear with such amorous Fools, and how much they abhor them; but their Presumption and Insolence are so great, that they will make Love to a Woman in Spite of her; and that they are so afraid of them, that they dare not look out of their Doors or Windows, lest they should present themselves before them.

Guazzo. They had better never go about to excuse themselves, than do it in such a Manner; for you may depend upon it, there is no Man such an Ass, but, by their continually playing fast and loose with him, will at last take his Flight; and then, if instead of their smiling Looks, their wanton Glances, their forward Behaviour, and other inviting Enticements, they should put on a grave Air, a demure Look, modest Demeanour, and the Conduct of a virtuous Woman, you would soon see these Pidgeons forsake the Dove-house.

Annibal. Others frame another Excuse, and say (as it were under a *Benedicite*) that to draw off their Husbands from the Company of other Women, and to bring them Home, they are, as it were, forced to suffer themselves to be followed by these amorous Companions.

Guazzo. I may say then, that these Women take the Way to make their Husbands do that, which they say they seek to prevent; and, like some Physicians, make Work where all was well before.

Annibal. Let us here then briefly sum up what has been hitherto said, and admonish the Wife, that Chastity, joined with Vanity, deserves little or no Commendation, but rather come under the Censure contained in
that

that Saying of King *Demetrius*, who hearing a married Man find Fault with his Wife, said to him, *My Concubine is a great deal more modest than thy Penelope*. A Woman therefore must be very cautious, that she give no Occasion for Men to judge of her to her Disadvantage, either from her Actions, Looks, Words, or Apparel.

Guazzo. Since you have mentioned Apparel, it puts me in Mind of the Abuse too much in Vogue now-a-days in this Country, in the Ornaments and Dress of Women; who lay out in Cloaths all their Husband's Substance, and in decking and trimming themselves, spend all the Dowry they brought with them; at which I can't help being surprized. But that which vexes me most, is to see, that Husbands not only consent to such extravagant Expences, but likewise approve the ostentatious Vanity, which their Wives shew, in the lascivious and strumpet-like dressing of their Heads, whereby they make the Men rather laugh at them, than admire them; just like what I saw Yesterday, after you went from hence. Among other Ladies, I took Notice of one, who had her Tresses crossed over her Head in such a Manner, as to form the Resemblance of two Hearts bound together; from these two Hearts proceeded two Branches of Carnation Silk, in the Likeness of two Darts; about the Hearts, between the two Tresses, were knit certain Knots of Silk and Hair, representing the amorous Passion. From the Crown of her Head hung a certain Label which shook with every Breath of Wind, intimating the Lightness and Inconstancy of her Brain. On her Forehead the Hairs were curled into the Resemblance of a Garland, set with Pearls and Jewels, and natural and artificial Flowers in such Variety, that the Gardens of *Naples* cannot furnish the like. I forfear rehearsing to you a thousand other Trifles, which struck and dazzled my Eyes, so as certain Maps do, on which are drawn in small Figures, Squadrons of Horsemen, Battalions of Foot, and a Number of Pieces of Artillery. Now, I beseech you, do Wives make all this Ado to please their Husbands?

Annibal. To complete this curious Machine, there want but three golden Words.

Guazzo. Pray what are they?

Annibal. Offence to God; Invitation to the Amorous; and Destruction to their Husbands.

Guazzo. I see not how it is possible for Men to maintain their Wives in such a magnificent and pompous Manner, unless they let out their Money to Usury, or use other deceitful and fraudulent Methods.

Annibal. I will not say they keep their Wives so fine by cozening and cut-throat Bargains; but this I affirm, that in other Respects, they live

poorly, and fare hardly, purging the Sin of Pride, with the Abstinence of the Mouth, and pinching their poor Childrens Bellies.

But altho' Women are very curious in all their Attire, yet the Hair is that which most employs them; and there is no Kind of Oil and Ointments which they will not try, to make their Hair of the finest Colour; infomuch, that many, by endeavouring to alter the natural Colour of their Hair by noxious Medicaments, have wrought their own Deaths. But their Folly is now grown to such a Height, that, notwithstanding by Means of such Trumpery, they feel their Heads ake, and their Brains distemper'd; yet, as tho' they were resolv'd to murder themselves, they will not leave that shameful and deadly Practice. But if they were but rightly informed, wherein consists the Glory and Reputation of Women, I need not tell you, they would not sit up most Part of the Night, rise betimes in the Morning, and bestow the greatest Part of the Day in dressing their Heads; they would rather consider, that they who take the least Pains in decking themselves, are the finest drest.

Guazzo. I was always of this Opinion, that those Women whose Minds are not embellish'd with Virtue and Goodness, are they who labour most to supply that Defect by trimming the Body; they seem to think they shall have the same good Luck with the Lapwing, which tho' but a mean Bird, and lived mostly in dirty Lakes, yet, at the Marriage of the Eagle, was honour'd above other Birds, because of the Crown or Cop upon her Head, and her pied Feathers.

Annibal. But it often happens to them quite contrary to their Expectations; for by the Multitude of their Ornaments, the little Good bestow'd on them by Nature, is cover'd; and the Glittering of their Jewels dims the Splendor of their Virtues, especially as they shine so waterishly and weakly, as they do in such Women. And yet it is commonly seen, that Women, tho' never so honest, are insatiable of such Trifles. And therefore it was said, *That Mills and Women ever want Something.* And some have shewn this Fondness, not only while they lived, but at their Deaths. Thus one order'd, by her Last Will, that the Jewels she us'd to wear, should be buried with her. But the Wife of *Trajan* behaved in another Manner, and was highly commended for making no Account of such Toys. And if honest Women would seriously weigh this Matter; they would perceive, that the gilt Bridle does not make a Horse the better; and that by Reason of those affected Follies, they live with suspected Honesty; as appears from the Saying of a Poet, who, reproving an honest Woman, that was guilty of this Folly, compar'd her to a lewd Sister of hers, in the following Terms;

Your

*Your Sister's modest Dress bespeaks her chaste,
Altho' her Life she does in Lewdness waste:
The Name of Strumpet you will never own;
But, by your Garb, who would not judge you one?*

But farther; I must tell you, that by the *Civil Law* it is ordained, that if a Man offers an Abuse to an honest Matron, who is attired like a Harlot, there is no Remedy against him at Law. Let Women therefore be careful to dress themselves so modestly, that they may seem studious rather of pleasing their Husbands, than to give them any Reason to be jealous of them from the Vanity of their Apparel; for they should consider, that Men suppose there is always a light Mind in a gorgeous Body.

Guazzo. I have often noted, that those Dames, who are so curious in their Dress, are the greatest Slatterns in their own Houses; and that others, less nice in such Follies, are the best Housewives.

Annibal. It is a common Saying, *that one cannot drink and whistle together*; and therefore no Wonder, if they who spend the whole Day in tricking up themselves, have but little Regard to the Order and Management of their Families. But let us finish this Matter, and conclude, that it may be truly said of these Carcasses so finely clad, *that the Feathers are worth more than the Bird.*

Guazzo. It is Time to return to the Matter, from which I forc'd you to make this Digression.

Annibal. I will be very brief, and leave this Charge to the Wife, that she not only avoid what may vex and displease her Husband, but also resolve to do that which may please him. For, as that Glass is but of small Value, which makes a sad Countenance look joyful, or a joyful, sad; so that Woman is a Fool, who seeing her Husband merry, puts herself in her Pouts; or, when he is pensive, shews herself frolicsome and merry. And therefore she must resolve to frame herself to the Thoughts of her Husband, and to govern her own Taste by his; for, where there is a Diversity of Wills and Humours, there's small Likelihood of any lasting Love and Goodwill. Let her likewise by soft Words, and Deeds of Kindness, manifest all the Signs of Affection she possibly can. And considering, that some Husbands have been accusom'd to the amorous Dalliances of other Women, they will think their Wives have no Value for them, if they don't use them in the same Manner. But let her be sure to continue her accusom'd Kindness towards him, lest, failing herein, her former Tenderness seem to lessen and wax cold; or by exceeding her customary Civilities, she seem to colour some concealed Crime, and so put some foolish Crotchet into his Head; and

and when once he is seized with such a Phrenzy, she must use all possible Means to rid him of it; and not be guilty of the Folly of some Women, who very indiscreetly, and to their own unspeakable Damage, try to continue that Suspicion in their Husbands, that others are laying Siege to their Chastity.

Guazzo. But do you suppose such Women do well to make their Husbands privy to the Sollicitations with which they are importun'd by other Men?

Annibal. Such Women are commonly blamed, because bad Consequences often follow from it.

Guazzo. But don't they do well in giving their Husbands Proofs of their Fidelity?

Annibal. I think not; because thereby the Wife is so far from quieting, that she rather troubles her Husband, by raising Doubts in him, whether in discovering one Lover, she does not conceal another; and which is worst of all, it breeds a Quarrel between the Husband and Lover; which is often the Occasion of much Mischief.

Guazzo. We may love others very well, but ourselves much better; and therefore she ought rather to let others suffer than herself; for she had good Reason to question, whether her Husband may not come to the Knowledge of it by some other Means; and so have an ill Thought of her concealing it from him.

Annibal. A wise Woman will always be best pleas'd, that her Husband should hear, by the Report of others, in what Manner she repuls'd her Lover, than to boast of her own Honesty; and a wise Husband will be better satisfi'd, and be more assur'd in his own Mind of his Wife's Fidelity.

Guazzo. There are many who will take it in a different Sense, and will not put this favourable Construction upon such Concealment.

Annibal. It is very true; and therefore to avoid this Trouble, it behoves an honest Woman to carry herself with that Sobriety and Chastity, that no Man may be so hardy as to attack her. For when a Garrison comes to parly, it is commonly on the Point of surrendring. But if she should happen to be attacked, let her make an Answer like that which a virtuous Dame returned to her Lover, *While I was a Maid, said she, I was at the Disposal of my Parents; but now I am married, I am at the Pleasure of my Husband: You had therefore best speak to him, and ask his Advice, what I shall do.* If her Husband should happen to be out of the Way, let her be sure to remember so to behave herself, during his Absence, in the Business of the Family, whereby she will gain his Approbation and Applause.

Guazzo. A wise Husband indeed will take a good Deal of Delight in such Things; but some are so testy, that they will never be satisfi'd with any Thing their Wives can do, but so fatigue them that they wish themselves out of the World: Pr'itheo prescribe some Remedy for these

poor Wretches against the Hardships they suffer.

Annibal. I have already set down the Remedy, when I counselled them to be obedient to their Husbands; to which I add, that if she would imitate the Physicians, she must endeavour to cure the Diseases of her Husband, by contrary Medicines. And therefore if he is rough and untractable, she must try to conquer him by Humility; if he chide, she must hold her Peace; for the Answer of a wife Woman, is Silence; and she must stay till his Anger is over, before she tells him her Mind. If he is obstinate, let her not thwart him; nor do, as she did, to whom her Husband brought for supper two Thrushes; but she would needs have it they were two Blackbirds; and he replying they were Thrushes, and she asserting the contrary, he in a Passion, gave her a Box on the Ear. But notwithstanding this, when the Thrushes were brought to Table, she still persisted in affirming they were Blackbirds; upon which her Husband beat her again. A Week after she put him in Mind of his Blackbirds, and continuing in her Obstinacy, he was forced to have Recourse to his old Remedy. Nor did the Matter end so; for a Year afterwards, she hitting him in the Teeth that he had beat her about a Couple of Blackbirds, he said it was about Thrushes; she replied, he was deceived; for which she was once more well threshed.

Guazzo. But what is your Opinion of those Husbands who beat their Wives?

Annibal. Why, the same as I have of sacrilegious Persons and Church-Robbers.

Guazzo. And yet I remember, I have somewhere read these Verses,

A Woman, an Ass, and a Walnut Tree,

The more they are beaten, the better they'll be.

Annibal. You read the Text, but not the Gloss, which is,

He God offends, and holy Love undoes,

Who rules his Wife with hard tyrannic Blows.

Guazzo. Yet it is the Opinion of a wife Author, that a Man makes his Wife better by Chastisement.

Annibal. That Author is of no Authority in this Matter; for he immediately adds; that a Man, by beating with his Wife, makes himself better.

Guazzo. But pray, may not a Man beat his Wife upon a just Occasion?

Annibal. You rightly add, *upon a just Occasion*; for he that stays for that

that Occasion, will never beat her; for a Man will never have a just Occasion of abusing his Wife.

Guazzo. But surely a Man may chastise her, if she commits a Fault.

Annibal. But if the Fault she commits, is through my Fault, I deserve the Lash more than she; but if she do it through Negligence, with what Conscience can I hurt so much as a Hair of her Head? And if she do it wilfully, why, I ought to rebuke her with Words, and endeavour to reform her by good Advice. I should lay before her the Shame that must certainly attend her bad Conduct, and the Praise that will redound to her from a well-governed Behaviour; and if this will do nothing, I must rather patiently bear with her, than proceed to Blows. I should consider she is a weak Vessel; and that we who are strong, should bear with the Infirmities of the Weak; I ought to remember, she is Flesh of my Flesh, and that no Man ever hated or abused his own Flesh; I ought to think we should be Comforters one of another. Shall I then become her Tormentor? With what Face can I embrace that Body, which my Hands have bruised and battered? And with what Heart can she love the Man, who can find in his Heart to beat her?

Guazzo. Well, I perceive you will be a very loving Husband, so let us proceed; and now tell me, if on the Wife's part there is any Thing more, that may be a Means of continuing Love and Goodwill between the Husband and Wife, and maintain untouched that common Honour we have been speaking of.

Annibal. A Woman cannot possibly do any Thing better to preserve her Husband's Love, than by shewing herself a good Housewife in her House; for he is not only pleased to see her so good a Manager, but he likewise conceives a firm Opinion of her Honesty, when he sees her so diligent about her Household Affairs; whereby she gets a lively natural Colour, and a true Vermillion, which comes not off with Sweating, Weeping, nor Washing. He therefore, denies her nothing that is necessary in the House, when he sees her so careful to keep every Thing in good Order, not like these thoughtless Huffies, who live without doing any Thing, without any Care for Husband, Children, or any Concerns of the Family; plainly manifesting, that tho' the Body remains in the House, yet the Mind is abroad, which turns to their own Shame, and their Husbands Disadvantage. For it is well known, that when the Mistress is occupied in Vanities, the Servants take little Care of her Profit, and mind more their own Concerns; according to the common Saying, *While the Mistress plays, the Maid strays.*

And as the Mistress ought to look sharp about her in her House; so it is unseemly for the Husband to meddle with Matters within Doors. But
if

it should be his hard Fortune, to have a foolish Wife, who sleeps (as they say) with her Eyes open, it will then concern him to supply her Imperfections: But certainly those Men ought to be laughed at, who having good notable Wives, will set their Hens abroad, season the Pot, dress the Meat, teach the Maids, and take their Wives Office from them. Thus they either shew a Diffidence in their Wives Conduct, or their Contempt of them. Besides, they injure themselves, and discover their own Emptiness. For if they were employed abroad in Matters of Importance, in Things becoming Men of Discretion, they would, on their coming Home, be more desirous of taking their Ease, than to trouble their Wife and Servants, in meddling with their trifling Matters. They would consider, that the ruling the House, is the proper Province of the Wife; and that God has made Women more timorous than Men, to the End that they should be more watchful to guard the Family; to which Purpose a careful Fear is very requisite. I deny not but the Husband ought to know the State of his Family Affairs, to take Care of necessary Provisions, and now and then to correct some Faults, which his Wife either cannot, or will not rectify. But it is reasonable, as she is, as it were, the Pilot of the House, that the Husband should commit the whole Government of it to her, as her proper Business.

As to other Things, know, that as in Adversity and Trouble, true Friends are known; so the Wife cannot, by any Means, so effectually prove her Love to her Spouse, and bind him to her for ever, as by faithfully sticking to him in his Affliction; and yet some of them do not; they very willingly share the Prosperity and Joys of their Husbands, but don't care to take any Part of their Troubles; forgetting the Example of the fair and wise Wife of *Mithridates*, who, for the Sake of her Husband, caused her Head to be polled, and enuring herself to ride, and wear Armour like a Man; accompanied him valiantly, faithfully, and patiently, in all his Troubles and Perils; which was a wonderful Support to *Mithridates* in his Adversity, and convinced the World, that there is nothing so vexatious and grievous, but what the two Hearts of the Husband and Wife united, are able to sustain. And therefore when the Husband is afflicted with any Infirmity, either of Mind or Body, let the Wife be ready, both in Word and Deed, to comfort and wait on him, whereby they will feel their Love and Affection grow more fervent and faithful.

To conclude; the Husband and Wife must count all Things common between them; have nothing peculiarly their own, no, not the Body it self; and laying aside Pride, they must cheerfully set their Hands to those Things that are to be done about the Houses in their respective

Stations; and be emulous of excelling each other in virtuous Actions; by which Means they will enjoy such a happy Tranquillity, as will prolong their Lives to a good old Age; and by their Bond of Love and Unity, they will give their Children an Example to live in Harmony one with another; and the Servants to agree together in the Dispatch of their Business, and Discharge of their several Duties.

Guazzo. Since you have mentioned Children, I should be glad if you will hence-forward, according to our proposed Method, proceed to speak of the Conversation between Parents and Children. For I think it a Matter of some Consequence to set down the Orders which they ought to observe in conversing together; because even amongst them, there is not always found that good Agreement, and prudent Management which ought to subsist between them; and the World is now come to that Pass, that the Child is no sooner arrived to Years of Understanding, but he begins to think of his Father's Death; not unlike the little Child, who riding behind his Father, innocently said to him, *Father, when you are dead, I shall ride on the Saddle.* Nay, there are some great knavish Children, who wish and seek the Death of their Parents. But I don't well know to whom to impute the Fault; whether to the Parents, who have not their Children in that Awe, nor bring them up in such a Manner, as they ought to do; or to the Children, who know not what Obligations they are under to their Parents.

