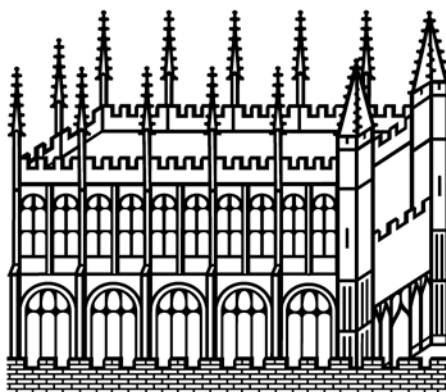




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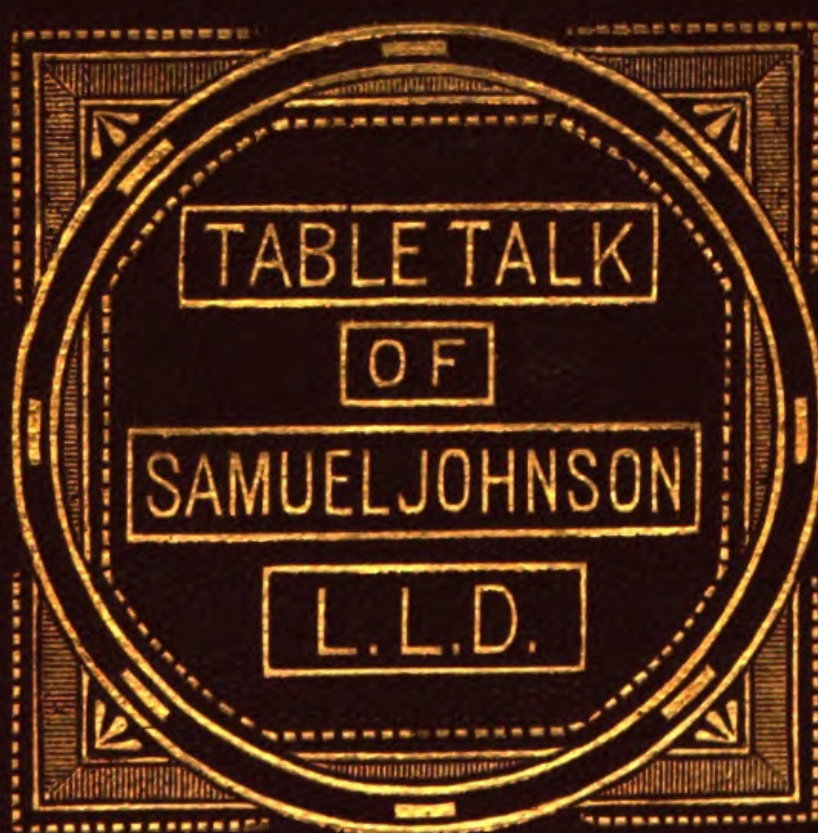
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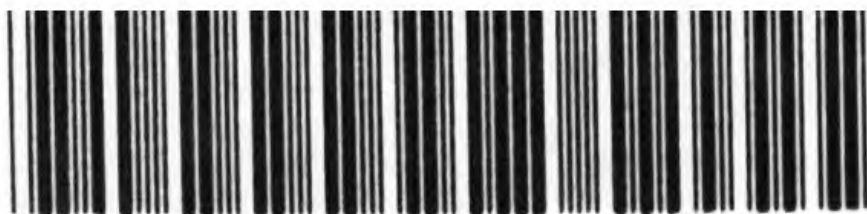
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THE TABLE TALK
OF
SAMUEL JOHNSON,
LL.D.

The reputation of those writings, which he probably expected to be immortal, is every day fading ; while those peculiarities of manner, and that careless table-talk, the memory of which, he probably thought, would die with him, are likely to be remembered as long as the English language is spoken in any quarter of the globe.

—MACAULAY.



THE
TABLE TALK

OF

SAMUEL JOHNSON,
LL.D.

"As a Speaker of the Word, he will speak real words; no idle jargon, or hollow triviality will issue from him."—*Carlyle*.

EDINBURGH:
WILLIAM P. NIMMO.

270. g 216.



PREFACE.

THE conversational abilities of Dr Johnson were extraordinary. No subject, either trifling or important, could be introduced in his presence, but he would express himself upon it with an originality and power, which astonished and delighted those who heard him. Hence it is that the most interesting and valuable portions of Boswell's famous work, are those in which the desultory, but terse and wise, sentences of the Doctor are narrated with the circumstantial fidelity which so distinguishes that most perfect and interesting history of Johnson's life and literary epoch.