Annibal. But which of them, do you suppose, is really in Fault?
Guazzo. The Child, who can bring no Action against the Father, whatsoever Injury he suffers from him.

Annibal. Why, you said just now, that the Child was often ignorant of his Duty to his Father?

Guazzo. I did so.

Annibal. Whom will you charge with the Instruction of the Child in the Knowledge of his Duty?

Guazzo. The Father.

Annibal. Then revoke your first Sentence, and conclude, that the Fault is in the Father, who ought to have informed him in his Duty.

Guazzo. If the Father gives the Son good Lessons, and he will not attend to them, what can he do more? If the Father offers Instructions with the Right Hand, and the Child receives them with the Left, is the Father to be blamed?

Annibal. If the Father, betimes, teaches him to use his Right Hand, he will never become left-handed; but if he suffers him to habituate himself to that ill Custom a good while, it is no wonder if he cannot afterwards break him of it. And therefore he ought to accuse his own

Negligence,

Negligence, for deferring those Instructions till Evening, which he should have given him at Sun-rising; and have sucked them in, as it were with the Nurse's Milk; and consider, that tender Minds are like Wax, on which a Man may make what Impression he pleases.

Guazzo. I don't know how you can excuse those Children, who, after the Father has nourished and brought them up carefully, under the Charge of good and learned Men, and instructed them in the Faith of Christ, and yet after all, go astray, and live wickedly, and bring forth Fruit unworthy of their Education.

Annibal. That happens but seldom; and tho' it should be more frequent, yet the Father is not discharged from his Care over them, since God himself has laid it upon him.

Guazzo. I am not at all surprized, that a Child, virtuously educated, sometimes turns out naught; nor that from this Cause there afterwards proceeds Discord between the Father and Son; because Unlikeness in Conditions may be the Cause of it; but I must think it strange, and even unnatural, that both Father and Son, being both honest and well reported of for their upright Dealings, it should often happen, that they cannot live peaceable together in the same House, but are at continual Strife and Dissention; and tho' they agree well enough in public Affairs, yet are always wrangling about Household Matters; of which I could produce you many Instances.

Annibal. You said but now, that the Child cannot commence an Action against the Father; if you will stand to that, you must necessarily confess, that the Son, how honest soever he may be, does not honestly, when he opposes his Father, and conforms not himself to his Pleasure.

Guazzo. I am firmly of Opinion, that the Son ought to suffer the Father to command over him, and that he ought to obey him without any Resistance; but that there may be a better Agreement in their Conversation, I think it is very necessary that the Father should be told, how he ought to manage his parental Jurisdiction, that he exceed not the Bounds of Reason, and give his Son no Cause, if not to oppose his Pleasure, at least to find Fault with him in his Heart, and to think himself hardly dealt with by him; for if so, he waxes cold and languid in that Love and Reverence which he ought to bear to his Father.

Annibal. I can never forget that known Observation, *that few Children are like the Father, and that many of them are worse; and those who are better; are very rare, and thin sown.* Let us then first search out the Cause, why so few Children resemble the Father, or answer to the Hope he conceived of them; what is the Source of the Disagreement between them; and by this Means we shall better understand what their Conversation ought to be.

Guazzo. With all my Heart.

Annibal. First it is to be considered, that Children bring little or no Comfort to their Parents, if Nature and Fortune be not well tempered in them.

Guazzo. How so?

Annibal. As a fruitful Grain, sown in a Soil not fit for it, brings forth no Increase; so a Child that is naturally given to Learning, will never behave with Credit in War; so necessary is it to find out in the Beginning, the natural Bent of the Genius. Concerning this Matter, I remember I have read some Verses of the Poet *Dant*, which I have now forgotten.

Guazzo. But I can help your Memory.

Annibal. Pray do.

Guazzo. *If Men would watch how Nature is inclin'd;
The Bent of Genius, and the Turn of Mind;
Heroic Worthies soon would grace the Age,
And noble Deeds our Eyes and Ears engage:
But now the Youth, whom Wars and Battles please,
Is made a Priest, and sinks in Sloth and Ease.
A Crown we see some mighty Monarch wear,
Whom Nature meant a Wrangler at the Bar.*

Annibal. What Pleasure I take in these Verses! as well for their delightful Harmony, as for the Evidence they give me of your excellent Memory. Here you see one of the Occasions of the untoward Success of Children.

Guazzo. Fathers ought to use a great deal of Discretion in this Point, and try every Method they can think of, to found the Capacities and Inclinations of their Children; which may be less known in their Infancy; according to the Proverb, *That by the Morning we may conjecture how the Day will prove.* And although this is a Matter of such Consequence, yet it is but little regarded by many Fathers, who force their Children into a Course of Life, that is absolutely contrary to their natural Inclinations; and therefore no Wonder they receive but small Comfort from them; from hence are derived the frequent Dishonours to Families, and which is worse, great Offence towards God; as when poor Girls are thrust into religious Houses, who, from their very Infancy, had an Inclination to be married.

Annibal. Those Fathers, who put their Children upon Things contrary to their Dispositions, are rather to be pitied than blamed; because it may proceed from an Error in their Judgments; but they who force them into Convents, before they are of an Age to chuse or refuse that Kind of Life, are no doubt, highly to blame; because they bring their Children to it either through Fear or a false Perswasion; which is neither more nor less, than opposing

posing the Will of God, and taking from their Children that free Choice, which he, of his Divine Goodness has granted them. And therefore if the Father has any Regard to the Honour and Peace of his House, let him be careful to know, whether the Genius of his Son be turned for Learning, for Arms, for Husbandry, or for Merchandize. And where he shall perceive he has drawn him out of the right Way, let him immediately bring him into it again, and put him in the Situation he desires to be in; otherwise he may assure himself, that a Thing ill begun, will have a worse End.

Guazzo. Since we are to search the Cause, why Children often prove very different from the Hope and Opinion of their Parents; you had best begin at the Milk which they suck; since the Nurse's Milk is of such Efficacy, that the Use of it makes the Child take more after the Nurse than the Mother, who brought it into the World. I remember it was the Custom of divers Women in *France*, to bring up their Children with the Milk of Beasts; which I must think, is the Cause that many of them are so fierce and cruel, that from the Manner of their Life, they scarce discover any Part of that rational Faculty which distinguishes a Man; under Favour of the Good be it spoken.

Annibal. I am fully perswaded of the wonderful Effects of Milk; and it is undoubtedly true, that if a Lamb is nourished with the Milk of a Goat, or a Kid with the Milk of an Ewe; the Kid will have a very soft Hair, and the Lamb a very rough and hairy Wool. And therefore it may be supposed, that as the Child, by Reason of the Milk, assimilates the Complexion of the Nurse; so the Disposition of the Mind, follows the Complexion of the Body. Which is also the Cause, that the Daughters of honest Women prove altogether unlike them, both in Body and Mind; so that to deliver Children from their Mothers to Nurses, can come under no other Denomination, than the corrupting of Nature.

But had we designed to have spoken of this first Nutriture, we should have done it then when our Discourse was upon unfortunate Marriages; but I neither mentioned it then, nor shall here: For the Philosophers, and especially *Galen*, have already treated so diffusively of the Virtues and Efficacy of Milk, that it admits of no Manner of Dispute. I likewise forbore so much as to mention, since the Women, in our Days, are so mighty chary of their Comeliness, or rather of their Vanity, that they had rather spoil the Nature of their Children, than change the Form of their firm, hard, round Breasts; and hence it comes, that Children, fashioning themselves to the Humours of their Nurses, swerve from the Love and Duty they owe to their Mothers, from whom they derive not any Blood which should influence them to obey or respect them in any Degree. This will plainly appear from the following Story. A certain *Roman* Commander, a Bastard

of the Family of the *Gracchi*, returning from the Wars, loaden with the Spoils of the Enemy, his Mother and Nurse coming to congratulate him on his Victory, he presented his Mother with a Silver Ring, and his Nurse with a Collar of Gold; his Mother being somewhat displeas'd, he told her she ought not to resent it; adding, *It is true, you bore me nine Months in your Belly; but my Nurse brought me up at her Breasts the Space of two Years. That which I hold of you, is my Body, which you gave me scarce honestly; but that which I have of her, proceeded of a pure and sincere Affection. No sooner was I born, but you deprived me of your Company, and banished me your Presence; but she graciously received me, banished as I was, into her Arms, and used me so well, that she has brought me to what you now see.* These Reasons, with others, which I shall not now rehearse, stopped his Mother's Mouth, put her to Shame, and made his loving Nurse more in Love with him.

Guazzo. Since these Women will not be the whole Mothers of their Children, they ought at least to be careful in chusing good Nurses, and well complexioned.

Annibal. Consequent to the first Error, of putting out their Children to nurse, followed the Second, not to be sufficiently careful in the natural Disposition of the Nurse: But let us go on to discover the Causes of the Difference between Fathers and their Children; and it is certain, that the principal Cause (as we have already said) proceeds from the Difference between the Nature of the Child, and the Trade or Business in Life, he is put to. And therefore I say, that it is not enough for the Father to know to what the Child is naturally inclined, if he does not afterwards endeavour to make the Way plain before him, assist him, and carefully provide all Things proper to conduct him safely to the End, which he has propos'd to himself.

Another Cause of this Difference between the Father and Child, is, when the Father loves himself better than he does his Child, keeps him with him to play with, and takes no Thought of putting him out to Masters, who may instruct him in Learning; or to the Court; or to those Professions to which he is most inclined. And in this Respect many wealthy Fathers greatly offend, who depending upon the Largeness of their Estates, take no Care to bring up their Children in Learning and Virtue, but suffer their bright Parts to grow rusty with Idleness and Gluttony; so that (as the Proverb says) *they know not Chaff from Corn; or Chalk from Cheese,* and they have as much Discernment as an Ass, which judges the Cucko's Singing to be more melodious than the Nightingal's.

Guazzo. The more the Father keeps his Children about him, the more he makes their Manners like his own.

Annibal.

Annibal. You are mistaken; for the Life of the old Father is no Pattern for the young Son to form his Actions by. But besides, in Time he will accuse his Father, for letting slip the Opportunity of sending him Abroad to get Wealth and Reputation; and by keeping him at Home, hindered his Preferment.

Guazzo. The Child ought to think the better of him for it, and attribute it to too much Love.

Annibal. Nay, rather, to too little; for an extravagant Affection ought not to be accounted Love.

Guazzo. The greater Price you set upon a Thing, the more careful you are to keep it to yourself, and to lay it up, as it were, in your Heart.

Annibal. That is true; but let me ask you, Why you desire to keep a good Servant long?

Guazzo. Why, truly, for my own Profit.

Annibal. If some Prince should advance him to some higher Degree, would you not give him Leave to go from you?

Guazzo. Yes, very willingly.

Annibal. Why?

Guazzo. For his Preferment.

Annibal. You then shew him a greater Sign of your Good-will in permitting him to leave you, than in keeping him with you; inasmuch as you prefer his Profit before your own. For the same Reason, the Father, in keeping his Child with him, shews, that he loves himself better, than he does his Child; for if he loved him as he should do, he would also love his Preferment, and seek to better his Fortune; chusing rather he should die like a Horse in the Battle, than live like a Hog in the Mire.

Guazzo. But what will you say to such Fathers as are learned, and keep their Sons with them, in order to communicate their Knowledge to them?

Annibal. I made no Mention of such Fathers; because they are very rare, who are endued with Learning sufficient for such a Purpose. And if there be any such, yet they will not, or cannot take the Pains; nor confine themselves to such a Charge, having other Business upon their Hands. But if they would undertake it, there is no doubt but it would have very good Effects; because the Father would instruct the Child more carefully, and the Child would receive it more heedfully, than if taught by a Master. Neither would this be an unprecedented Example: For *Cato* the Censor, taught his Son himself, and brought him to great Perfection, without the Assistance of any other Governor or Tutor. And *Octavius Augustus* thought not much to teach his two adopted Sons. But the Iniquity of our Time is such, that Men would count it a monstrous Thing, to see a Father, who is a Gentleman, instructing his Sons.

Annibal.

Guazzo. The greater is their Shame, who being neither able, nor willing to teach their Children themselves, take no Care to have them instructed by others.

Annibal. It is easily perceived, that they know no Differences between the Learned and the Ignorant; and that the Ignorant, when compared with the Learned, are worse than dead.

Guazzo. Yet, such is the present Infatuation, the Rich will not have their Sons break their Brains with Study; insomuch that they will scarcely let them learn to read. I know many of these rich in Wealth, but poor in Learning, who get into the Shops of Merchants and Apothecaries, and apply to the Boys and Apprentices, to write Letters for them to their Friends; so betraying at once, both their Secrets and their Ignorance. What a delightful Scene is this! This brings to my Mind what I saw, not long since, in an Advocate's Study. The Clerk, who was closing up a Letter he had just been writing for a Gentleman there present, asked him the Name of the Person to whom he should direct it, that he might put it in the Subscription? The Gentleman answered, That he need write nothing more than, *To my Gossip at Cremona.* The Clerk replied, It was necessary to specify the Name, that the Letter might come to the Hands of his Gossip. It is no Matter for the Name, says the Gentleman; it is enough to say, *To his Gossip;* because every Body knew him.

Annibal. I must suppose he was a Gentleman, because you call him so; but in this stupid Simplicity, he shewed himself as very a Dolt, as he, who, on a Physician's asking him what Countryman he was? answered, *He might see that by his Water.* These rich Folks without Learning, or rather Bodies without Souls, *Diogenes* terms, *Sheep with golden Fleeces;* and therefore they ought to be more careful to instruct their Children in Learning. For as Necessity obliges the Poor to study, so the Rich are hindred from it by their Superfluity; never considering, till it is too late, that Learning is more necessary for them, than for the Poor; because they have larger Dealings in the world, and have need of all their Wits about them to keep their Riches, which being brittle, frail and corruptible Things, can hardly be made to last, unless mixed with the sweet Syrup of Wisdom. And it is certain, a Man lives better with a little, gotten by Virtue, than with a great deal given by Fortune. And they whom an Affluence of wealth makes proud, shew themselves ignorant of what happened to the Gourd, which made his Brags he was got above the Pine-tree. But such as are wise, the richer they are, the better they will consider how Riches are gotten with Labour, kept with Fear, and lost with Grief; and that he, who puts his Trust in them, will certainly be deceived; for the true Riches are such as cannot be lost, when they are
once

once gotten. And therefore discreet Fathers will be sollicitous to give their Children a learned Education, and perswade them, that they are never rich, till they are learned; remembering always the Example of *Philip King of Macedon*, who, as soon as his Son *Alexander* was born, wrote Letters to *Aristotle*, signifying the Joy he felt, not so much that he had a Son, as because he was born in his Time, to whose Instruction and Government he had already appointed him; which makes me, and very justly, out of Charity with the present Age, which has so little Regard for those Men, who not only instruct us in Learning, but in Life also, which are the two greatest Benefits that can be desired in this World. And therefore we should be so far from despising them, that we should reverence them as much as if they were our own Fathers.

But as there are many Masters, who are excellent in Learning, but of immoral Lives, the Father must be very cautious in the Choice of one; lest what his Son gets one way he should lose another; for he should have as much Care to make him virtuous, as learned; and be more sollicitous to have him possessed of Goodness, than of an Estate. For as one said, *If thy Son be wise and honest, thou wilt leave him a Fortune sufficient; but if he is a Fool, thou wilt leave him too much*; for Fools are not fit to possess Riches. Now, if the Child should not be inclined to Learning, the Father must be sure to employ him continually some other Way; for there is nothing so dangerous as an idle young Man. And as that Tree, which blossoms not in the Spring, yields no Fruit in Harvest; so he, who is not virtuously exercised in his Youth, will never have an honest Reputation when he is a Man. But among other Reasons of the ill Success of Children, this is one, when the Father is careless to make them, in Time, raise themselves from the Ground.

Guazzo. What do you mean by that?

Annibal. That the Father, employing his Thoughts wholly on his Son's Advancement, is, many Times, so curious to see him thoroughly informed in secular Affairs, that he forgets that the Beginning of Wisdom, is the Fear of God; and takes no manner of Care to instruct him in the Christian Faith; from whence it follows, that this unhappy Child, trained up altogether in wordly Concerns, and deprived of the true Light, cannot see the right Way, but runs headlong to Perdition.

Guazzo. Now you have hit the Mark; for the Wisdom of the World is Folly with God; and it is impossible that he should live well, who knows not God.

Annibal. To this Christian Admonition agrees that, which the divine Philosopher *Plato* says, where he exclaims against Fathers, who discover their Ignorance of their Duty, trotting up and down without Rest, making

it the whole Business of their Lives to heap up Wealth, but take no Thought for their Children, who are to possess it, to exercise them either in the Virtues of Justice, or Liberality, whereby they might be able to distribute, use, and bestow their Riches as they ought to do. Thus they may be said to provide for them Things superfluous, and neglect Things necessary. Of this the *Persians* were very well apprized, who, tho' they were ignorant of the true Worship of God, yet were they particularly careful to have their Children instructed in Virtue and Justice.

Let me then advise Parents to make Provision as well for the Minds as the Bodies of their Children. But as the Mind is the more excellent, it is reasonable we should bestow the greatest Care upon it. And as the Mind in Infants, is like a white Sheet of Paper, where nothing is written; or like a tender Twig, which may be bent every Way; it is evident, that either Virtue or Vice may be planted in it. And as it is known by Experience, that those Things are best retained in the Memory, which are learned in Youth, therefore Fathers ought to teach their Children the best Things, namely, the Fear and Love of God; holding it for a general Rule, *that he who knows every Thing, and knows not God, knows nothing.*

Guazzo. As Fathers either will not or cannot be always with their Children, to guide them in the right way, they ought to provide Masters for them, no less virtuous than learned, who may every Day, at convenient Times, teach them true devout Prayers, and instil into them the Fear of God; and not neglect, in their ordinary Lectures, to mingle always some divine Precepts. For by imprinting on their Hearts, Devotion and Religion, it will, while they live, preserve them stedfast in Godliness, and after their Death, unite them to Christ.

Annibal. You say very well; and if the Father is diligent in instructing his Children in the Law of God, he will likewise have another Advantage, namely, that they will do him the more Honour and Reverence, as knowing that it is God's Commandment that they should do so.

To the last Reason we mentioned, of the ill Success of Children, may be added this, namely, when the Father sets before them a stained and spotted Glass to look in; that is, when he himself gives them a bad Example. The *Romans* were so exceeding careful, in this Respect, and their Modesty and Discretion so remarkable, that the Father would never bathe himself in Company of his Son; and it was a Fault scarce to be forgiven, for a Father to suffer himself to be seen naked by his Son. No Wonder then, that *Cato* the Censor, caused *Manlius* to be expelled the Senate, only because he kissed his Wife in the Presence of his Daughter. Whence it is plain, that it is not enough for a Father to appoint good Masters over his Children, and to see them well instructed; unless he is likewise exceeding careful to shew himself

himself before them, such as he wishes to have them be; for they receive not so much Benefit from the good Instructions of their Masters, as they take ill Impressions from the bad Example of their Fathers; because they are naturally led to follow his Steps, rather than the Precepts of his Tutor. For it is so usual a Thing for the Son to resemble the Father, in Gaming, Swearing, and other Vices, that if, by Chance, some Child does not imitate his Sire in them, but lives virtuously and honestly, yet the World will scarcely believe that he does so, by Reason of the bad Opinion they have conceived of the Father; but will rather think that the Son is as much Heir to his Vices as to his Lands. And when they can find no Manner of Fault with him, one or other will hit him in the Teeth, that he was the Son of the greatest Rogue in the World. And if the Father is honest, and the Son wicked, the Father's good Name is called in Question, and we are ready to think it impossible, that the Son should tread awry, unless his Father led him wrong. And therefore it is thought, that if some *Roman* Gentlemen used too much Severity towards their Children, they did it, not so much from the Displeasure they conceived against them, as for the Sake of their own Reputation, and the Desire they had to maintain their own Credit and good Name. I would therefore have the Father lead his Life in a regular and orderly Manner, as well for his own Sake, as for the Honour and Benefit of his Children, who seeing their Father's Actions, governed by Virtue, feel in themselves a Desire to imitate him; and observing those who are of his Family quietly and reverently attending upon him, ready at the least Motion of his Finger to obey his Commands, they from thence take Example to perform their Duty, and not to come short, in Obedience, of their Servants and Strangers; and farther, they endeavour to imitate the worthy Actions of their Father, that they may hereafter receive the like Homage and Respect from their Servants, as they see paid to him. For the Father, who gives an ill Example to the Child, will, in Time, be the Object of his Contempt, and abandoned by him; so that he shall neither receive Succour of him in his old Age; nor in his dying Moments, that last Duty of closing his Eyes. Besides the Father, by living disorderly and wickedly, very often spends that Estate, which should be a Subsistence for his Children.

Guazzo. Agreeable to which, is this;

Poor Orphan Children oft have wept,

The sad Mis-rule their Fathers kept.

Annibal. True; and there are some Cases wherein innocent Babes, who have never offended, are punished for their Fathers Crimes. I have been frequently revolving in my Mind, that this Law is too rigorous; and there-

fore one Day; I asked Mr. *Francis Beccio*, what Reason moved the Emperor *Justinian* to set down such a severe Law. Amongst other Reasons which he mentioned, this was the chief, that the Father, naturally fearing the Misfortune of his Children, more than of himself, will be the more careful to avoid such Offences, for which his Children may hereafter be punished. From hence we may learn, that the bad Life of the Father, brings both Loss and Shame to his Children; and that it is not enough to perswade himself, that he gives his Children good Council, unless his Deeds correspond with his Advice; for Children don't so much regard what a Parent says, as what he does; like the Crab, whose Mother telling him that it was very unseemly for him to go with his Arse forwards as he did, he answered, *Good Mother shew me the right Way, and you shall see I will follow you.* And therefore, he that would amend his Children, should first reform himself; and by giving them an Example of Piety, Charity, Justice, and other Virtues, make them charitable, just, and virtuous; and when he himself walks uprightly, he may then well enough correct others for halting; as *Dionisus* once did, who catching his Son in a Fault, said to him, *Hast thou ever seen me guilty of the like?* No, said his Son, *you had no King to your Father.* To which he replied, *Neither shalt thou have a King to thy Son;* and it accordingly happened; for at length, for Cruelty and Tyranny, he was driven out of his Kingdom, and constrained, by mere Necessity, to go wandering up and down, till he found Means to teach Children, and keep a School.

Let us now proceed to some other Occasions of the unfortunate Conversation between the Father and Child; of which, at present, I recollect two; the one is, when the Father is more than Mother; the other is, when he is more than a Father.

Guazzo. What do you mean by saying, *he is more than Mother?*

Annibal. That is, when he is so blinded, that he sees not the Imperfections of his Child; or, if he sees them, he is even ready to commend, and excuse them, in such a Manner, that if his Son be haughty, or wild and hair-brained, he takes it as a Proof of his Courage; if he has a base and grovelling Soul, he counts him modest; if he is a prating Boy, why truly, he shall be a Lawyer: And by thus flattering himself, he frames in his Imagination, the finest Child in the World; with which Kind of Blindness those Fathers, who have one only Child, are generally struck.

I must here mention to you a Youth of fifteen or sixteen Years of Age, of a ready Wit, but otherwise vicious, dissolute, and of a lewd Life, by the Fault of his Father and Mother, who are so far from correcting him, that they dare not so much as threaten him, nor give him a Cross-word which may displease him. I remember, when he was about five or six Years old,

if any Body told them they must rebuke him for any Fault he had done, they would excuse him by saying, he was not yet of Age to know he did amiss. When he was about seven or eight Years old, they would not beat him, or threaten him, lest they should, by frightening and disturbing his Spirits, make his Blood be chafed and inflamed, and by this Means throw him into a Fever. When he arrived to ten Years of Age, they did not think it proper to trouble or molest him; alledging, that Blows and Threatnings, would too much blunt his Courage, and give a Check to his generous Ardour. And tho' now, for his vile Conditions, he is hated by the whole Town, yet they still endeavour to excuse him, and say, he must first grow up, and afterwards he will be wise; and that in a few Days they will send him to School, where he will learn more Wit. Now I expect, by that Time he is of Age, to see him tuck'd up to a Gibbet; and hear him tell the People, that his Father and Mother have been his Ruin, justly cursing their foolish Love, and execrating their former Indulgence and Cocker-ing; attempting, as one did, to tear their Nose, or their Ears off with his Teeth.

Guazzo. Hence it appears, that a Child, tho' of ever so good natural Parts, yet being ill brought up, proves bad. But I expected you would have told me, that in the End, he had beaten his Father to make him Amends; or that he had been driven out of the House, as the Serpent was by the Urchin: For, to give a Child so great a Liberty, is to put Weapons into his Hands, which he often uses against his Parents. But this great Fondness and Indulgence is proper to the Mother, who commonly brings up her Children with more Tenderness and Discretion. And there are few, in these Times, who have the Heart to say, as the *Spartan* Women said to their Children, when they delivered them a Shield, *Come no more in my Sight, but either with this, returning victorious; or upon this, brought dead out of the Field;* they rather endeavour to suppress the generous Thoughts and Enterprizes of their Children, and seem more desirous, that both in their Looks and Manners, they should appear like Women.

Annibal. It is a very difficult Matter for a Mother to be fond of her Children, and wise at the same Time.

Guazzo. They would shew a truer Love in beating and correcting them when they deserve it; according to the Poet, *The Rod makes not the Mother's Love the less.*

Annibal. If the Excess of Love is to be blamed in the Mother, much more is it to be censured in the Father, whose Duty it is, to examine and correct the Faults of his Children; for he may assure himself, that the only Way to spoil them, is to be too fond and tender over them.

Guazzo. But who are those you call *more than Fathers?*

Annibal.

Annibal. Such as are too cruel to their Children, and are continually beating them like Slaves, for every little trifling Fault.

Guazzo. This Sort of Fathers, no doubt, deserve the Censure of all Men; because they indiscreetly measure their Children by themselves, and expect Impossibilities from them; namely, to have them old in their Youth; not suffering them in the least to enjoy that Liberty which ought to be allowed to their Age. And, in my Judgment, they deserve no other Title than of Schoolmasters; because they don't well know how to instruct their Children, unless they have a Rod in their Hands: For if they acted like true Fathers, they would be satisfied with informing their Children, that the sole Drift of all human Laws, is only to restrain Men from doing ill, and to accustom them to do that which is right and honest; which a Child is brought to, rather by Love than by Force. But the Authority which some ignorant Fathers exercise, is so great, that, without any Regard to Age, Place, Time, Degree, Fashion, or any Thing at all, will keep their Children in Subjection by mere Violence, and make them do every thing contrary to their own Inclination; nay, to wear their Cloaths after the Fashion of their Great Grandfathers.

Annibal. It is most certain they are greatly to blame; for by their ill Conduct, their Childrens Love for them is much abated, and they obey them more out of Fear, than Affection. Besides, they don't consider, that to beat them unreasonably, and to keep them in continual Awe, prevents a Man from making a true Judgment to what Manner of Life a Lad is most inclined. But farther, it blunts their Wits, and represses their natural Vigour, to that Degree, that they seem as if they had neither Life nor Soul in them; and by being always under a Dread of doing amiss, they are sure to do Things wrong; and when they come into Company, they know not which Way to look, nor how to behave. And therefore they ought to leave off their inhuman Beating, and consider, that the Want of Years is the Reason that they cannot yet have a perfect Understanding and Experience in Things; and therefore their little Slips and Errors are to be excused.

Guazzo. I approve the Management of those Fathers, who can keep their Children in Awe, only with a Nod or a Frown; and with a bare Word correct them, and make them ashamed of their Faults. But I believe there are few Fathers who know how to keep the due Mean; but shew themselves too rough, or too gentle to their Children; hence it is, that by the one they are driven to Despair; and by the other are given up to Dissoluteness.

Annibal. We are to suppose, that a Child has a Father and Mother given to him, to the End, that by the Wisdom of the one, and Love of the other, that Mean which you have intimated, may be observed; and that
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the Severity of the Father may be somewhat ballanced by the Lenity of the Mother.

Guazzo. You may, in my Opinion, add one Occasion more, of the Disagreement between the Father and Child; namely, that of his partial Love to his Children.

Annibal. Do you take that to be a Fault?

Guazzo. Can you think it reasonable, he should embrace and love one more than another? And that as all of them are of his own Flesh and Blood, he should be always smiling upon some of them, and never look pleasant on others?

Annibal. Of the Sonnets, and other Compositions which you have made, do you do well to like some better than others of them; and even to prefer the worst of them before the best? In like Manner, you may assure yourself, that your Father has not an equal Love for all his Children; and yet, he of you, for whom he shews the least Affection, cannot justly complain of him.

Guazzo. I give my Father no Occasion to use me worse than the rest; and therefore if he should do so, I should complain of him as long as I live.

Annibal. You have Reason, if he should use you ill, although he should love you less than he may some others: For Inequality of Love is permitted to the Father, but not ill Usage.

Guazzo. Pray explain yourself.

Annibal. A Father that is a Merchant, has one Son that is a Scholar; another a Soldier; and a third, a Merchant: Of these three, it is great Odds, but he loves the Merchant best; because he sees him like himself in Life and Manners. And in this, his other Sons are to bear with him; because we naturally affect those Things, which most resemble us. But if he should not give them as good Allowance for their Diet, Apparel, and other Necessaries, as he provides for the Merchant, they might very justly complain of his Partiality.

Guazzo. O! how hard is it for a Father, after such a partial Affection is settled in his Heart, to minister Justice indifferently.

Annibal. The greater is the Wisdom of that Father, who preferring the Merits of his Children before his own partial Tenderneſs, makes his Passion submit to his Reason, shews no Discrimination in his Behaviour towards them all. I don't deny but the Father, by Virtue of his Authority, may, and ought to distribute his Favours as he sees fit, to one more, to another less, according to the Demeanour and Carriage of his Children: For, as by gentle Usage he encourages a Child of a toward Disposition; so by severe Chastisement, he brings one, that is refractory, to Goodness. Nay, farther;

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if he has a Child so absolutely past all Grace, that there are no Hopes of his Recovery, he may lawfully not only love him less than the rest, but cast him quite out of his Favour. Thus did *Aristippus* by a lewd Son of his; and being reproached for it by one of his Friends, who desired him to consider, that he was a Part of his own Flesh, and proceeded from his Loins; he answered, *That Lice, and many other Superfluities come from a Man's Body; and yet, as they are ill, they must be thrown away.*

But those Fathers are greatly to be blamed, who by an unjust Partiality, and without any reasonable Consideration, use one Child as legitimate, and the rest as Bastards. From whence it follows, that he who is least in Esteem, not only fails in Affection towards his Father, but begins a secret War with his Brothers; and thus the Father, whose principal View should be, to maintain Peace and Concord among his Children, shall, by his imprudent and unjust Partiality, plant amongst them a Root of continual Discord. And therefore the Father ought to be well advised, how he prefers one Child before another in his Good-will, which he must not do upon every trifling Occasion. There are some who will do so, not for any Fault they find, but merely for some natural Imperfection; and herein, in my Opinion, they are justly blameable, in punishing their innocent Child for their own Misdemeanours; who, at the same Time they begat them, had upon them, no doubt, some Infirmity in Mind or Body.

Guazzo. I cannot bear with the Folly of some Fathers, who make some one particular Child their Darling and Minion, without any peculiar good Quality to recommend him; and are not ashamed to let every Body see their fond and foolish Doting:

Annibal. An Ape happened to have two young ones at a Litter; one of them she loved, but the other she had no Regard for; but, on some Occasion, being forced to fly from her Den, she took that she loved best in her Arms, and tied the other to her Back. As she was running along, she happened to stumble against something, by which she fell, and killed that which she hugged in her Arms; but the other, which was on her Back, had no Harm at all. Thus we often see, a Father does Penance for his fond and doting Offence; for, generally, those Children that are most fondled, have the worst Fortune. Nay, it often happens, that the Children of the right Side, by the too great Indulgence of their Parents, prove Dolts, Fools, and mere Simpletons; whereas, on the contrary, they who come in at the Back-door, being banished from their Father's House, and driven to shift for themselves, do, very often, by their own Diligence and Industry, advance themselves in the World, and get into a happier State than their Fathers and legitimate Brothers are in, and frequently assist them in their Distresses.

Guazzo.

Guazzo. We may then boldly affirm, that the Injustice of the Father, occasions a Disagreement between his Children and him, whatever may be the Effect of that unequal Love which I propos'd.

Annibal. True: But as we made Mention of a Merchant, the Father of Doctors and Scholars, it brings to my Mind another Occasion which breeds Jars between a Father and his Child; namely, when the Father is inferior, in his Calling, to his Son. As thus; if the Father be an ignorant Man, or a plain Country Fellow, and the Son rises to great Attainments in Learning, or shines at Court; you will find a good deal of Difficulty in making these two agree; for the Father, according to his Nature, and his Calling, has his Mind turned to low and grovelling Things, and either has no Notion of, or esteems not, the eminent Degree of his Son. And altho' he says nothing of it, yet he is not well pleas'd in his Mind, to see his Son maintain a Post proper to his Station, and that he is so sumptuous in his Diet and Apparel; for he had rather he would convert his Income into Lands, Cattle, or some other Commodity.

There are others, who are not quite so foolish, but know the Merit of their Children, and what is convenient for the Station they are in; yet, as they are inferior to them, they are secretly griev'd at it, and labour all they can to hinder their Preferment.

On the other Side, you shall see the Son, either because he observes his Father does not value him as others do, or that he sees him lead an ignoble Life, which he will not be prevail'd upon to relinquish, withdraws his Affection from him, and would not willingly have him at any Time come in his Sight, because he thinks that he dishonours him; and if he is not so wicked as to wish his Death; he is at least not ill pleas'd, if, by some Sickness or Infirmity, he is laid by in some Corner of the House.

Guazzo. To this Purpose is the Story I heard the other Day, of a Wretch so miserable, that he would never agree that his Son, a Doctor of Physic, should keep a Servant to wait upon him; so that, when he went Abroad, he was forced to retain a poor Man hard by, to follow him instead of a Servant. And one Morning staying for his Man at the Gate, to wait on him to Mass, and it being late, the Father, conscious of his own Miserableness, and seeing his Son so hardly put to it, put on his Cloak, and said to him, Go along to Mass, and I will follow you, supposing his Son was such a Fool to accept his Offer, and to shew himself Abroad in such a shameful Manner.

Annibal. I imagine he offer'd to wait upon his Son; rather because he would not give his poor Neighbour a Dinner, than for any Shame he had of his own.

Guazzo. Since you have mentioned this Example, I should be glad to know, in this Difference of Degree and Calling, who should have the Preference, the Father or Son?

Annibal. This Doubt has been already resolved by *Taurus* the Philosopher; who being visited by a *Roman* President, and by the Father of the President; and there happening to be but one Chair set, while they were bringing another, he desired the Father to sit down; who answered, That his Son ought to sit first, because he was President. However, he still persisted in desiring him to sit, and he would then shew which of the two ought to have the Preference. The Father being set, and afterwards the Son, he gave this Sentence, *That in public Places and Affairs, the Father being a private Person, ought to give Place to the Son, who is appointed in Office, and represents the Majesty of his Prince or Commonwealth; but otherwise, in private Places, and in the Company of Friends, the public Authority must give Place to the parental Jurisdiction.*

Guazzo. According to this Sentence, the Father of the Doctor whom we just now mentioned should, that Morning he was going to Mass, have made his Son follow him in his long Gown, since he was in no Office, but only a Doctor; which would have been a rare Sight, and have occasioned a good deal of Laughter, tho' perhaps without Reason.