The present little volume is a selection, carefully made and analytically arranged, of the most notable and valuable examples of the great lexicographer's table-talk. No apology is required for its appearance, as its intrinsic value is sufficient recommendation.

THE TABLE TALK

OF

SAMUEL JOHNSON.

"While Dr Johnson's sayings are read, let his manner be taken along with them. Let it, however, be observed, that the sayings themselves are great; that, though he might be an ordinary composer at times, he was for the most part a Handel."—Boswell.

INCLINATION IN READING.

What we read with inclination makes a much stronger impression. If we read without inclination, half the mind is employed in fixing the attention; so there is but one-half to be employed on what we read. If a man begins to read in the middle of a book, and feels an inclination to go on, let him not quit it to go to the beginning. He may perhaps not feel again the inclination.

DISADVANTAGES OF A SAILOR'S LIFE.

A ship is worse than a jail.- There is, in a jail, better air, better company, better conveniency of every kind ; and a ship has the additional disadvantage of being in danger. When men come to like a sea-life, they are not fit to live on land. Men go to sea, before they know the unhappiness of that way of life ; and when they have come to know it, they cannot escape from it, because it is then too late to choose another profession ; as indeed is generally the case with men, when they have once engaged in any particular way of life.

CONTROVERSY.

When a man voluntarily engages in an important controversy, he is to do all he can to lessen his antagonist, because authority from personal respect has much weight with most people, and often more than reasoning. If my antagonist writes bad language, though that may not be essential to the question, I will attack him for his bad language. *Adams*: "You would not jostle a chimney-sweeper?" *Johnson*: "Yes, sir, if it were necessary to jostle him *down*."

CHARACTERS OF THE DEAD.

Sir, it is of so much more consequence that truth should be told, than that individuals should not be made uneasy, that it is much better that the law does not restrain writing freely concerning the characters of the dead. Damages will be given to a man who is calumniated in his lifetime, because he may be hurt in his worldly interest, or at least hurt in his mind : but the law does not regard that uneasiness which a man feels on having his ancestor calumniated. That is too nice. Let him deny what is said, and let the matter have a fair chance by discussion. But if a man could say nothing against a character but what he can prove, history could not be written ; for a great deal is known of men of which proof cannot be brought. A minister may be notoriously known to take bribes, and yet you may not be able to prove it.

GRIEF.

While grief is fresh, every attempt to divert only irritates. You must wait till grief be *digested*, and then amusement will dissipate the remains of it.

BIOGRAPHY.

It is rarely well executed. They only who live with a man can write his life with any genuine exactness and discrimination; and few people who have lived with a man know what to remark about him.

THE PURGING OF THE PASSIONS.

Why, sir, you are to consider what is the meaning of purging in the original sense. It is to expel impurities from the human body. The mind is subject to the same imperfection. The passions are the greatest movers of human actions; but they are mixed with such impurities that it is necessary they should be purged or refined by means of terror and pity. For instance, ambition is a noble passion; but by seeing, upon the stage, that a man who is so excessively ambitious as to raise himself by injustice, is punished, we are terrified at the fatal consequences of such a passion. In the same manner a certain degree of resentment is necessary; but if we see that a man carries it too far, we pity the object of it, and are taught to moderate that passion.

THE COMFORTS OF THE TAVERN.

There is no private house in which people can enjoy themselves so well as in a capital tavern. Let there be ever so great plenty of good things, ever so much grandeur, ever so much elegance, ever so much desire that everybody should be easy; in the nature of things it cannot be: there there must always be some degree of care and anxiety. The master of the house is anxious to entertain his guests; the guests are anxious to be agreeable to him: and no man, but a very impudent dog indeed, can as freely command what is in another man's house, as if it were his own. Whereas, at a tavern, there is a general freedom from anxiety. You are sure you are welcome: and the more noise you make, the more trouble you give, the more good things you call for, the welcomer you are. No servants will attend you with the alacrity which waiters do, who are incited by the prospect of an immediate reward in proportion as they please. No, sir; there is nothing which has yet been contrived by man, by which so much happiness is produced as by a good tavern or inn.

THE MARRIED STATE.

Marriage is the best state for man in general; and every man is a worse man, in proportion as he is unfit for the married state.

GARRICK'S CONVERSATION.