Annibal. If this deserves to be laughed at, the Example of *Sempronius Gracchus* Consul of *Rome*, is worthy Admiration; who, to preserve his Dignity in Public, meeting his Father, *Q. Fabius Maximus*, the Proconsul, on Horse-back, ordered his Officers to go and command him to alight, which he immediately did, and was pleased that his Son knew so well to maintain the Majesty of the *Roman* Empire.

But to return to our Matter; there is one Occasion yet unmentioned, of the Disagreement between the Father and the Child; namely, when the Father will never suffer his Children to get out of their Infancy.

Guazzo. What do you mean by that?

Annibal. Why, when either through the Authority assumed by old Age, or the Ambition, Covetousness, or too fond a Conceit of his own Sufficiency, the Father is so desirous of keeping his paternal Jurisdiction, that tho' his Children are arrived at Mens Estate, and are every way perfectly accomplished, yet he will not allow them either a competent Subsistence, or more Liberty than they had when they were Children.

Guazzo. I think they have just Reason to turn *Malcontents*, since they know they have attained to Manhood, and that every Body counts them Men, and yet are used by their Fathers like Children. And therefore I can't much blame them, if, instead of loving him, they complain of Death for delaying the Execution of that Sentence, which, so long before, was pronounced

pronounced aainst him. To this purpose, I know a Gentleman, who has lived these forty Years under a very rich Father, who is so miserable, that he drives him to Despair, and to say often to his Companjions, that he is a Fool to live so long, and that it is now high Time for him to go to another World; adding, that when his Estate falls into his Hands, it will do him no Service; because, by the Course of Nature, he shall be forced soon to leave it again.

Annibal. A certain Country Fellow used to say, that he got by his Labour every Day, five Loaves of Bread. Being asked how he disposed of them? answered, After this Manner; *one I keep to myself; one I throw away; one I pay as a Debt; and the other two I lend out.* Being requested to expound this Riddle, he said, *I take one for myself; I throw away another in giving it to my Step-mother; I restore one to my Father, as Part of the Debt I owe him; and two I lend to my Children.* By this Example, more noble than rustic, Children should learn to be loving and grateful to their Parents, and Parents to be liberal to their Children; and remember, that in their Age and Necessity, that which they have lent to their Children, shall be repaid them; a Thing which, the Fathers we have been speaking of, but little regard; and a Man may well say, they are in their Dotage, are become Children again; and quite void of Judgment.

Guazzo. If all this must be imputed to Age, I will not affirm that such Men ought to live amongst the *Calpians*, who, when the Father arrives to the Age of threescore and ten, kill him out of the Way, and give his Body to be devoured by Beasts. But I must say, they ought to acknowledge their Insufficiency and Want of Judgment, and refer the ordering their House and Manner of Living to their Children, who are better able to manage such weighty Concerns. If Covetousness be the Cause of it, they ought to consider, that this, in old Folks especially, is most scandalous. For there is nothing more absurd, or irrational, than for a Man to make great Provision for his Journey, when he is almost at his Journey's End. And if they have heaped up Wealth for themselves, why, a little of it will serve their Turns; but if they have laboured for their Children, it is meet they should let them have it, so soon as they have Discretion to know how to use it. If the Fault proceed from Ambition, the poor Creatures ought to imitate the Example of Princes and Governors, who, when they see their Children capable of Government, willingly resign to them their Estates, Realms; and Empires; of which we have many Examples. If they presume too much on their own superior Abilities, they should be told, that Children now-adays are born wise. And as Men live not so long in these Times, as they did in former Ages, so they grow to Perfection much sooner now, than heretofore.

Annibal. It is very hard for these old Folks to reap any Profit from these good Admonitions; because their Vices, by Length of Time, have taken too deep Root in them, to be easily plucked up; yet we must not forbear to advise the Father, if he tender the Happiness and Advancement of his Child, to allow him, with Discretion, some Liberty in the Affairs of the Family, suffering him sometimes to invite, welcome, and treat his Companions in a handsome Manner, and to give Entertainment to Strangers; and, as Occasion serves, to make use of the Goods of the House: But above all Things, he must both by Example and Admonition, keep the the Door of his Heart shut against insatiable Covetousness, which makes Men wicked and unjust, or at least, never suffers them to live a peaceable Hour. But especially, the Father, who is a Gentleman, should bear in his Mind the Example of that King, who coming into his Son's Apartment, and seeing many Pieces of Plate, which he had given him, said to him, *I perceive thou hast no princely Mind, since of so many Things which I presented thee, thou hast not yet made one Friend.* So that the Father ought to stir up his Son to noble and generous Deeds; however with this Restriction, that now and then, if his more important Affairs will permit him, he play the good Husband, and see that Things are in due Order about Home; whereby he will be the better able to preserve and augment his Estate, and keep Things from running to Ruin; from hence will arise three very beneficial Effects.

The first is, the Love of the Son, who seeing his Father, by little and little, withdrawing himself from the Government of the House with a View to place him in his Room, receives thereby a mighty Satisfaction; thinks himself infinitely obliged to him, and not only honours him, but wishes him a long Life on Earth.

The Second is, the Benefit of the Son, who, by this Means, after his Father's Death, will have no occasion to ask Counsel of his Friends and Relations, nor put himself in the Power of his Servants, for the ordering of his House, having, by the Goodness and Foresight of his Father, a sufficient Knowledge of all Things; so that the Government of his Family will neither be strange or troublesome to him, as it is to many when they have lost their Father.

The Third is, the sweet Rest and Contentment which the Father enjoys in his advanced Years; as well in that he find^s himself rid of all Incumbrance and Vexation; and besides, sees his Son rule his House, as he did himself, in an orderly Manner. For my own Part, I count it the greatest Felicity in the World, for a Man to have about him, a Number of goodly Children, of excellent Endowments, and whom he may justly call the Light of his Eyes, and the Staff of his Age. And therefore I don't wonder that

that that prudent Lady *Cornelia*, when a Neighbour desired to see her Chains and Jewels, shewed her learned and virtuous Children. And certainly it must be a greater Pleasure to the Father, to see the Proof of his Child, his prudent Management of Affairs, and the ordering his Family, than to do it himself. Now when the Father shall be arrived at the Haven of such Happiness and Consolation, methinks he may joyfully expect the last Hour of his Life, and die very contentedly.

Guazzo. It is, no doubt, much better to make Room for their Children of their own Accord; than to stay till they must do it of Necessity, and in Spite of their Teeth. Thus *Ptolemy* gave the Kingdom of *Ægypt* to his Son, saying, *That a Realm was not near so honourable nor acceptable a Thing, as to be the Father of a King*; and this very Thing, was that which, above all others, contributed to raise *Charles I.* to immortal Glory.

Annibal. Altho' it is written in Holy Scripture, *Give not Authority over thee, neither to thy Son, neither to a Woman, nor to a Brother, nor a Friend, and give not away thy Living to another while thou art alive, lest thou afterwards repent it*; yet there have been in Times past, and are at this Day, many wise Fathers, who part both with their Authority and Living to their Children, yet incur no Inconvenience by it; but do it in such a Manner, that they never bring themselves into Subjection to them, nor into such a Case, that they are not able to live without them. For, as the Inheritance belongs of Right to the Child, when he sees the Father keep it all to himself, he not only desires to obtain it, but seeks to recover it, as tho' it were his Due. And when he is obliged to stay for it till his Father is dead, he thinks it is given him by Death, and not by his Father, and therefore owes him no Thanks.

Guazzo. All the Occasions you have hitherto rehearsed, of the Disagreement between Father and Children, arise from the Fault of the Parent; now it will be proper to let us know what those Occasions are, which proceed from the Fault of the Child.

Annibal. When the Father shall behave in such Sort, that none of these Occasions we have been speaking of, have been given, I think the Child has no Cause to be at Variance with him; and this Observation will be found true, *that the Son, for the most Part, is like his Father*; and this likewise, *that the Daughter commonly follows the Steps of her Mother*. But as there are some Children untoward enough, without any Imputation on the Part of the Father, I think it is proper we should prescribe some Form of Conversation he should observe with his Father; so that on his Side, no Occasion of Disturbance or Difference may arise.

Guazzo. Tho' by the Discourse we have already had, I am partly informed how the Father ought to behave towards his Child; yet I should

be glad if you will please to recapitulate the Heads or chief Points of what belong to the Father; and then descend to the Duties of the Child, as you have now offered to do.

Annibal. I will do so; and in the first Place, I must tell the Father, that there is nothing in the World wherein Care and Diligence is so much required, as in the Nurture and Education of Children; for on this principally depends the Support, or the Decay of Families: That he begin early to furnish their tender Minds with the Fear and Knowledge of God, with Justice, Truth, Virtue, and good Conditions, in such a Manner, that they may learn to live, as if they were still at the Point of Death: That he endeavour to keep them in Obedience, rather by kind Usage, than by severe Discipline; and oblige them to do well, rather of their own Accord, than by Compulsion; for it is unseemly for one that is free, to live in Bondage; neither is Fear a good Keeper of Virtue: That in teaching them, he rather fondle, than terrify them; for no Art or Discipline makes any lasting Impression on the Mind, that is forced upon it: That how forward soever they be, yet, that he cease not to encourage and excite them to go on; for there is no Horse so good, but he may want the Spur: That he suffer them not to be idle, but enure them to Labour, whereby they will be the better able to bear Toils and Fatigues; as *Milo*, who could carry a Bull, because he used to carry him when a Calf: That he never put himself in a Passion with his Children; for a good Father uses Prudence instead of Anger, and awards a small Punishment for a great Fault; and yet is not so foolishly pitiful, as wholly to pardon it; knowing, that as by sparing the Rod, he may seem the Child's Enemy; so by wearing it too much, he may break his Spirit, and make him dull and desperate: That he provide good Masters and Governors for them, who should constantly attend them; for young Children must be propped up like young Trees, lest the Tempest of Vices should either break them, or bend them crooked: That he by no Means suffer them to keep Company with Servants, or the vulgar Sort of People, of whom they will learn such corrupt Language, and bad Manners, as they will never after get rid of: That he carefully observe in their Childhood, what Kind of Life their Inclinations lead them to, in order to fix them the better in it; for a bad Beginning has generally an unlucky End: That he instruct them how to govern themselves with the Bridle and the Spur; that is, with Shame in dishonest Things, and a Desire of Glory by the Means of Virtue: That, without just Occasion, he use no Partiality among his Children, unless he has a Mind to set them together by the Ears: That in all his Actions he behave with Gravity and Modesty; and by doing well himself, give a good Example to his Children, and remember how shameful a Thing it is, that he, who ought to be a Pattern of Virtue to others,

is himself polluted with Vice: That in his old Age, when his Sons are Men grown, he do not, through Covetousness, withhold from them a reasonable Subsistence, but so deal with them, that they may fancy they enjoy their Patrimony no less in his Life-time, than they expect to enjoy it after his Death; otherwise, instead of honouring him, they will wish him in his Grave: Finally, that he be so watchful for the Good of his Children, that at his Death, he feel no Burden upon his Conscience, for having neglected any Thing on their Behalf; perswading himself, that among all the Abuses of the World (which are thus recited by an excellent Author; *A wise Man without Works; an old Man without Religion; a young Man without Obedience; a rich Man without Charity; a Woman without Modesty; a Master without Virtue; a Christian contentious; a poor Man proud; a King unjust*) there is none worse than a negligent Father. And therefore being moved by Nature, excited by Conscience, and bound in Honour and Justice, to bestow his Care upon his Children, let him be sure not to lay aside that Care, but imitate the Example of good *Æneas; His Son Ascanius was his only Care.*

Guazzo. Let me intreat you now, for your greater Ease, to discuss, in a few Words, the Duty of a Child.

Annibal. If a Child did but duly weigh and consider, the great, the extreme Love of the Father to him, there would be no need to prescribe a Form of Conversation; for that Consideration would keep him in his Duty, and oblige him to conform himself to the Will of his Father in all Things. I could bring many Examples of affectionate Fathers, who, for some Misfortune that has befallen their Children, have shewn their excessive Love, either by a voluntary Death, or some other dolorous Effect. But I shall here only mention the Grief of King *David*, who, at the Death of his Son *Abfalom*, was so vanquished by his Affections (which, in all other Respects, he used to master) that, pouring out his Sorrow with a Flood of Tears, he at last broke out into that grievous Lamentation, *O my Son Abfalom, my Son, my Son! would God I had died for thee!* Thus afflicted was he for the Death of his Son, notwithstanding he had before slain his Brother *Amnon*, and had been guilty of a thousand Outrages against himself; and lastly, had conspired to deprive him of his Crown and Kingdom.

But inasmuch as Children have no such Regard to the tender Love of their Parents, as they ought to have, I will, since you desire it, give these brief Directions, *viz.* That they ought to know, that the first Law of Nature, is to honour their Father and Mother; and that the *Spartans* used to reverence their Elders, to the End, that by habituating themselves to respect those with whom they had nothing to do, they might have their Parents in greater Honour and Veneration. If Heathens observed this Law

so inviolably; much more is it incumbent on Christians to keep it, who have received it from the Mouth of God himself, who gives his Blessing, and promises the Reward of long Life to those that honour their Father and Mother; that no Child should be so absolutely void of Grace, as to forget, among an infinite Number of others, these three Benefits which he receives from his Father; namely, his Being, his Nourishment, and his Education; for every one of these is sufficient to persuade him, that, next unto God, there is nothing to be honoured so much as the Father and Mother. If the Father is crabbed and churlish to them, let the many Benefits they receive from him, ballance that Cruelty, and continue them in their Duty, by the Example of the young Man, who, when one reproached him with the bad Character his Father gave of him, answered, *That he would not do it, unless he had Cause.* Let them be careful not to molest their Parents in any Manner; or contend with them, but rather overcome them with Patience; for they may be assured they will never find a surer Friend than their Father; and they should always remember, that he who stubbornly opposes his Father, provokes the Wrath of God against him; so that he will neither pass his Life quietly, nor will his End be honourable. Let them so behave themselves, that their Father have no Reason to curse them, as *Ædipus* did his Children; for it is a certain Truth, that God hears the Prayers of Parents against their Children. Let them not imagine, that by any Actions or Services they are capable of performing, they can make a sufficient Recompence for their Father's Goodness towards them; neither need they fear they shall be thought Flatterers, for any Praise they can give them, or for any Kindness they can shew them; for when they have done their Duty in the exactest Manner possible, yet will they fall short of what they should do. Lastly, let them stand fast by their Parents in all their Troubles and Adversities; and assure themselves, that they who abandon their Parents, shall be forsaken of God; which is the greatest Misery that can befall them.

Guazzo. From your pious Admonitions, a Man may conclude, that the wise *Socrates* was not in the Wrong; who being asked, Why he made no Law again Murderers of Parents? answered, *That he thought no Man could be so abandoned to Wickedness, as ever to commit such monstrous Impiety.* Have you any more to add, touching the Conversation between Father and Son?

Annibal. Nothing, but that he shall have the same Measure made him by his Children, as he shall mete to his Father. Like that Father, who was driven out of his own House by his Son, and forced to take up his Lodging in the Hospital-house; one Day seeing his Son pass by the Door, begged of him for Charity's Sake, at least, to send him a Pair of Sheets,

to lie in. The Son, moved with his Father's Request, no sooner came Home, but he ordered one of his Sons to carry a Pair of Sheets to his Grandfather at the Hospital; but the Child delivered but one of them; which his Father blaming him for at his Return, he answered, *I will keep the other for you, when in your old Age you shall go to the Hospital, as my Grandfather is now forced to do.* Whence we may learn, that our Children will deal with us, as we deal with our Parents. And this shall serve as a Conclusion to our Discourse upon this Kind of Conversation.

Guazzo. Your Discourse will be more perfect, if you will make some particular Mention of Daughters; since the Father must behave differently to them, from what he does to his Sons.

Annibal. I am afraid I cannot satisfy you in this Point; because at this Time, the Manner of bringing them up, is so different, I won't say of one Country from another, but of the same Country, and of the same City, that a Man can give no certain determinate Rule about it: For some Fathers will not suffer their Daughters to set one Foot out of Doors above once or twice in a Year, at some solemn Festivals. Some will give them the Liberty, not only to keep Company with their Acquaintance and Kinsfolks at Home at their own Houses, but also to visit their Friends abroad, and be present at Banquets and friendly Entertainments. Some will have them taught to write and read, and to be instructed in Poetry, Music, and Painting: Others will only have them to know how to handle the Distaff, and govern the House. Do you imagine then it is possible to set down one Law, which shall comprehend all these Diversities?

Guazzo. I remember I have read of a very eminent Painter, who, being to draw the singular Beauties of *Hellen*, assembled together a Company of the fairest Women he could get; and taking from every one the Part in which she chiefly excelled, out of all those Beauties he formed his *Hellen*; so methinks, I would have you, out of those several Fashions you have rehearsed, to draw, with the Pencil of your Judgment, those Parts out of every one of their Persons, which please you best, and of them to compose the Form and Manner of a perfect Virgin.

Annibal. I had rather you would persuade me to fly, than follow the Example of the Painter; because, as he drew *Hellen*, I think I should do better to delineate a *Lucretia* or a *Virginea*.

Guazzo. You have now taken me at an Advantage; but I desire you to answer me, according to the simple Meaning of my Words.

Annibal. And if I do so, I must not imitate the Painter; because his Painting tended only to one End; but it is not so with Fathers in bringing up their Daughters; and yet perhaps all those Diversities, if well understood, are commendable.