Garrick's conversation is gay and grotesque. It is a dish of all sorts, but all good things. There is no solid meat in it; there is a want of sentiment in it. Not but that he has sentiment sometimes, and sentiment too very powerful and very pleasing: but it has not its full proportion in his conversation.

THE MILITARY CHARACTER.

The character of a soldier is high. They who stand forth the foremost in danger, for the community, have the respect of mankind. An officer is much more respected than any other man who has as little money. In a commercial country, money will always purchase respect. But you find an officer, who has, properly speaking, no money, is everywhere well received and treated with attention. The character of a soldier always stands him in stead.

OUR OBLIGATIONS TO ITALY.

A man who has not been in Italy is alway conscious of an inferiority, from his not having seen what it is expected a man should see. The grand object of travelling is to see the shores of the Mediterranean. On those shores were the four great empires of the world ; the Assyrian, the Persian, the Grecian, and the Roman.—All our religion, almost all our law, almost all our arts, almost all that sets us above savages, has come to us from the shores of the Mediterranean.

POETS THE PRESERVERS OF LANGUAGE.

You may translate books of science exactly. You may also translate history, in so far as it is not embellished with oratory, which is poetical. Poetry, indeed, cannot be translated ; and, therefore, it is the poets that preserve the languages ; for we would not be at the trouble to learn a language, if we could have all that is written in it just as well in a translation. But as the beauties of poetry cannot be preserved in any language except that in which it was originally written, we learn the language.

FEELING FOR OTHERS.

It is affectation to pretend to feel the distress of others as much as they do themselves. It is equally so, as if one should pretend to feel as much pain while a friend's leg is cutting off as he does.

CAUTION IN SPEAKING OF OURSELVES NECESSARY.

A man should be careful never to tell tales of himself to his own disadvantage. People may be amused and laugh at the time, but they will be remembered and brought out against him upon some subsequent occasion.

HOW EXISTENCE OUGHT TO BE TAKEN.

Every man has to take existence on the terms on which it is given to him. To some men it is given on condition of not taking liberties, which other men may take without much harm. One may drink wine, and be nothing the worse for it ; on another, wine may have effects so inflammatory as to injure him both in body and mind, and perhaps make him commit something for which he may deserve to be hanged.

PAIN AT THE LOSS OF FRIENDS.

Pain for the loss of a friend, or of a relation whom we love, is occasioned by the want which we feel. In time the vacuity is filled with something else ; or sometimes the vacuity closes up of itself.

THE MORAL OF "OTHELLO."

In the first place, sir, we learn from Othello this very useful moral, not to make an unequal match: in the second place, we learn not to yield too readily to suspicion. The handkerchief is merely a trick, though a very pretty trick ; but there are no other circumstances of reasonable suspicion, except what is related by Iago of Cassio's warm expressions concerning Desdemona in his sleep ; and that depended entirely upon the assertion of one man. No, sir, I think "Othello" has more moral than almost any play.

THE WORLD OF LONDON.

You find no man, at all intellectual, who is willing to leave London. No, when a man is tired of London, he is tired of life ; for there is in London all that life can afford.

THE SPENDING OF MONEY.

A woman of fortune being used to the handling of money, spends it judiciously ; but a woman who gets the command of money for the first time upon her marriage, has such a gust in spending it, that she throws it away with great profusion.

DOES DRINKING IMPROVE CONVERSATION ?

No, sir ; before dinner, men meet with great inequality of understanding ; and those who are conscious of their inferiority have the modesty not to talk. When they have drunk wine, every man feels himself happy, and loses that modesty, and grows impudent and vociferous : but he is not improved : he is only not sensible of his defects. . . . It is not necessary to be drunk one's self to relish the wit of drunkenness. Do we not judge of the drunken wit of the dialogue between Iago and Cassio, the most excellent in its kind, when we are quite sober ? Wit is wit, by whatever means it is produced ; and, if good, will appear so at all times. I admit that the spirits are raised by drinking, as by the common participation of any pleasure : cock-

fighting or bear-baiting will raise the spirits of a company, as drinking does, though surely they will not improve conversation. I also admit that there are some sluggish men who are improved by drinking, as there are fruits which are not good till they are rotten. There are such men, but they are medlars. I indeed allow that there have been a very few men of talents who were improved by drinking ; but I maintain that I am right as to the effects of drinking in general.

GRIEF ONLY TRANSIENT.