Guazzo. I don't see how those Extremities are to be commended: For not to suffer a Maid to go Abroad above once or twice in a Year, and to keep her inclosed like a sacred Relique, is the Way to make her foolish, fearful, and out of Countenance in Company, and more easily to be entrapped in a Snare: For, not being accustomed to see the Sun, no sooner does she set Foot out of the House, but her Eyes are dazled with the least Beam of it, and down she tumbles backward. Now the other, who goes Abroad every Day with her Mother, and frequents Feasts and Entertainments, melts away like Wax in the Fire; and driving away by little and little, the maidenly Modesty out of her Looks and Gestures, in their stead there appears a licentious and wanton Behaviour; so that she is taken rather for a Mother than a Maid. And if there happen no worse Consequence, the Mother ought, at least, to assure herself of this; that as some Persons, pressed by Poverty and Necessity, bring into the public Market the moveable Goods of their House; so the Mother, by bringing her Daughter too frequently Abroad into public Places, makes her thereby the less valued, and worse bestowed, than otherwise she might be. I say nothing of those who are taught in their Chambers to read, sing, and make Verses, and are not permitted to come down into the Kitchen: I will leave that Charge to the poor Husband, whose House, and, not unfrequently, his Honour, goes to Wreck; and all this proceeds from having so learned a Wife. And if you cast your Eyes upon those, who can do nothing but spin and sew, you will see in their Attire, their Talk, and Behaviour, the very Figure of a Country Milk-maid, who will appear with as good a Grace amongst other Women, as a *Satire* would amongst the Nymphs. And therefore I should think you will do well, if from each of them you would select her most agreeable Accomplishments, and of them all to make a perfect Model, according to your own Fancy.

Annibal. I will do it in few Words; and I answer, that all those different Qualities are commendable, when they tend to a commendable End. Such then as are discreet Fathers, and would be successful in the Disposal of their Daughters, ought, in the first Place, duly to consider their Degree, and Dispositions, and then dispose of them accordingly. And if they think to devote them to Religion, the Mother, who ought to have the Charge of them, must endeavour to wean them from all worldly Vanities, and to inculcate such a Sincerity of Thoughts, and Purity of Life, as that the Vow they shall make, which is above the Power of human Nature, and contrary to the Liberty allowed to Mankind, may not be so broken as we daily see it is; and that that State of Life may not be polluted with Whoredom and other Filthiness, as it was by *Rhea*, the *Roman* Vestal Virgin, and by many other *Romish* Votaries since her Time. If they mean to bestow them in Marriage,

the

Father must consider of what Calling, and of what Country, his Son-in-Law is likely to be, and so to frame his Daughter accordingly. As thus; if he purpose to marry her into a Country where the Wives are obliged to a strict Life, and are mued up by their Husbands like Hawks, for fear lest they should fly at some forbidden Prey; in such Case it behoves the Father to abridge her of Liberty, to keep her within Doors, and to accustom her to such a hard and solitary Life, that it may seem less strange and grievous to her, when she shall be confined to it. On the contrary, if she is to be married into a Country of more Freedom, such as *Piedmont*, or *Montserrat*, the Father must a little slacken the Bridle-Hand, and give her more Liberty, that she may be the more fit for that Life, which the Wives there lead, and not be taken for a Fool, or an ungain Creature.

Guazzo. The Father has not always his Son-in-Law at his Elbow. Marriages (it is said) are made in Heaven, and are guided by Destiny; so that the Father may be ten Years in contriving a Thing, which, in a Moment, he may be obliged to undo again.

Annibal. You have prevented me; for I designed to have said the same Thing: And therefore I think, that as the Father is at no Certainty with Respect to the Marriage of his Daughter, he ought, in this double Situation, to carry a heavy, rather than a light Hand, upon the Bridle: For it is much more easy to let loose the Reins afterwards, than to take them up, when they are once laid on the Neck.

Guazzo. Since you are fallen upon this Point, the Restraint of Liberty, I cannot forbear speaking of an Abuse in this City, where a Man shall see nothing all Day long, but Women in the Streets, going from House to House, visiting some out of mere Complaisance; and others, making a Return for a Visit before paid them, and without any other Occasion: Not on Account of any Marriages, or the Death of some Friend; but, as I have been informed, if some Female has had a Fit of an Ague, or has kept her Chamber a Day or two, all the Women in Town run thither in a Row, as it were in Procession.

Annibal. These Visitations so frequently happen, and are so many, that the Women spend six Days of the Week in them; insomuch that you shall hear some of them complain, that they have scarce Leisure on the Saturday, to wash their Face. But one Thing I will venture to say, that they are not only excusable, but deserve Praise, if they make their Visits in Charity, and not with a Design to shew their Finery, and jaunt about from House to House, to broach Scandal and false Reports against their Neighbours. It is certainly true, that those Ladies of *Mantua*, who reside in this City, laugh at, or at least, are surprized with this unaccountable Fashion; yet, as they don't care to be out of the Mode, they run into the

same Folly, and trot up and down, conforming themselves to the Usage of our Countrywomen.

Guazzo. If that Custom were to be allowed, it would be of universal Use, to introduce another; namely, that while the Wives are gossiping abroad, the Husbands should keep at Home, to stitch and spin, and to take Care of other Things about the House, in their Absence.

Annibal. Let the Wives walk Abroad and take their Pleasure, and we will go Home to their Daughters, whom it is necessary to instruct in Things proper to gain the Favour of their Mistress, if the Father intends to place them at Court in the Service of some Princess. For which Purpose they must be taught to read, to write, to discourse, to sing, to play on Instruments, to dance, and to be in every Respect accomplished Courtiers; as that *Venetian Lady* was, who had this Encomium given her, that she knew the Use of a Book better than a Wheel; a Pen, than of a Spindle; Inditing, than of Sewing; Things which at this Day, few Women are acquainted with, but were very common in former Times; for I am certain I have seen a Catalogue of more than a thousand, who have been excellently skilled in Divinity, Philosophy, Physic, Music, Painting, and in all the liberal Sciences.

Guazzo. When I was at *Paris*, I saw about the *French Queen*, certain mean Gentlewomen, who were in such Credit, only on Account of some one of those Excellencies you have mentioned, that they are since married to the chief Gentlemen in *France*, without a Penny given them in Dowry by their Fathers; but a private Gentleman has no need of Singing and Dancing in his House.

Annibal. You say well; and therefore if the Father has no Prospect of bestowing his Daughter on some Man in a high Station, he ought rather to practise her in spinning on the Wheel, than in playing on Instruments.

Guazzo. But what think you of teaching the Daughters, not only of Gentlemen, but Tradesmen and Mechanics, to write and read?

Annibal. Since these Things are, at least, commodious, if not absolutely necessary, I do not disapprove them, so that they be well employed.

Guazzo. I should be of your Mind, if the Women of *Italy* practised the Law, and frequented the Courts of Judicature, in order to be acquainted with the Nature of Pleadings; or, if in Merchandize, they kept the Books of Accompts, as divers Women in *France* do: But in teaching our Women to write and read, we do but give them an Opportunity of turning over the hundred Novels of *Boccace*; and to write amorous and loose Letters.

Annibal. We likewise give them an Opportunity of reading the Lives of the Saints; to keep the Accounts of the House; and to write their Minds to their absent Husbands, without disclosing their Secrets to a Clerk.

Besides,

Besides, you may assure yourself, that such Women as cannot write, nor make Love by Letters, will do it, if so disposed, by Words; and if their Tongues should fail them, they would make dumb Signs.

But to bring this Matter, with Respect to Daughters, to a Conclusion; I say, that in such a Diversity of Methods as are now used in their Education, I can give no better Advice than this; that the Fathers bestow all their Study and Industry in bringing them up chaste, as well in Body, as in Mind; for a Man does not so much regard the Perfection of the first, as the Purity of the other. And therefore it is necessary to furnish their Minds with pious Thoughts; that from their native Purity, there may shine outwardly in their Face and Features, the bright Beams of Modesty. And as Beauty is a frail and dangerous Thing, such as are possessed of it, have so much the more need of that Virtue, to preserve it unblemished; for Beauty, in an unchaste Woman, serves to no other Purpose, than a Gold Ring in a Swine's Snout; and, in short, they should understand the Force of that Saying of the Poet, *A vicious Woman must not brag of Beauty.*

Guazzo. Before you pass to the Conversation between Brothers, I would gladly have you shew the Difference in Conversation to be observed between Sons and Daughters.

Annibal. I know not whether, in the Course of your Reading, you have met with that Passage, where *Cicero* gives a Rub upon his Daughter and his Son-in-Law, both at once.

Guazzo. I don't remember I have read it; but if I have, it has slipt my Memory.

Annibal. His Son-in-Law was of such an effeminate Delicacy, that in his Gait, he used a slow and mincing Pace, like that of a Woman; on the other Side, his Daughter trod boldly like a Man; which her Father taking Notice of, said to her jocosely, *Walk as your Husband does*; which is to be understood, not only of Walking, but of every Thing else, wherein it is indecent for a Woman to imitate a Man, or a Man, a Woman. And therefore a Maid ought to frame her Behaviour in such Sort, as to have principally in View, as well internally as externally, that Virgin Modesty, which is peculiar to Maids. For it is a monstrous and vicious Thing, to see a young Girl use such Liberty and Boldness in her Gestures, Looks, and Talk, as is proper only to Men. And therefore, let Maids, in all their Behaviour, learn to express that Modesty, which is so becoming their Stations; and assure themselves, that tho' they are furnished with all other Beauties, Graces, and Virtues in the World, yet if that bright Sun does not shine in them, all the others, as Stars borrowing Light from that, will be quite invisible. And as Goldsmiths sometimes cover their Gold and Jewels with a Glais, to make them shew the better; so a Maid, under the Veil of Modesty, ought

to inclose all her other Perfections, and so increase the Brightness of them, and the more forcibly draw the Eyes and Hearts of others, to love and admire her. On the other Side, it is the most odious Sight in the World, to see Sons, who by their effeminate Gestures and Behaviour, make it a Doubt, whether they are Males or Females. Which makes me return to say, that the Father has a wrong Notion, who, with too great Rigour, renders his Son as fearful as a Hare; so that when he comes before his Betters, he can find no Tongue in his Mouth, or else speaks and answers so foolishly, that he makes himself laughed at; for which Reason he would not willingly come into Company, but hide himself, and, as the Poet says, *Like a hunted Deer, he shrowds himself in Thickets.*

Guazzo. In my Judgment, the *French*, in that Point, use great Discretion; for they, in the Infancy of their Children, begin to embolden them before their Superiors, and make them talk with them; whereby they get themselves a commendable Assurance, and a Resolution in their Behaviour; neither are they any more abashed at the Presence of the King himself, than of their Equals.

Annibal. This Kind of Boldness is not to be found in many *Italians*; for I have known among them many excellent and worthy Men, who, when they have come before Princes, have been so astonished and confounded, that their Colour has changed, the Sweat run down their Faces, their Voices broken, their Bodies trembled, and their Words uttered so foolishly, that they have manifestly discovered the Trouble they were in. And tho' wise Men like them not the less, but rather take it as a Proof of their good Nature, and therefore have the greater Affection for them; yet it often happens, that such Perturbations are a great Hindrance to a Man, and are ridiculed, as unbecoming his Character. And from hence it appears, what vast Injury Fathers, Mothers, and Nurses do young Children, when, in Sport, they frighten them with Bugbears, and such Stuff; whereas they not only offend God, but make their Children timorous and cowardly. We should rather use Means to make our Children bold, and use them at first, to set at Defiance such Things as usually breed such Fearfulness in them; otherwise the Proverb will be verified in them, *That the Wolf is cruel to the gentle Dog.* And therefore we should make them imitate the Fox, which at the Sight of the Lion, was ready to die with Fear; but upon seeing him again, his Fear began to abate; and at last he came before him very boldly. Therefore we will conclude, that Boldness is requisite in all Things; and that nothing is well done, which is executed with Fear and Doubt.

Guazzo. If there ever was a Time to assume Courage, and an Audacity, no Doubt but it is now; since this deep Humility and Modesty of Beha-

Behaviour, is thought fitter for ecclesiastical Men, than for Courtiers; and though it may be acceptable to those with whom it is used; yet, as you say, it will prove prejudicial to those who shall use it: Whereas, on the contrary, he that is bold in Company (if it be with Discretion) is more esteemed, and finds Admission in every Place; so that neither the Precepts of *Cato*, nor the Doctrines of the Philosophers, stand us in more Stead, in these Times, than as you say.

Annibal. I will not affirm they are to be despised; but I assert, that in those Things which relate to Manners and Behaviour, (so long as they are not repugnant to Honesty) we ought to model ourselves according to the Customs of the Country, and Times we live in; so that he may be able to make such an Answer to the Observers of Antiquity, as was made to *Politian*; who meeting a Friend of his going a great Pace in the Street, caught hold of his Cloak, and advised him to walk more softly; because *Aristotle* says, *A slow Pace is a Sign of Gravity*. His Friend thereupon stopping, and looking earnestly in his Face, answered, *I wonder at you; if Aristotle had had but half the Business that I have, he would have run instead of walking, and not to have dispatched the third Part of it.*

To conclude then, we will say, that since neither the Men ought to be *Sardanapulus's*, nor Women *Amazons*, the Charge upon the Father is, to see that by all Means, there be a Difference in the Conversation between the Son and the Daughter; which should consist in the Audacity of the one, and Modesty of the other.

Guazzo. I think it would not be amiss, if you should prescribe a Form of Conversation for Widows.

Annibal. If we should bring Widows into Company, how will you call them Widows? Yet we will propose to them either the Conversation of a second Husband, or else a solitary Life proper for Persons in their Condition. And since we must say something touching this Matter, let it suffice to shew, that the State of Widowhood is, of all others, the most unfortunate: For, not only those that live licentiously, but even the wisest and honestest of them, serve as a Mark for ill Tongues to shoot at; and it seems, the more they cover their Faces and Eyes with their Masques, the more busily Men labour to discover in them some Faults. And therefore if they will live exempt from such Enquiries, they must be very cautious (the younger especially) that they give not the least Suspicion of Vanity, either in their Talk, Looks, Apparel, or Behaviour; and if they are not compelled on some necessary Occasion, they ought not to come into any Company, but to keep themselves honest both in Word and Deed. But above all Things, they should avoid Idleness and Ease, and apply themselves continually to some commendable Exercise; remembering this Saying,

That

That a Widow living in Voluptuousness, is dead; and setting before them the Example of the renowned Widow Judith, who, tho' she had the Inducement of an opulent Fortune, Youth, and singular Beauty, to marry again; yet she was content to prefer Widowhood before Wedlock; her woollen Garments before gorgeous Apparel; Abstinence before Gluttony; Watching before Sleeping; Praying before Idleness; and, armed with these Weapons, she cut off the Head of HOLOFERNES, that is, the Devil.

Guazzo. I now expect, according to the Order of your Division, that you will speak of the Conversation between Brothers.

Annibal. You will then desire me to speak of that expressly, which is necessarily implied in that which I have already said. For if the Father use such Care in the Education of his Children; and the Children such Diligence in following the Instructions of the Father, as we have advised them to do, it is impossible but the Brothers should live in Unity and Amity, and govern themselves equitably with one Mind and one Consent; and therefore we have no Need to say much about it.

Guazzo. If you consider the seldom Agreement, and the frequent Quarrels among Brothers, you will not want Matter to speak of, if you want no Time to speak in.

Annibal. As it is the Physician's greatest Trouble to find out the Cause of the Disease, which being once found, he has soon a Medicine to cure it; so, according to our Custom, we must first have Recourse to the Occasion that breeds this Discord among Brothers; which being once known, we shall quickly find a Remedy for it.

Guazzo. It is necessary we should search into the Grounds of it, because its Effects are so horrible and surprizing. For, in my Apprehension, the Rage between Savage Beasts is not so fierce, as the Hate and Rancour between Brothers living at Variance.

Annibal. For Proof of your Opinion, it is said, that the Animosity between Eteocles and Polynices was so great, that their Bodies being burnt together, the Flames were seen miraculously to separate one from the other; shewing plainly, that it was not in the Power of Death to reconcile their inveterate Enmity.

Guazzo. When I was in France, I knew two Brothers, Italians, Men of Honour and Courage, and both Officers in the Army, and in the King's Pay. These Gentlemen, on a very trifling Occasion, quarrelled to such a Degree, that they not only parted their Lodging, which always used to be the same for upwards of ten Years before, but forbore speaking to, or saluting one another; nay, their Hatred wrankled so desperately in their Hearts, that if any Person endeavoured to mediate a Reconciliation betwixt them, by treating sometimes with the one, and sometimes with the other, he would

get nothing by it, but their Ill-will. At the same Time, Count *Hercules Strozza*, Ambassador of *Mantua*, had a House at *Paris*, where, to maintain his Dignity, as well as to give a Display of his own Generosity, he gave Entertainment to Gentlemen of all Countries, but was chiefly visited by the *Italians*, those especially who had Posts in the Army; of whom one might sometimes see at his Table to the Number of half a Score, so that he looked like their Captain. Thither often resorted the one, or the other of these Brothers; and Easter-day happening to be near at Hand, the Count imagined, that in those Days of Penitence, he should be able to bring them to a Confession of their Fault, to be reconciled to each other, and to live in brotherly Love one with another. In order to which, he first began to try the Temper of the younger Brother, and to convince him, that he ought to submit himself to his elder Brother, but found his Heart so hardened, that he could make no Manner of Impression upon it. Afterwards he addressed himself to the other, and endeavoured by circumlocutory Discourses, to make him understand, that it was his Part, as he was the elder Brother, and therefore Master of more Discretion, to give Way to the Humour of his Brother. This he interpreted in so wrong a Sense, that he said to the Count, That he understood, by half a Word, his whole Meaning, and that he was content to forbear his House, to the End, that those who were so much in his Favour, might have free Access to it. In short, all his Attempts were in vain, as much as if he had made so many Assaults against an impregnable Fortrefs; and the best Terms he could bring him to were, that in Respect to him, he would be reconciled with his Brother; but he would afterwards kill him if he could. But in this he missed his Aim; for within a few Days after, in that ill Mind, he was slain at the Battle of *St. Quintin*.