All grief for what cannot in the course of nature be helped, soon wears away ; in some sooner indeed, in some later ; but it never continues very long, unless where there is madness, such as will make a man have pride so fixed in his mind, as to imagine himself a king ; or any other passion in an unreasonable way : for all unnecessary grief is unwise, and therefore will not long be retained by a sound mind. If, indeed, the cause of our grief is occasioned by our own misconduct, if grief is mingled with remorse of conscience, it should be lasting.

THE ACME OF EARTHLY BLISS.

If I had no duties, and no reference to futurity, I would spend my life in driving briskly in a post-chaise with a pretty woman; but she should be one who could understand me, and would add something to the conversation.

PURE BENEVOLENCE NON-EXISTENT.

To act from pure benevolence is not possible for finite beings. Human benevolence is mingled with vanity, interest, or some other motive.

IGNORANCE OF RELIGION.

Our religion is in a book: we have an order of men whose duty it is to teach it; we have one day in the week set apart for it, and this is in general pretty well observed: yet ask the first ten gross men you meet, and hear what they can tell of their religion.

THE POWER OF MONEY.

Money *will* purchase occupation; it will purchase all the conveniences of life; it will purchase variety of company; it will purchase all sorts of entertainment.

WOMEN AND EDUCATION.

Where there is no education, as in savage countries, men will have the upper hand of women. Bodily strength, no doubt, contributes to this; but it would be so, exclusive of that; for it is mind that always governs. When it comes to dry understanding, man has the better.

HAPPINESS IN ANTICIPATION.

That man is never happy for the present, is so true, that all his relief from unhappiness is only forgetting himself for a little while. Life is a progress from want to want, not from enjoyment to enjoyment.

FOOTE'S WIT.

Foote has wit too, and is not deficient in ideas, or in fertility and variety of imagery, and not empty of reading; he has knowledge enough to fill up his part. One species of wit he has in an eminent degree, that of escape. You drive him into a corner with both hands: but he's gone, sir, when you think you have got him—like an animal that jumps over your head. Then he has a great range for wit; he never

lets truth stand between him and a jest, and he is sometimes mighty coarse. Garrick is under many restraints from which Foote is free. The first time I was in company with Foote was at Fitzherbert's. Having no good opinion of the fellow, I was resolved not to be pleased ; and it is very difficult to please a man against his will. I went on eating my dinner pretty sullenly, affecting not to mind him. But the dog was so very comical, that I was obliged to lay down my knife and fork, throw myself back upon my chair, and fairly laugh it out. No, sir, he was irresistible.

HOW TO WRITE BIOGRAPHY.

If a man is to write *A Panegyric*, he may keep vices out of sight ; but if he professes to write *A Life*, he must represent it really as it was.

ANALYSATION.

To be distinct, we must speak *analytically*. If we analyse language, we must speak of it grammatically ; if we analyse argument, we must speak of it logically.

DO GHOSTS EXIST?

It is wonderful that five thousand years have now elapsed since the creation of the world, and still it is undecided whether or not there has ever been an instance of the spirit of any person appearing after death. All argument is against it, but all belief is for it.

THE VALUE OF SKILL.

It is not the worth of the thing, but the skill in forming it, which is so highly estimated. Everything that enlarges the sphere of human powers, that shows man he can do what he thought he could not do, is valuable. The first man who balanced a straw upon his nose; Johnson, who rode upon three horses at a time; in short, all such men deserved the applause of mankind, not on account of the use of what they did, but of the dexterity which they exhibited.

PART OF THE BUSINESS OF LIFE.

Getting money is not all a man's business: to cultivate kindness is a valuable part of the business of life.

ATTENTION TO TRUTH.

Accustom your children constantly to this; if a thing happened at one window, and they, when relating it, say that it happened at another, do not let it pass, but instantly check them; you do not know where deviation from truth will end. It is more from carelessness about truth than from intentional lying, that there is so much falsehood in the world.

THE EXPANSION OF MIND.

A man's mind grows narrow in a narrow place, whose mind is enlarged only because he has lived in a large place: but what is got by books and thinking is preserved in a narrow place as well as in a large place. A man cannot know modes of life as well in Minorca as in London; but he may study mathematics as well in Minorca.

THE INFLUENCE OF INTEREST.

We are all, more or less, governed by interest. But interest will not make us do everything. In a case which admits of doubt, we try to think on the side which is for our interest, and gene-

rally bring ourselves to act accordingly. But the subject must admit of diversity of colouring; it must receive a colour on that side. In the House of Commons there are members enough who will not vote what is grossly unjust or absurd. No, there must always be right enough, or appearance of right, to keep wrong in countenance.