Annibal. He thought, I suppose, he should do the Count a singular Favour, in deferring the Death of his Brother so long. And indeed, it is a desperate Undertaking, to go about to quench the Fire of Discord, when it is once kindled in the Hearts of two Brothers; which very much puzzles me, when I think how this should be, as it is so contrary to all Reason.

Guazzo. Now, in my Opinion, it is very reconcileable to Reason, that a Man should be most sensible of an Injury from him, who, of all Men, ought to give him the least Trouble.

Annibal. And I think a Man ought to be the least offended with him, who has the most Room to make bold with him.

Guazzo. Don't you know, that the strongest Love, turns into the most inveterate Hatred?

Annibal. Don't you know, that where there is great Love, there also ought to be great Patience?

Guazzo. And yet Experience tells you, that the contrary to this is true.

Annibal. Brothers, indeed, are often at Variance, because they never did perfectly agree: But such Brothers, who, from their Infancy, have lived together in Love, will put up any Injury or Displeasure, rather than quarrel among themselves.

Guazzo. You mean then, that the Reason why Brothers fall out, is for want of Love.

Annibal. If I should set down that for the Cause, I might very justly be accounted as great a Fool as he, who being asked, Why the Dog followed his Master? answered, *Because his Master went before.* And you might say, that, according to the Proverb, *I endeavoured to fill your Mouth with an empty Spoon*; that is, to seem to teach, and not to instruct. And therefore, if you would have me proceed to the true Occasions of this Discord, then I can tell you, that I have noted the two chief Causes thereof; the one is, by the Fault of Fathers; the other, is the Fault of Brothers. As to the Discord which accrues from the Fault of Fathers, we have already spoken sufficiently of it. As to the other, it happens, when Brothers take more Care of the Parts, than of the whole Body. By the Body, I mean, all the Brothers together; and by the Parts, each one of them; for our Brothers are of the same Use to us, as our Eyes, Hands, and Feet. And if we examine the Matter thoroughly, we shall find they are more aptly fitted for the mutual Assistance of each other, than the Members of our Body are: For one Hand can do no more than help the other Hand which is present; and one Foot, the other which is near it; but the mutual Aid of Brothers extends farther; for when they are at a great Distance from one another, they fail not to send Succour and Assistance to each other. If therefore Brothers would pursue the Dictates of Nature, and apply themselves chiefly to the Conservation of this Body, and not bestow all their Care on particular Parts, the Consequence, no doubt, would be brotherly Love, and an harmonious Concord among them.

Guazzo. Indeed, that base Passion of Self-love, will not suffer us to love others as we ought to do, however nearly related they are to us.

Annibal. That is true; and is likewise the Cause that there are so few Brothers, who will prefer the common Honour and Profit of them all, before their own particular Advancement; and from the usual Neglect of this amicable Communion, frequently proceeds the Decay of Houses. For by the Division of the Estate, the united Strength of Brothers is weakened; and by the Division of Hearts, they sometimes happen to receive Injuries, which every one, alone, has enough to do to withstand. Which that wise King demonstrated, by a Bundle of Rods, by which he instructed his Children, how invincible would be their Force, so long as they held together.

And

And therefore it is necessary, that above all Things, Brothers lay before them their common Credit and Emolument; and that all of them be careful, both in their Actions and Consultations, to maintain the Honour of their House, and let no one of them persuade himself that he can by his own Sufficiency, supply the Defects of the other, and bear away all the Honour and Credit from the rest.

Guazzo. But hold a little; so long as I shall live virtuously and well, do you imagine that my Honour is impaired, by the bad Life of any of my Brothers?

Annibal. Your own particular Honour will not be diminished; but the Honour of your House, wherein you bear a Part, will.

Guazzo. Why so? Shall not my commendable Behaviour have as much Weight, as their dissolute Conduct?

Annibal. However it may ballance it, yet it cannot wipe off the Dishonour, which your House sustains by it; which is as much scandalized by their ill-governed Proceedings, as it is honoured by your laudable Actions. And therefore they are greatly to Blame, who take not as great Care of their Brothers, as of themselves; for since Brothers, as we have before noted, are Members of one Body, no one of them can be stained, without casting a Spot upon the whole Body; and therefore it is said, *The Nose cannot be cut without making the Mouth bloody.* This Union, which ought to subsist among Brethren, is likewise implied in the very Name of Brother, which, in *Latin*, signifies, as it were, *another*; to let us know, that a Brother to a Brother, is *another Self*. I cannot explain this by a fitter Instance, than of a Work or Book, of which there are printed at one Press a great Number of Volumes, the Binding and outward Embellishments of which may be very different, and yet are but one Thing, having the same Beginning and Ending; and the Faults which are in one of these Volumes, are common to them all; from whence I infer, that the Fault which is in one Brother, is common to all the rest. And therefore, for the Honour of their House, Brothers ought to support one another; and when one falls, the other ought to help him up again, or else confess, that he himself is also fallen to the Ground. Besides, it is unworthy of Man, to see himself eminently exalted, and, looking towards the Ground, to behold his Brother prostrate below. And a Man may boldly affirm, that he who has no Regard to his Brother's Honour, has but little Care of his own.

Of this common Honour, *Scipio Africanus* was exceeding careful; for, having subdued *Spain*, vanquished *Hannibal*, and conquered *Africa*, thought all he had done of no Signification, unless he could likewise increase the Honour and Reputation of his Brother; of which he was so jealous, that he not only procured him from the People of *Rome*, the Command of the

Expedition into *Asia*; but divesting himself of his own Authority, he was content to follow him as a Man at Arms, and a private Soldier, honouring him publickly as his Captain General, and consulting secretly with him as his Brother, he wrought so effectually with him, that, conscious of the Honour his Brother did him, assisted by the Advice he gave him, and encouraged by the Example he had before shewn him, he won to himself, to his own immortal Glory, and the singular Benefit of the *Roman* People, the Title and Sir-name of *Asiaticus*.

Guazzo. That *Asiaticus* might very properly say of *Africanus*, *He was my Father, in Honour; my Son, in Love; my Brother, in Years*. And, indeed, this Love was very remarkable, and worthy of an eternal Memorial; to the Shame of those, who are so far from procuring the Honour or Advancement of their Brothers; that they rejoice at their Miseries and Misfortunes.

Annibal. I could rehearse to you many Examples of such Brothers, who have been so influenced by the evil Spirit of Malice and Discord, that, seeking continually to disgrace one another, have brought Shame upon themselves, occasioning the Laughter of some, and the Pity of others. But it is a Thing worthy of Commendation, as well as of Admiration, to see Concord and Amity firmly established among Brethren; so that none of them undertake any Thing for their own private Advantage, but by the Consent of the rest, for the common Honour and Advancement of their House. And so long as the Bond of Brotherhood is so closely knit, it may be truly said, that the Sword that cut the *Gordian* Knot, shall not be able to undo it.

In short, there is nothing so much avails to maintain the Honour of Families, as an Agreement amongst Brethren. And here I will venture to affirm, that those Houses are far more happy and fortunate, where there are many Brothers perfectly agreeing together, than where there is but one only Son. For as there is no Man who has the Strength of *Atlas*, who is feigned to bear up Heaven with his Shoulders; so there is no Burden so heavy, but, being sustained by many, becomes light: Besides, the Diversity of Nature, Degrees, and Professions of Brothers, and all of them centring their various Cares in the Advancement of their House, they will, like Workmen about a Building, diligently apply themselves to it; one by Learning; another by Arms; a third by temporal or spiritual Promotions; a fourth by some profitable Trade in Life, or other Means; all which Things cannot meet in one single Man.

Guazzo. Now you have shewn how necessary Unanimity is amongst Brothers, I would gladly hear what Rules you will give to regulate their Conversation, whereby they may keep and maintain this Concord among themselves.

Annibal.

Annibal. The Form of their Conversation depends, first, on the Father's Prudence and Authority, who ought to try all Means to knit them fast together in Good-will, and to admonish them to aid and assist each other; and when they come to Years of Understanding, it is their Parts, so long as they shall live together in common, to beware of appropriating any Thing to themselves particularly: For, besides the Offence against God, and breaking their Credit, there is nothing so provokes their Brother against them, as this. And farther, it is proper for them to observe the Order of Nature, so that the younger (if Inequality in Degrees does not bar it) do Honour to his elder Brother. This Custom the *Romans* introduced among Friends; and much more ought it to take Place amongst Brothers. But notwithstanding this, the elder Brother is not absolutely discharged; for he ought to recompence the Humility of his younger Brother with Generosity and Good-nature, which may the better engage him to pay him Honour and Respect. It likewise behoves the elder Brother, to act with Prudence, and to bear with his younger Brother, if by Chance he should fail in his Duty towards him, acquainting him with his Fault in a mild and gentle Manner, and at a convenient Time; that his Admonition may not be ill taken, but rather to seem the Effect of perfect Good-will; which will induce his Brother to have the greater Affection for him. But above all Things, I think it absolutely necessary, for those who would maintain this Unanimity and Concord among themselves, while they live together, that they take not too great Liberties one with another, either in Words or Deeds; which often occasions ill Blood among them; and therefore they should use such modest Respect in their Conduct, that they give no Manner of Cause for Dislike.

Guazzo. On the one side, I like this Admonition exceeding well; for too coarse a Manner of Expression, and too rough a Behaviour, without any Respect, sometimes cuts so deep a Wound, and the Smart of it is so intolerable, as prompts them to revenge it with their Tongues, and sometimes with their Hands too: But on the other Side I consider, that by shewing this Respect, which you have been speaking of, the Brothers will not dare to use those Reprehensions and Admonitions among themselves, which you have been proposing, for fear of offending one another; and hereby will be verified that Verse of the Poet,

*He does not well, who will contend;
Nor he, who dare not reprehend.*

Annibal. I am not of your Mind; for in my Judgment, it happens quite contrary; For the Reprehension which proceeds from a foul-mouthed Person,

Person, has no such mighty Weight, and is rather to be imputed to the Vice of his Nature, than to any Desire he has to reform his Brother. But the friendly Admonition of a prudent Man, is kindly taken; and the Party who receives it, is persuaded, that it is from some special Cause, out of pure Good-will (as he is known to be a wise and honest Man) he gives it; But you must not think, that in recommending the Use of a modest Respect, I mean a distrustful Fearfulness, which makes us incapable of uttering the Truth freely, as is usually practiced before Princes, Magistrates, and others our Superiors; for such a Fear would quite extinguish the Fire of Love, which should continually warm the Hearts of true Brothers; but such a grave and discreet Carriage, whereby we do Honour to others, and procure Respect to ourselves; which hinders us not from reproving a Friend, much less our Brother.

Guazzo. But yet I am of Opinion, there are some Brothers who do not care to do this, for fear of offending one another; in the same Manner as Servants are afraid to speak to their Masters.

Annibal. Say rather, that the Want of Affection keeps them from doing it; and hence it is, that one Brother seeks not the Amendment of the other, but both rather take a Pleasure in backbiting one another.

Guazzo. Our reverend Brother *Bernardin Maccia*, Reader of the Institutes, used to discourse of this Matter. He told us, that he knew two Brothers, the one a Student, the other a Courtier; and though they were both counted honest Men, yet, because they were too talkative, such as were more reserved, could not bear their Company. He happened one Day to go visit the Student who was not very well; and as he was going into his House, he met the Brother coming out; and upon asking how the sick Man did? he answered, *Tolerably well; but pray go in and see him; and I don't doubt but you will have enough of his Talk.* When he came into the Chamber, after administering spiritual Comfort to the sick Patient, he said to him, I shall not ask you how your Brother does, because I just now saw him very merry as I came hither. To which the sick Man replied, *Men, who have the World at Will, as he has, have no Occasion to be sad; and if you had staid any Time with him, I believe he would almost have deafened you with his Prating.*

Annibal. In Truth, if Brothers would agree to tell one another privately of their Faults, they would avoid the open Scurrilities and Jeers of others. But I apprehend we have already said enough of this Matter; and therefore let us conclude, that as one Hand washes the other, and both of them the Face; so, one Brother ought to support another, and all of them to consult the Honour of their House; for the Maintenance whereof there is required

an amicable Union, compos'd of Love, Discretion, honourable Respect, and friendly Reprehension.

Guazzo. I perceive we are pretty near come to a Conclusion of this Day's Discourse; and since we have nothing now to speak of, but the Conversation between the Master and his Servants, I am afraid it will be too irksome to you to spend your Time here to your Disadvantage, since you might, in other Places, employ it much more for your Benefit.

Annibal. I frequent other Places to please others, and there indeed I spend my Time; but I keep you Company for my own Pleasure, and therefore here I gain Time: For which Reason, I desire we may go on chearfully; for if my Servant is no more grieved to attend without, than I am to be here within, it is not possible to find a Master and Servant better satisfied than we are.

Guazzo. I will answer for your Man, that he is perfectly content with the Place where he is at this Time; for he is with our Servants within, where they pass their Time together in three Things, in which they take singular Pleasure.

Annibal. What be they?

Guazzo. In Drinking, Playing, and Scandal.

Annibal. Those Things cannot be done, but to the Prejudice and Discredit of the Master.

Guazzo. Tho' they should not be employed in those three Things, yet I dare say, your Man is well enough pleas'd, that he is out of your Sight.

Annibal. I can believe you without an Oath; but from whence, do you suppose, proceeds this Discontent of Servants?

Guazzo. From a Want of Affection; for if they loved their Master, they would desire his Presence, and would willingly be always in his Sight.

Annibal. And whence, do you suppose, proceeds that Want of Love in Servants?

Guazzo. Perhaps from the Difference of Life, Disposition, and Humour that there is betwixt them: But what is your Opinion?

Annibal. I think so to: But the very Servitude itself may be a Cause of this Want of Love (I won't call it Hatred) of Servants towards their Masters; for they commonly serve more out of Necessity, than Inclination. For a Man that knows he is born free, when he hires himself into Service, he puts a Force upon his Nature; and tho' he voluntarily makes himself a Prisoner, yet it cannot be said, he is satisfied with it, or that he hates not him who keeps him in Subjection. And there is no doubt, that altho' he has sworn Fidelity to him in the most solemn Manner, yet his Heart rebels against his Service. And therefore it is no Wonder that he avoids his Presence, and likes better to be his Servant at a Distance, than to serve him

near at Hand. For so long as he is out of his Master's Sight, he, in a Manner, forgets he is a Servant, and begins to fancy he has recovered his Liberty: Whereas, on the contrary, when he comes before his Master, he hangs down his Head, and perswades himself that he returns to his Collar like a Dog, that has been let loose a-while.

Guazzo. It seems proper, that you should here make some Distinction of Servants; for that which you say of Servants that seek to avoid their Master's Presence, is not general, but to be understood of those Servants that are naturally vile and base; and not of the better Sort, and such as are Gentlemen, who, for the most Part, are never better pleas'd, than when they are in their Master's Presence, and serve him lovingly and chearfully. And therefore it is said, *The Gentleman loves, and the Slave fears.*

Annibal. The proper Distinction to be made between Gentlemen-Courtiers, who serve Princes, and the base Sort, who serve Gentlemen, is, that the Chains or Fetters of the latter, are made of Iron, and those of the former, of Gold.

Guazzo. I like your Distinction very well; and I will add farther, that the Chains of Gold bind more strongly, than those of Iron: But yet, I believe you will not assert, that Gentlemen, and common Serving Men, serve with the same Mind, or purpose to themselves the same End by their Service.

Annibal. Let me tell you, that common Serving-men hate both their Master, and their Chain; but the others love their Masters, but cannot endure the Chain.

Guazzo. I don't see how it can be said, that Gentlemen cannot endure the Chain, since they seek not Entertainment upon Constraint or Necessity, as the baser Sort do; but are naturally inclined to it; not pitching their Mark at vile Gain, as the others do; but aim at Honour and Renown. I shall not instance in others, but in myself only; and I assure you, that the Duke my Master, seeing me unfit to serve him, by Reason of my ill State of Health, has appointed me a better Pension to subsist upon hereafter at my own House, than I heretofore had, when I followed his Court: But notwithstanding all this (to confess to you my Ambition) I reason thus with myself, that when I shall live in Rest at my Fathers House, I shall be in no better Repute than any of my Neighbours are, and shall take myself to be as unprofitable to the World; but when I am near my Prince, I am in a Situation, where I can every Hour pleasure a Number of Persons, daily procure myself Friends, and be honoured by the most honourable in the Court. And therefore I can scarce forbear cursing my Infirmary, which will not suffer me to be bound long together in this Chain of Gold, which I would chuse above all Things in the World.

Annibal.

Annibal. All Men, of generous Minds, are in Love with that Chain, not so much for its own Sake, as for the Honour which is annexed to it. And I remember I have heard your Brother say, that he had the greatest Respect for the Lady his Mistress, but yet he did not know how to stoop to Service; and I can tell you farther, he had shrunk his Head out of the Collar, and withdrawn his Neck from the insupportable Yoke, long before the Death of that Princess, if her great Generosity and extraordinary Favours to him, had not kept him from it. And in Truth, to be constrained to eat, speak, and walk, by the Mouth, Tongue, and Feet of others, never to enjoy any Rest, either of Body or Mind, to wear one's self out in the Service of a Master; in short, to suffer those Incommodities, Vexations, Troubles, and Annoyances, rehearsed in a Letter of yours, of which you in your own Person have had a very large Share, fill the Cup with so bitter a Draught, that the Smell of it, nay, the very Remembrance of it, offends even Nature itself.