SPEAK ONLY OF THE ABSENT.

Never speak of a man in his own presence. It is always indelicate, and may be offensive.

THE PROGRESS OF LITERATURE.

Literature was in France long before we had it, Paris was the second city for the revival of letters: Italy had it first, to be sure. What have we done for literature equal to what was done by the Stephani and others in France? Our literature came to us through France. Caxton printed only two books, Chaucer and Gower, that were not translations from the French; and Chaucer, we know, took much from the Italians. No, sir, if literature be in its spring in France, it is a second spring; it is after a winter.

We are now before the French in literature; but we had it long after them in England. Any man who wears a sword and a powdered wig is ashamed to be illiterate. I believe it is not so in France. Yet there is, probably, a great deal of learning in France, because they have such a number of religious establishments; so many men who have nothing else to do but to study. I do not know this; but I take it upon the common principles of chance. Where there are many shooters, some will hit.

TOWN PREFERABLE TO COUNTRY LIFE.

No wise man will go to live in the country, unless he has something to do which can be better done in the country. For instance: if he is to shut himself up for a year to study a science, it is better to look out to the fields than to an opposite wall. Then, if a man walks out in the country, there is nobody to keep him from walking in again; but if a man walks out in London, he is not sure when he shall walk in again. A great city is, to be sure, the school for studying life; and "The proper study of mankind is man," as Pope observes.

ON A MAN SPEAKING OF HIMSELF.

A man cannot with propriety speak of himself except he relates simple facts, as, "I was at Richmond," or what depends on mensuration, as "I am six feet high." He is sure he has been at Richmond, he is sure he is six feet high; but he cannot be sure he is wise, or that he has any other excellence. Then, all censure of a man's self is oblique praise. It is in order to show how much he can spare. It has all the invidiousness of self-praise, and all the reproach of falsehood.

LIBERTY.

All *boys* love liberty, till experience convinces them they are not so fit to govern themselves as they imagined. We are all agreed as to our own liberty; we would have as much of it as we can get; but we are not agreed as to the liberty of others; for in proportion as we take others must lose. I believe we hardly wish that the mob should have liberty to govern us. When that was the case some time ago, no man was at liberty not to have candles in his windows.

WHAT IS WASTE ?

Why, sir, breaking bottles, and a thousand other things. Waste cannot be accurately told, though we are sensible how destructive it is. Economy on the one hand, by which a certain income is made to maintain a man genteelly, and waste on the other, by which, on the same income, another man lives shabbily, cannot be defined. It is a very nice thing ; as one man wears his coat out much sooner than another, we cannot tell how.

CAUSES INFLUENCING SUBORDINATION.

Subordination is sadly broken down in this age. No man, now, has the same authority which his father had—except a gaoler. No master has it over his servants : it is diminished in our colleges ; nay, in our grammar schools. *Boswell*, What is the cause of this, sir ? Why, sir, there are many causes, the chief of which is, I think, the great increase of money. No man now depends upon the lord of a manor, when he can send to another country, and fetch provisions. The shoe-black at the entry of my court does not depend on me. I can deprive

him but of a penny a day, which he hopes somebody else will bring him ; and that penny I must carry to another shoe-black, so the trade suffers nothing. I have explained, in my "Journey to the Hebrides," how gold and silver destroy feudal subordination. But, besides, there is a general relaxation of reverence. No son now depends upon his father, as in former times. Paternity used to be considered as of itself a great thing, which had a right to many claims. That is, in general, reduced to very small bounds. My hope is, that as anarchy produces tyranny, this extreme relaxation will produce *freni strictio*.

REFINEMENT.

To be merely satisfied is not enough. It is in refinement and elegance that the civilised man differs from the savage. A great part of our industry, and all our ingenuity, is exercised in procuring pleasure ; and, sir, a hungry man has not the same pleasure in eating a plain dinner that a hungry man has in eating a luxurious dinner. You see I put the case fairly. A hungry man may have as much, nay, more

pleasure in eating a plain dinner than a man grown fastidious has in eating a luxurious dinner. But I suppose the man who decides between the two dinners to be equally a hungry man.

COOKERY ON PHILOSOPHICAL PRINCIPLES.