Guazzo. I need not tell you, that no Man wins the Wager unless he runs.

Annidal. And you know likewise, there are many who run, but only one that wins; and for one, whom you see recompensed for his Service, you shall hear a great Number complain, that they have spent their Estate, and hazarded their Lives in the Service of their Prince, without acquiring any Thing by it, but a miserable old Age, with a too late Repentance; and there are few of them, but who are ready to sink with Labour or Grief. That Golden Chain never pleased me; and I have always reckoned all Kinds of Servitude both uncertain and miserable, unless it were that of a certain *Spanish* Gentlemen, who, after he had, for a long Time, served his King, made himself a Monk; and then wrote to his Majesty in these Terms, That he was preferred to the Service of a greater Prince than he was, and from whom he expected better Wages, than he had ever received from his Royal Hands. Such Servants as enter into the Ministry and Service of God, undoubtedly love both the Master and Chain; these are the only Men, who, of all others, rule in serving. But as it is our Purpose to speak of this temporal and uncertain Service, let us return to Gentlemen Serving-men; and I grant that, generally speaking, they love their Masters, whose Resemblance they bear in Life, Mind, Manners; and therefore they think themselves happy when they are in their Presence, and are glad when Opportunities offer of doing them some acceptable Service. And as the baser Sort of Servants endeavour all they can to keep out of their Master's Sight, only that they may not be set about Something; so, on the contrary, the better Sort think themselves peculiarly favoured, when they are more frequently employed by their Masters, than their Fellows are.

Guazzo. The only Reason why Princes are said to be better served than we are, is, that their Servants are Gentlemen, and ours are not so. But I should think it was Time you came now to shew the Manner of Conversation between Master and Servant.

Annibal. Let us always follow the Rule we have hitherto observed; namely, first let us shew the Occasion of the Discord and Disturbances that daily arise between them; and afterwards we will endeavour to find out the Means to make all right and bring them together.

Guazzo. I think we have already declared one Occasion of it, when we mentioned the Difference of their Life and Manners.

Annibal. But as that Occasion is common to Master and Servant, so there are two others, one of which depends on the Master, the other on the Servant. The Place of the one is to command, and of the other to obey; so that if either of them fail in his Charge, Trouble and Disorder soon arise between them. The Master commits an Error, when he knows not how to exert his Authority; and therefore the Philosopher very properly said, *That it first behoves a Master to know how to command those Things, which the Servants ought to do; but it is not so easy a Matter to know how to command, as it is to be a Master.*

Guazzo. You must then prescribe to the Master, in what Manner he ought to command.

Annibal. The Manner will be easily known, if he set Service before commanding; that is, if he learn to serve, before he begins to command.

Guazzo. I am of the same Mind; for I think it next to impossible he should be a good Master who never had a Master: And therefore I would not change the Duke my Master for the Emperor; for, as he has been used even from his Infancy to do continual Service, first to King *Henry*, and then to the Kings *Francis* and *Charles*, his Children and Successors in the Kingdom; and knowing of what Importance it is to possess as well the Hearts, as the Persons of his Servants, he exercises his Authority over his Gentlemen in a wise and gentle Manner. And of the Service in which he himself is employed, I have noted two good Effects; the one is, that by enduring a great deal of Fatigue both in Mind and Body, he knows, by himself, the Labour of his own Servants; and therefore, moved with Pity, he beholds them with a more gracious Eye, and commands them more courteously. The other is, that, notwithstanding he is a great Prince, and may live at his Ease, yet, his Servants, seeing him continually serve, are excited by his Example, to render him Obedience, not valuing the Fatigue they may endure in his Service.

Annibal. To say Truth, he shews himself so worthy and courteous a Prince, that he has more Servants throughout all *Europe*, than in his own Court.

Court. But such is the Misfortune of these Times, that there is no *Homer* to celebrate the Actions of such an *Achilles*. Now with Respect to the Fault of Masters, I must repeat what I have before said, that they only are capable of exercising Authority well, who know how to obey. And as there are few Masters who can do that, we may find almost in every House those who are indiscreet, proud, fantastical, and insolent; who treat their Servants in a Manner as if they were Slaves, and speak to them in a haughty imperious Tone, and are not satisfied, unless they see them tremble in their Presence, and can find no other Language for them, than what is terrifying, threatening, and reviling.

Guazzo. From such Kind of Usage it is, that Servants, tho' good and capable, come to be good for nothing, grow cold in their Affections, and negligent in their Duty towards their Masters. But those Masters are more indiscreet, who scold at, and rate their Servants before Strangers, who, from thence, are apt to fancy they are not welcome; besides, there is nothing so provoking to a Servant, as such Treatment. As a Proof of this, it is observable, that when a Servant is about hiring himself to a Master, he never enquires whether he be of a covetous Temper; or a bad Life, but whether he is cruel, and hard to please.

Annibal. Those are yet worse, who speak to their Servants with their Hands; these are such who, probably, have been beaten by their Masters, if they have ever served, and therefore are resolved to revenge it upon their own Servants; and believe that their Servants cannot, or dare not help themselves with their Ponyards; of which I saw an Instance at *Padua*. And indeed, there is nothing angers me so much, than to see Masters of this Temper; nor can I entertain a good Opinion of those, who use their Servants tyrannically; for they ought rather to refrain from injuring them, than those that are their Equals; since it is an Act of Generosity to restrain ourselves from oppressing those, whom we may easily oppress. And therefore it behoves wise Masters, to forbear beating their Servants, and remember, that the Supreme Master is not well pleased with him, who presumes to take Revenge out of his Hands, and will not leave the Punishment of his Servants to his Divine Pleasure; unless it be for such Offences as are punishable by human Laws. Other Masters are so humorous, that they will have their Servants understand their Mind, by making only a Sign, as if they themselves were Mutes, and their Servants Conjurers. Others, again, will have their Servants do two or three Things at once, not considering that, as a Sexton said, a Man cannot carry the Crofs, and ring the Bells at the same Time. Some are so whimsical, that had they a thousand Servants, they would employ them all, and yet never be contented, because none of them

can please them; for which Reason they are continually changing their Servants.

Guazzo. We have at Court, a Gentleman, who about six Months since, gave his Servant a Livery Cloak, which, since that Time, he has bestowed upon four others, and still taking it from every one of them again; and a little before our Departure from *France*, he sent his Servant to me one Evening, to solicit a Letter of Favour, which I was to write in the Duke's Name about a certain Business of his. I ordered him to return for it the next Morning, and then there came another to fetch it. One seeing him, I told him he was not the same who came the Day before. He replied, *Altho' I am not the same Person, yet I am in his Apparel, which my Master, this Morning, took off from his Back, and put upon mine.*

Annibal. This, in my Judgment, is a scandalous Practice; and altho' it is no Dishonour to the Master to strip *Peter* to cloath *Paul*; yet it is certainly disgraceful to change his Servants so often; for thereby he discovers an impatient Temper, and hard to be pleased; and besides, is the Means of divulging his Secrets and private Affairs. For when a Servant leaves his Master, be it in what Manner it will, whether satisfied or discontented, he cannot forbear reporting, where-ever he goes, the Life and Behaviour of his former Master; and tho' he may mix an hundred Lies with one Truth, yet he will find enough that will believe him. But besides, the Master has some Trouble in bringing his new Servant into his Method of Business.

Among the different Sorts of bad Masters, may be also comprehended, those who are so impatient and unreasonable, that they will enjoin their Servants Impossibilities; and require Things to be done, even before they are ordered. But the worst of all, are those, who charge their Servants wrongfully with unjust Dealings, and thereupon turn them away without their Wages.

Guazzo. It is an easy Matter to find a Stick to beat a Dog.

Annibal. It would be too tedious to rehearse all the Imperfections of those Masters who never served.

Guazzo. However, these you have mentioned have served, and daily do serve; for they are Slaves to their own Vices.

Annibal. I approve your Saying well. I will therefore pass to that Occasion of the Disagreement between Master and Servant, which proceeds from the Servant's Ignorance in his Duty of serving and obeying. By those who are unfit to serve, I mean not only Fools and ignorant Asses, but also those roguish and knavish Fellows, who, tho' they are capable of executing any Thing committed to their Charge, yet have some notorious Fault, which gives their Master just Grounds for turning them away. But it is as hard a Matter to find Servants without Faults, as dropsical Patients without Thirst.

And

And tho' their Faults are innumerable, yet their chief Ornaments are the three Properties of a Dog; namely, the Gullet; for they are very Gluttons: Barking; for the Master can do nothing, but they will immediately tell every Body of it; which the Servant in the Comedy declared, when he said, *I am full of Chinks, which would let out every Thing that comes into my Ears*: Lastly, Biting; which is so natural to them, that let their Masters use them never so well, yet they will not stick to call them ungrateful, and the worst Word in their Belly is too good for them; according to the Saying of the Poet, *a sorry Servant's sorryest Part is the Tongue*.

But they are worse than Dogs; for, besides the Properties before mentioned, they are proud and insolent; and therefore it is said, *Of surly Servants, every Court is full*. That Vice is accompanied with Lying (the basest of all Crimes) habituating themselves never to tell the Truth to their Masters, nor perhaps to their ghostly Fathers. But that would be but a Trifle, if their Perfidiousness was not so great, that not content with defrauding their Masters in laying out their Money, and purloining from them otherwise, they will not be faithful in Things that concern their Honour and Credit. I conclude, that their least Fault deserves the Galley; and that, according to the Saying, *So many Servants, so many Enemies*. But this is to be understood of the base and rascally Sort; for it is not to be supposed, but as there are good Masters, so likewise there are good Servants.

Guazzo. In order then to take away all Disorder, I think it is very requisite, that the good Master and the good Servant be matched together; for if they are not both good, it will be hard for the Wisdom of the one to supply the Want of Discretion in the other.

Annibal. I think so too; but here recollect that which we have already said, That as the Golden Age is long since passed, the Master and Servant must think, that there is no absolute Perfection to be found in any Person; and that some Imperfections must be borne with on both Sides, so that the best, and most necessary Parts be not wanting. And not only the Servant should have this Consideration, and remember it his Duty to submit himself to the Will and Pleasure of his Master; but the Master much more, as knowing that Servants are generally of a base Condition, and being naturally prone to Ill, will not shew that Diligence, Fidelity and Affection towards him, as he himself would do towards a Prince, whom it might be his Fortune to serve; and consider, it were better for him to wink at some Faults in his Servants, than to torment himself in endeavouring to reform them.

Guazzo. Be pleased then to tell me which are those Imperfections that are to be tolerated in Servants?

Annibal. Your Request brings to my Mind a Fault I committed the other

other Day, in rehearsing the Imperfections of others; for what I said to you generally concerning those that are tolerable, will admit of an Exception, that extends not to Persons of the House, who are under the Jurisdiction of the Master of it, who ought not to open the Way of Vice to those before whom he should stop it; but rather exercise more Severity towards his own People, than towards others; by the Example of *Cato*, who said, *He pardoned every one, except himself*. And it may truly be said, that the Faults of the Servant belong, in a great Measure, to the Master; for if the Proverb be true, *Like Master like Man*, and that *a Fish begins first to smell at the Head*, there is no Doubt but the Faults of our Servants will be laid upon us; and it will be said, that either we have taught them, or else, that we take Delight in their Naughtiness. A Servant then may be intolerable to his Master in those Imperfections, which nevertheless may be tolerable to others; insomuch that the Master ought by no Means to bear with him, and either turn him off, or else make him mend his Manners.

Guazzo. I doubt the Rules you have given, to bind the Servant and oblige the Master, are too strict. For if the Father, on account of his being busied about other Affairs, commits the Instruction of the Children to Governors and Masters, there is much less Reason he should become a Teacher of his Servants, for as they are, the most part, of perverse Tempers, he would have enough to do to order them; so that he would be Servant, and not they. And for my own Part, I have somewhat else to do, than to look after my Servants, being well assured, that they are occupied about no Good.

Annibal. I know indeed there are some Servants, who, in their Masters Presence, look as tho' Butter would not melt in their Mouths, but out of their Sight, will play their Parts admirably; nay, they will not stick to make a Jest of him behind his Back. But the Master must by no Means suffer his Servants to commit, either in Word or Deed, Faults whereby God may be dishonoured, or his Neighbour injured; but let them know, he will encourage no Wickedness in his House, and will certainly resent it; whereby, tho' he may not be able wholly to extirpate their Vices, he will, at least, make them counterfeit Honesty, for Fear of displeasing him,

With Regard to those natural Imperfections, which are of small Importance, such as Rudeness, Indiscretion, Folly, Negligence, Forgetfulness, Craftiness, Quarrelsomeness, Spitefulness, Gluttony, Impertinence, Slothfulness, Bragging, and such like, they ought to be borne with, if they cannot be reformed; tho' I am of Opinion, that such Servants are better lost than found, and the House the worse for their being in it. Yet I know some honest Gentlemen, who, so long as their Servants are true and faithfule,

do not care if their Servants are Fools, vain Talkers, or Jesters to make them merry.

Guazzo. There was a Gentleman at *Paris*, who, as he was going out of his Lodging, ordered his Servant to go to a Butcher, whose Name was *David*, to buy some Tripe for him; but the Butcher having sold all he had, he returned to his Master, who was at Church hearing a Sermon; and as the Fellow entered the Church, the Preacher (meaning to quote some Text out of the Psalms) said *What saith David? Why, truly*, said the Fellow, *that he had sold all his Tripe.* I do not know whether this should be termed Folly or Pleasantry.

Annibal. There are likewise some Masters, who take a Delight in jesting with their Servants, and are rather pleased, than angry, at the Repartees they make. As he, who calling his Servant the King of Fools, was answered, *I wish with all my Heart I was King of Fools; for I do not doubt but I should rule over him that is better than myself.*

Guazzo. I could not play the Philosopher so with my Servants.

Annibal. Neither could I; but perhaps that Servant was so profitable to him in other Respects, that he was content to take that Scoff at his Hands. However all Masters are not so good-natured, to bear with such Men; nor all Servants so happy, to meet with Masters that like them. Let us then prescribe some Order, by observing which the Master and Servant may live and continue a long Time quietly and peaceably together.

Guazzo. That is the Thing which I long to hear.

Annibal. First of all, I think it necessary, that he who desires to be well served, should require in his Servants three special Things; namely, Love, Loyalty, and Sufficiency. And such an one that Master may easily get, if he will dispose himself to be kind and loving, and follow the Direction of the Wise Man, *Love him whom thou nourishest*; and this he will not fail to do, if he consider with himself, that Servants (tho' they serve) are Men; that they cohabit with us; that they are, in a Manner, our humble Friends; and, which is more, our Fellow-Servants: By which he shall know, that he ought to live easily and familiarly with them; by which Means he will win the Good-will of his Servants, and know, that the Author of that Saying, *That so many Servants, so many Enemies we have*, meant no more, than to accuse the Master, and not the Servants; because we receive them not Enemies, but make them such by our ill Usage.

Guazzo. But consider, that those, who put that Precept in Practice, find the Event very different from what you suppose; and know, too late, that nothing makes a Servant more insolent and vain, than the too great Gentleness of his Master. You know the Proverb,

*Claw a Clown, he will thee Scratch;
Scratch a Clown, he will thee claw.*

Annibal. As for my own Part, I do not bear to make Servants my Companions, in being too familiar with them, I can love them, but not embrace them. We must set Bounds and Limits to all our Actions, which we must not go beyond. I agree with you, that the Master ought to keep his State and Degree; for if he should be, as you say, *hail Fellow well met*, with his Servants, he would act beneath his Place, be unworthy of his Authority, and put himself on a Level with his Servants, which would redound to his own Reproach. Besides, he would soon perceive, that *too much Familiarity breeds Contempt*. And therefore Men of sense behave themselves with their Servants in such a Manner, that they neither make them too sawcy by an Over-familiarity; nor too fearful by too great a Severity. For a Master should by no Means render himself terrible to his Servants, lest by such harsh Usage he makes them think that he neither loves them, nor approves their Service, which is the Way to discourage them quite. And yet in giving them Countenance, he must be cautious to observe fit Time and Place; and, if I might lawfully say it, have two Faces under one Hat; like the Sun, which in running his Course in the Sky, has his Face sometimes covered with Clouds; and when those Mists and Vapors are dissipated, it shews itself clear and bright. And as it behoves the Master, when he is abroad, and in Company with Strangers, to cast a grave and sedate Look upon his Servants; so he should, on the contrary, when he is at Home and in his own House, look more pleasantly upon them, and speak more familiarly to them; which is what they love of all Things, and by which they are encouraged to do him good Service. And if the Master is a Gentleman who has in his Time, been in the Service of some Prince, he ought to remember how glad Courtiers are only of a good Word, or some such trifling Favour from their Prince. You see then how a Master may, with Honour, be courteous to his Servants, and thereby gain their Love and Good-will; by which, jointly, he purchases their Loyalty and Fidelity; which will very much make for his Honour and Profit. But in as much as Sufficiency (as we have before observed) must be joined to Love and Fidelity, I commit that Charge to the Master to instruct him in it.

Guazzo. Why then you will make him a Schoolmaster to his Servant.

Annibal. Nay, rather to himself, to teach him how to command; for if he knows how to use his Authority well, he will be well served; neither must he fancy, that his Servants ought to discharge him of all Concern in his

his Affairs, so that he shall have nothing to do in them; but consider, that it is no easy Matter to govern Servants; and that the greater Number of them he has, the greater Trouble he will have to guide them; for there happen many Quarrels and Contentions in a Family where there are many Servants.

Guazzo. Pray inform me wherein consists the Manner of commanding well?