I could write a better book of cookery than has ever yet been written ; it should be a book upon philosophical principles. Pharmacy is now made much more simple. Cookery may be made so too. A prescription which is now compounded of five ingredients had formerly fifty in it. So in cookery, if the nature of the ingredients be well known much fewer will do. Then, as you cannot make bad meat good, I would tell what is the best butcher's meat, the best beef, the best pieces ; how to choose young fowls ; the proper seasons of different vegetables ; and then how to roast, and boil, and compound.

MORAL RIGHTS OF MEN AND WOMEN.

Women have all the liberty they should wish to have. We have all the labour and the danger, and the women all the advantage. We go

to sea, we build houses, we do every thing, in short, to pay our court to the women. *Mrs Knowles*, The Doctor reasons very wittily, but not convincingly. Now, take the instance of building; the mason's wife, if she is ever seen in liquor, is ruined; the mason may get himself drunk as often as he pleases with little loss of character; nay, may let his wife and children starve. *Johnson*, Madam, you must consider, if the mason does get himself drunk, and let his wife and children starve, the parish will oblige him to find security for their maintenance. We have different modes of restraining evil. Stocks for the men, a ducking-stool for women, and a pound for beasts. If we require more perfection from women than from ourselves, it is doing them honour. And women have not the same temptations that we have; they may always live in virtuous company; men must mix in the world indiscriminately. If a woman has no inclination to do what is wrong, being secured from it is no restraint to her. I am at liberty to walk into the Thames; but if I were to try it, my friends would restrain me in Bedlam, and I should be obliged to them.

Mrs Knowles, Still, Doctor, I cannot help thinking it a hardship that more indulgence is allowed to men than to women. It gives a superiority to men, to which I do not see how they are entitled. *Johnson*, It is plain, madam, one or other must have the superiority. As Shakespeare says, "If two men ride on a horse, one must ride behind."

A DEFENCE OF LUXURY.

You cannot spend money in luxury without doing good to the poor. Nay, you do more good to them by spending it in luxury; you make them exert industry, whereas, by giving it you keep them idle. I own, indeed, there may be more virtue in giving it immediately in charity than in spending it in luxury, though there may be pride in that too.

COUNSEL TO YOUNG AUTHORS.

An author should sell his first work for what the booksellers will give, till it shall appear whether he is an author of merit, or, which is the same thing as to purchase-money, an author who pleases the public.

A PARSON'S LIFE.

The life of a parson, of a conscientious clergyman, is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. I would rather have Chancery suits upon my hands than the cure of souls. No, sir, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life.

MANDEVILLE'S PRIVATE VICES PUBLIC BENEFITS.

The fallacy of that book is, that Mandeville defines neither vices nor benefits. He reckons among vices everything that gives pleasure. He takes the narrowest system of morality, monastic morality, which holds pleasure itself to be a vice, such as eating salt with our fish, because it makes it eat better; and he reckons wealth as a public benefit, which is by no means always true. Pleasure of itself is not a vice. Having a garden, which we all know to be perfectly innocent, is a great pleasure. At the same time, in this state of being, there are many pleasures vices, which however are so immediately agreeable that we can hardly abstain

from them. The happiness of Heaven will be, that pleasure and virtue will be perfectly consistent. Mandeville puts the case of a man who gets drunk at an alehouse, and says it is a public benefit, because so much money is got by it to the public. But it must be considered, that all the good gained by this, through the gradation of alehouse-keeper, brewer, maltster, and farmer, is overbalanced by the evil caused to the man and his family by his getting drunk. This is the way to try what is vicious, by ascertaining whether more evil than good is produced by it upon the whole, which is the case in all vice. It may happen that good is produced by vice, but not as vice : for instance, a robber may take money from its owner, and give it to one who will make a better use of it. Here is good produced ; but not by the robbery as robbery, but as translation of property. I read Mandeville forty, or, I believe, fifty years ago. He did not puzzle me ; he opened my views into real life very much. No ; it is clear that the happiness of society depends on virtue. In Sparta, theft was allowed by general consent. theft, therefore, was *there* not a crime, but then

there was no security : and what a life they must have had when there was no security.

Without truth there must be a dissolution of society. As it is, there is so little truth, that we are almost afraid to trust our ears ; but how should we be, if falsehood were multiplied ten times ! Society is held together by communication and information ; and I remember this remark of Sir Thomas Brown's, "Do the devils lie ? No : for then hell could not subsist."

GIVING A REASON.

Sir, you are giving a reason for it ; but that will not make it right. You may have a reason why two and two should make five ; but they will still make but four.

ADVERSE CRITICISM BETTER THAN NONE.

I would rather be attacked than unnoticed. For the worst thing you can do to an author is to be silent as to his works. An assault upon a town is a bad thing, but starving it is still worse. An assault may be unsuccessful ; you may have more men killed than you kill, but if you starve the town you are sure of victory.

HOW TO FOSTER A LOVE OF READING.

I am always for getting a boy forward in his learning, for that is a sure good. I would let him at first read *any* English book which happens to engage his attention ; because you have done a great deal when you have brought him to have entertainment from a book. He'll get better books afterwards.

ANALYSATION.

To be distinct, we must talk *analytically*. If we analyse language, we must speak of it grammatically ; if we analyse argument, we must speak of it logically.

TRAVELLING.

Books of travels will be good in proportion to what a man has previously in his mind ; his knowing what to observe ; his power of contrasting one mode of life with another. As the Spanish proverb says, "He who would bring home the wealth of the Indies, must carry the wealth of the Indies with him." So it is in travelling ; a man must carry knowledge with him, if he would bring home knowledge.

THE DISADVANTAGE OF PERSONAL CRITICISM.

Nobody has a right to put another under such a difficulty, that he must either hurt the person by telling the truth, or hurt himself by telling what is not true. . . . The man who is asked by an author what he thinks of his work is put to the torture, and is not obliged to speak the truth, so that what he says is not considered as his opinion, yet he has said it and cannot retract it ; and this author, when mankind are hunting him with a canister at his tail, can say, "I would not have published had not Johnson, or Reynolds, or Musgrave, or some other good judge commended the work." Yet I consider it as a very difficult question in conscience, whether one should advise a man not to publish a work if profit be his object ; for the man may say, "Had it not been for you I should have had the money." Now you cannot be sure ; for you have only your own opinion, and the public may think very differently.

THE INFLUENCE OF WINE.

Wine gives great pleasure, and every pleasure is of itself a good. It is a good, unless coun-

terbalanced by evil. A man may have a strong reason not to drink wine, and that may be greater than the pleasure. Wine makes a man better pleased with himself. I do not say that it makes him more pleasing to others. Sometimes it does. But the danger is, that while a man grows better pleased with himself he may be growing less pleasing to others. Wine gives a man nothing. It neither gives him knowledge nor wit; it only animates a man, and enables him to bring out what a dread of the company has repressed. It only puts in motion what has been locked up in frost. But this may be good or it may be bad.

MISERS MADE, NOT BORN.

No man was born a miser, because no man was born to possession. Every man is born *cupidus*—desirous of getting; but not *avarus*—desirous of keeping.

CONTRADICTION.

To be contradicted in order to force you to talk is mighty unpleasing. You *shine*, indeed; but it is by being *ground*.

THE FREEDOM OF LONDON.

London is nothing to some people ; but to a man whose pleasure is intellectual, London is the place. And there is no place where economy can be so well practised as in London ; more can be had here for the money, even by ladies, than anywhere else. You cannot play tricks with your fortune in a small place ; you must make a uniform appearance. Here a lady may have well furnished apartments, and elegant dress, without any meat in her kitchen.

UNANSWERABLE QUESTIONS.

There are innumerable questions to which the inquisitive mind can in this state receive no answer : Why do you and I exist ? Why was this world created ? Since it was to be created, why was it not created sooner.

MORAL CONSISTENCY.

Because a man cannot be right in all things, is he to be right in nothing ? Because a man sometimes gets drunk, is he therefore to steal ? This doctrine would very soon bring a man to the gallows.

DIFFERENCE BETWEEN AN ENGLISHMAN AND A FRENCHMAN.

A Frenchman must be always talking, whether he knows anything of the matter or not; an Englishman is content to say nothing when he has nothing to say.

ROMANCES.

There are good reasons for reading romances—as, the fertility of invention, the beauty of style and expression, the curiosity of seeing with what kind of performances the age and country in which they were written was delighted; for it is to be apprehended that, at the time when very wild improbable tales were well received, the people were in a barbarous state, and so on the footing of children, as has been explained.

PLEASURE.

Pleasure is a word of dubious import; pleasure is in general dangerous, and pernicious to virtue; to be able therefore to furnish pleasure that is harmless, pleasure pure and unalloyed, is as great a power as man can possess.

WINE AND BRANDY.