Annibal. Of two Things; of which the one consists in Words, the other in Deeds. As to Words, he must suppose, there is no Servant so well framed to the Service of other Masters, but that he must necessarily receive new Laws from his new Lord; and that he must instruct him how to proceed to execute his Orders, and to do nothing contrary to his Will and Pleasure; and therefore he must not imagine, that his Servant, at the first Onset, can be brought to his Bow; but he must leisurely and patiently make him understand his Mind, and speak freely to him, as well to make him quit his old Customs, which perhaps he may not like, as to fashion him to his own Fancy. And if I was to take a Servant, I would rather chuse a fresh-water Sailor who never had served, than one who had been a long Time in Service. For such as have served in many Houses have, for the most Part, got the Habit of some ill Quality, which it will be difficult to break them of. But one that is raw in Service, shews himself more tractable, and fitter for all Manner of Service; and the Master will commonly be better pleas'd with his Good-will, than with others Skill.

Guazzo. I allow the Justness of your Opinion; for it is almost impossible to change the Manners of an old Serving-man, who will change his Hair, sooner than the Habit he has gotten; and yet a Master must, for a good while, be forc'd to use great Patience, and take a good deal of Pains with a young Servant.

Annibal. It is true; but that he may have the less Trouble, let him be sure to chuse one of good Capacity and fit for Service,

Guazzo. The Count *Hector Miroglio*, our Friend, had one Day a good Trial of the notable Wit of a new Servant; for having employ'd his other Servants about other Affairs, he made this set Things in order about his House, and then bid him to cover the Table; he did so; and tho' his Master was that Day to dine alone in his Chamber, yet the Servant put on two Plates, and set two Chairs, one opposite to the other. The Count said nothing, but mistrusting his Man's Design, waited for the End of the Comedy. Meat being brought in, and as soon as his Man had given him a Basin of Water, he sat down; which he had no sooner done, but his Man, having likewise wash'd, took his Place right over against him. The Count, who, you know, is naturally inclin'd to be merry, yet kept

his Countenance, and let his Man alone. Having eat awhile together in a very friendly Manner, the Man begun to be-think himself, that his Master might possibly be a-thirst; and therefore said to him, Sir, when you will please to drink, pray be so free as to command me. At which the Count laugh'd so heartily, that the poor Fool, being sensible of his Fault, rose to fetch him some Drink, but would not set down again.

Annibal. This Country, in my Opinion, produces no good Serving-men.

Guazzo. The Reason of which, I apprehend, is this; that here Princes seldom keep their Courts, where Servants chiefly learn good Behaviour. Besides, our Nature is such, that we make ourselves more familiar with our Servants than they do in any other Country; nor do we take any great Care to be served honourably, neatly, and respectfully; whence it comes, that Servants are unhandy and untoward in their Behaviour.

Annibal. However, I must, in Justice, say this, that tho' our Servants are not the most civilized in the World; yet they are trusty and faithful; which is more to be valued than Civility, Finery, or Bravery. We see then (to return to our Argument) that the Master, who will be well served, must not be sparing of his Speech, as well to command what he will have done, as gently to instruct his Servants in those Things wherein they are ignorant, and tell them of their Faults.

Now as we have touched upon the Authority of Masters, as it relates to Words, we must next speak of it with Respect to Deeds. The Master commands his Servants in Deeds, as often as, by his Example and Actions, he invites him to imitate him. And therefore, if he would have his Servant careful and diligent in his Service he must shew himself so about his own Affairs. For there is nothing awakens Servants so much as their Master's Diligence; as on the other Hand, it is impossible the Servant should be diligent when the Master is negligent. And therefore it is said, *The Eye of the Master fattens the Horse.* And to the same Purpose was that Answer of the Philosopher to one who asked him, Which was the best Way to make Land bring forth Plenty of Corn? *For the Master,* said he, *to walk often over it;* for the Master must suppose that his Servants think their Business is not very great, when they see him as little concern'd about it, as they themselves are.

But farther; he may easily imagine that they will be as ready to follow him in Wickedness, as in Goodness; and therefore he should be as fearful in setting them a bad Example, as careful to give them a good one. The Master likewise commands well, when he uses his Authority in such a Manner, that he is better served with a Look, than others are with threatening and injurious Words, with which they sometimes make the House ring; not remembering that Saying of the Poet, *Great is the Force in gentle Sway*

Sway conceal'd. And therefore let every Master be careful that he contradict not another Saying, viz. *I will not, like a Lion, rage among my Household Servants, nor tear my Subjects to Pieces.*

Now, when a Master knows he has gotten the Love, the Fidelity, and the Sufficiency of the Servant, he should be very careful to keep that which he has gotten; to which End nothing will be more efficacious, than using him courteously; aiding him in his Troubles; visiting him in his Sickness; and bestowing on him, as Occasion serves, little Favours, which will cost the Master but a Trifle but what will greatly please his Servant; who thinks himself under no Obligation for his Wages, which he has for his Labour; but gratefully acknowledges any Curtesy or Liberality of his Master. And that Master is greatly deceived who thinks his Servant, whether he be a Gentleman or not, serves him only for Hire, without the Hope of any other Recompense. And therefore let him not fail to reward the good Servant, and keep him always about him, as he would a precious Thing; and remember that the Servant is in some Sort, one Part of the Master; and that there is nothing in this Life more necessary than a good Servant. And therefore it is written, *If thou hast a trusty Servant, let him be to thee as thine one Soul.* Let not the Master think it beneath him to hear his Reasons, and consult with him in Business, and to govern himself according to his faithful Advice; for there have been found Servants, who have more advanced and profited their Master's House, than his Brothers or Children have done.

To conclude; the Master ought to use the Servant familiarly, and to treat his Inferiors in the same Manner he would be treated by his Superiors; and by observing this Rule, he will be sure to keep clear of the detestable Sin of Ingratitude; and according as he shall increase in Ability, he will advance the State of his Servant; and besides his promised Hire, will not fail to recompence liberally, according to his Power, the long and faithful Services he has done him.

Guazzo. You have, in my apprehension, by the same Means instructed the Master and Servant; yet I believe it would not be amiss, if the Servant had some special Charge given him.

Annibal. My Charge to the Servant, is, to learn the Meaning of that old Proverb, *It is a hard Matter to make a Bed for a Dog*; for as a Man cannot tell on which Side he will lie, from his turning round when he is about to lie down; so neither can a Servant know, what Sort of Service will be most acceptable and agreeable to his Master, because it is generally so variable and divers. And therefore as the Temper of the Master is not easily known, he must determine with himself to grudge no Pains, since perhaps he may find all little enough to please him; and beware of

falling

falling into that common Error of Servants, who, like a new Broom which sweeps clean, serve very diligently at first, but afterwards grow slothful. But that is not the way to get Favour; for it is not he who begins well that deserves a Reward, but he who perseveres in well-doing. And the Servant must think, that his Master will expect, he should rather heat, than cool himself in his Service. Let the Servant also conform all his Thoughts and Actions to the Will and Pleasure of his Master; and tie the *As* (as they say) where his Master will have him tied, without Contradiction. For there is nothing vexes a Man more, than to see him, who is bound to him, and therefore ought to obey him, oppose him in his Will. He must not endeavour to creep into Credit with his Master by Flattery and Hypocrisy, but to serve and obey him with the greatest Sincerity; for from feign'd Words Men will draw an Inference of faithless Deeds; from whence his Master suspects him, and thinks he had more need to be overlooked, than instructed. But let him be sure not to forget to let his true and faithful Intention appear not so much for Fear, as a Sense of Duty; like as a Fellow wisely answer'd one, who said to him, If I take thee into my Service, wilt thou be an honest Man? *Indeed shall I,* said he, *altho' you take me not.* And yet all that Service is ill bestow'd, which is not well accepted; and there is no greater Grief, than to serve and not to please; when after certain Proof, he finds it impossible to frame himself to his Master's Fancy, let him try to depart from him, rather with his Good-will than his ill. But if he perceives himself in his Master's Favour, let him be sure to keep it, and say in his Heart, *Happy is he who serves the Happy;* and let him not desire to change, but remember that *the rolling Stone gathers no Moss.* In a Word, let him take Care, that there be found in him no Want of Love, Respect, Faithfulness, Diligence, Wariness, Readiness, or Secrecy; he should set no Value on his own Life so long as he is in his Master's Service; but persuade himself, as the Proverb says, *to serve like a Hind, or run away like a Hart.*

Guazzo. It now comes into my Head, that we have not pursued a right Order in our Discourse; for we have spoken of the Conversation opposite to Masters, with the basest Sort of Servants; whereas we should first have treated of the Conversation between the Prince and the Courtier.

Annibal. We said Yesterday, that Princes have no need of our Instructions; and therefore there is no Reason to prescribe them Rules how to behave to their Retinue; for they conduct themselves in their Courts honourably, peaceably, and quietly; they injure not their Servants either in Word or Deed; neither are those Disorders to be seen in the Courts of Princes, as are frequent in private Families; in short, they are every way faultless.

Guazzo. Since you are so loth, whatever the Matter is, to prescribe any

Form

Form of Conversation to Princes; yet I could wish you would, at least, settle some Order among their Servants, that our Discourse may no way seem imperfect.

Annibal. It is now late; but besides, I am called away upon other Business; and you know we are eased of this Labour by him, who with his learned Pen, has most perfectly formed the Courtier.

Guazzo. That Gentleman, by the Excellency of his Work, has, no Doubt, gained to himself immortal Honour; for he has not admitted any one Thing that belongs to the Duty of a right Courtier; but yet I wish you would be pleased to observe the Order of a diligent Physician, who, besides the Receipts of other Physicians, will take Care to minister to his Patient something of his own.

Annibal. I will then make no scruple to give you two Receipts, if one is not sufficient. And as it would be doing an Injury to Gentlemen to propose to them those trite and common Things; namely, the Love, Fidelity, Diligence, and Reverence which are due to Princes, I give to Courtiers this Receipt, That as the Prince is, as we said Yesterday, a God upon Earth, it behoves them to do him Honour, as tho' he were something sacred; remembering, that when the *Athenians* denied divine Honours to *Alexander*, this Voice was heard, tho' Heathenish, *Take heed, lest while ye behold Heaven, ye lose Earth.* This then is the first Receipt. The other is compounded of two Drugs, which I have fetched out of the Shop of an excellent Philosopher; the one, or both of which, if the Courtier uses, he may maintain himself a long Time in his Prince's Favour: These are Abstinence and Sweet-meats.

Guazzo. Pray explain your Compound a little more intelligibly?

Annibal. I will do it in this Couplet;

*Before their Prince let Courtiers silent be;
Or let their Words be sauc'd with mirthful Glee.*

Guazzo. O how short are Pleasures! I did not imagine it had been so late. Now, after the delicious Dainties with which you have feasted me these three Days, I hope you will be so good as to finish the Entertainment To-morrow, with that Collation or * Banquet you have already promised me; that with that Sugar in my Mouth, I may the Day following, depart to the Duke my Master; who, by his Letters, has sent for me about some Affairs of Importance.

Annibal. I shall be with you To-morrow; but not, as you say, to sweeten your

* See the last Page of Book II. where a Reason is given why this will not be inserted.

your Mouth, but to take my Leave of you; which would be very four to me, if you had not given me some Hopes of your speedy Return.

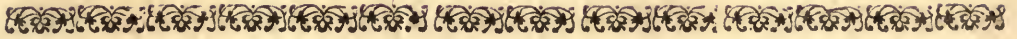
Guazzo. I don't in the least question but you take Pleasure in my Company, since you know I honour your singular Virtues: But you may easily imagine, that the Pleasure I take in being with you, is so much the greater, by how much the Patient has more Need of the Physician than the Physician has of the Patient. I will not say I have no longer Need of your healing Medicines, because I shall want them to keep me in Health, which by your Means I have recovered.

Guazzo. I need not repeat to you that in this my Sickness, I took Solitude for my Remedy; by which I must necessarily have shortened my Days: But you have convinced me of my Error, and shewed me that I was making myself a Grave, and let me understand, that Conversation is the only Medicine for such Diseases; you taught me to distinguish good Company from bad; you put me in Mind of the general Points which all Men ought to observe in their Behaviour; next, those particular Points that are agreeable to every one in Company and Conversation; as well abroad as at home: Which Medicine has so kindly operated, God and you be thanked, that I feel my Heart so perfectly healed and lightened, that I am bold to say, I have recovered the Health of my Body.

Annibal. I know I have neither fully satisfied you, nor myself in these Discourses; but I am sure you are not deceived in affirming, that *Civil Conversation* is a great Help to the Infirmities of the Mind; for there is nothing contributes so much to the Improvement of our Wit and Manners, or is a greater Incitement to virtuous Actions, or a stronger Curb upon vicious Inclinations than the Company and Conversation of good and virtuous Men. Nor are you at all deceived in saying, that the Health of the Body is an Effect of the Health of the Mind; for our *Galen* says, that the Trouble of the Mind brings Diseases on the Body; and that he had cured many Distempers by bringing the Pulses of his Patients into good Order, and by quieting the Mind. But as I am not so well skilled in curing distempered Minds as could wish; and as I know myself to stand in Need of Physic, I will wait on you To-morrow as you desire, tho' I should not be able to do you any Good.

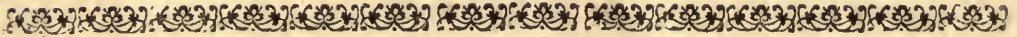
Guazzo. I shall attend your Coming with great Devotion and Respect; but pray come sooner than you did To-day.

F I N I S.



ERRATA

P. 10 l. 4. for Happiness read Hap ; same p. l. 35 for Religions read Religious ; p. 13 l. 3 for grows read grow ; same p. l. 25 for Dafart read Defert ; p. 14 l. 2 for ro read to p. 15 l. 10 for lugging read lugg. p. 16 l. 29 for Pleasure read Pleasures.

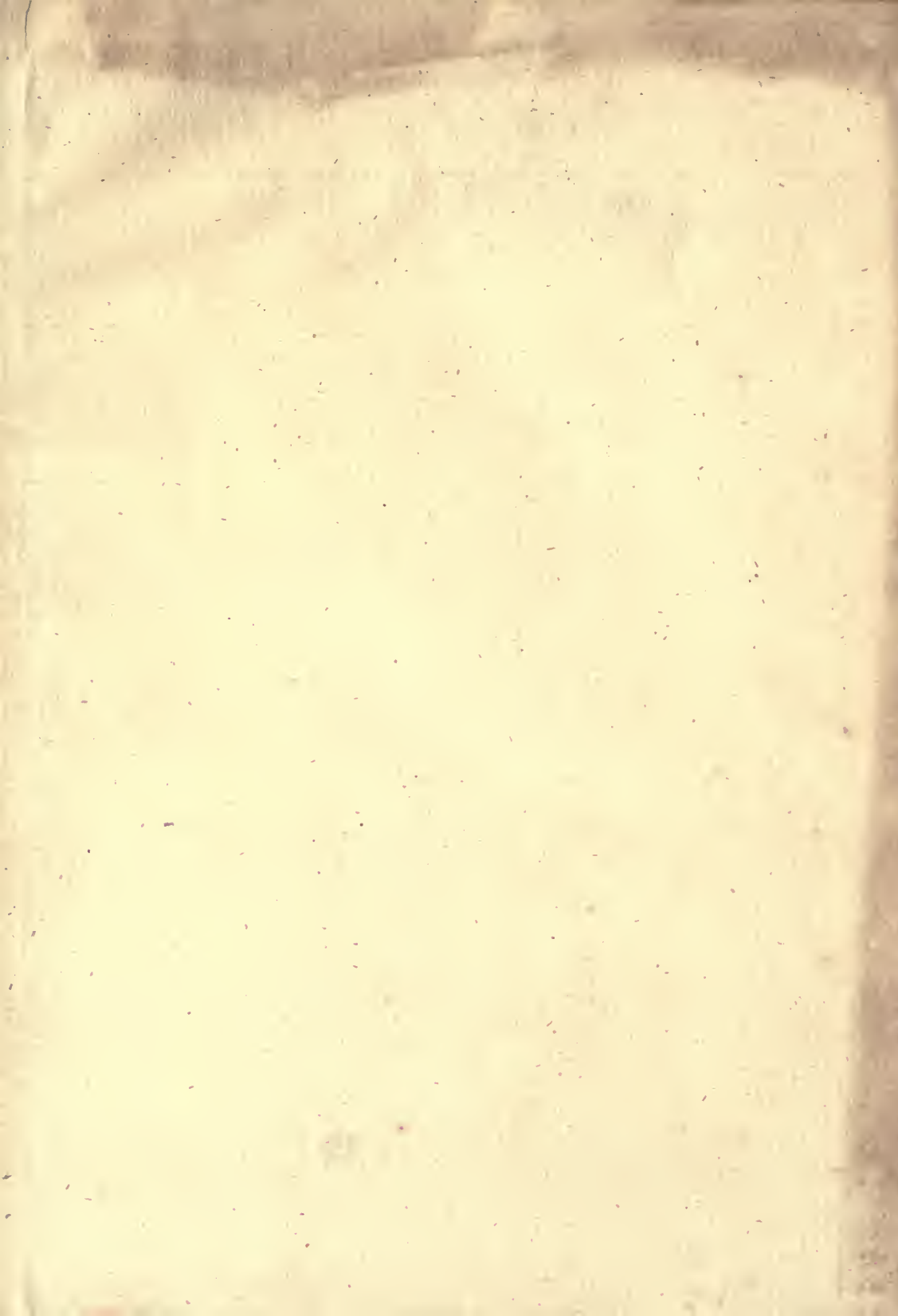


E R R A T A

p. 101. for Happiness read H; p. same p. 1. 22 for Religions read Religions; p. 121. 2 for
grows read grow; same p. 1. 24 for Distant read Distant; p. 121. 1. 2 for read to p. 121. 1. 10 for
juggling read jugg. p. 121. 1. 29 for Pleasure read Pleasures.







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