Claret is the liquor for boys, port for men; but he who aspires to be a hero must drink brandy. In the first place, the flavour of brandy is most grateful to the palate; and then brandy will do soonest for a man what drinking *can* do for him. There are, indeed, few who are able to drink brandy. That is a power rather to be wished for than attained. And yet, as in all pleasure hope is a considerable part, I know not but fruition comes too quick by brandy. Florence wine I think the worst; it is wine only to the eye; it is wine neither while you are drinking it nor after you have drunk it; it neither pleases the taste nor exhilarates the spirits.

ENVY.

What a man avows he is not ashamed to think; though many a man thinks what he is ashamed to avow. We are all envious naturally; but, by checking envy, we get the better of it. So we are all thieves naturally; a child always tries to get at what it wants the nearest way; by good instruction and good habits this is cured, till a man has not even an inclination

to seize what is another's ; has no struggle with himself about it.

THEOCRITUS AND VIRGIL.

Theocritus is not deserving of very high respect as a writer ; as to the pastoral part, Virgil is very evidently superior. He wrote when there had been a larger influx of knowledge into the world than when Theocritus lived. Theocritus does not abound in description, though living in a beautiful country : the manners painted are coarse and gross. Virgil has much more description, more sentiment, more of nature, and more of art. Some of the most excellent parts of Theocritus are, where Castor and Pollux, going with the other Argonauts, land on the Bebrycian coast, and there fall into a dispute with Amycus, the king of that country, which is as well conducted as Euripides could have done it, and the battle is well related. Afterwards they carry off a woman, whose two brothers come to recover her, and expostulate with Castor and Pollux on their injustice ; but they pay no regard to the brothers, and a battle ensues, where

Castor and his brother are triumphant. Theocritus seems not to have seen that the brothers have the advantage in their argument over his Argonaut heroes. "The Sicilian Gossips" is a piece of merit.

PURE HUMANITY.

He who has long had constantly in his view the worst of mankind, and is yet eminent for the humanity of his disposition, must have had it originally in a great degree, and continued to cultivate it very carefully.

THE EFFECTS OF DRINKING.

Drinking may be practised with great prudence. A man who exposes himself when he is intoxicated has not the art of getting drunk ; a sober man, who happens occasionally to get drunk, readily enough goes into a new company, which a man who has been drinking should never do. Such a man will undertake anything ; he is without skill in inebriation. I used to slink home when I had drunk too much. A man accustomed to self-examination will be conscious when he is drunk, though an habitual

drunkard will not be conscious of it. I knew a physician, who for twenty years was not sober ; yet, in a pamphlet which he wrote upon fevers, he appealed to Garrick and me for his vindication from a charge of drunkenness. A bookseller (naming him) who got a large fortune by trade, was so habitually and equally drunk, that his most intimate friends never perceived that he was more sober at one time than another.

PHYSICAL AND MORAL TRUTH.

Physical truth is, when you tell a thing as it actually is. Moral truth is, when you tell a thing sincerely and precisely as it appears to you. I say such a one walked across the street, if he really did so, I told a physical truth. If I thought so, though I should have been mistaken, I told a moral truth.

RIDICULE.

The man who 'uses his talent of ridicule in creating or grossly exaggerating the instances he gives, who imputes absurdities that did not happen, or when a man was a little ridiculous, describes him as having been very much so,

abuses his talents greatly. The great use of delineating absurdities is, that we may know how far human folly can go ; the account, therefore, ought of absolute necessity to be faithful.

HOSPITALITY.

For hospitality, as formerly practised, there is no longer the same reason ; heretofore the poorer people were more numerous, and from want of commerce, their means of getting a livelihood more difficult — therefore, the supporting them was an act of great benevolence. Now that the poor can find maintenance for themselves, and their labour is wanted, a general undiscerning hospitality tends to ill, by withdrawing them from their work to idleness and drunkenness. Then, formerly rents were received in kind, so that there was a great abundance of provisions in possession of the owners of the lands, which, since the plenty of money afforded by commerce, is no longer the case. Hospitality to strangers and foreigners in our country is now almost at an end, since, from the increase of them that come to us, there have been a sufficient number of people that

have found an interest in providing inns and proper accommodations, which is in general a more expedient method for the entertainment of travellers. Where the travellers and strangers are few, more of that hospitality subsists, as it has not been worth while to provide places of accommodation.

DESULTORY READING.

Snatches of reading will not make a Bentley or a Clarke. They are, however, in a certain degree advantageous. I would put a child into a library where no unfit books are, and let him read at his choice. A child should not be discouraged from reading anything that he takes a liking to, from a notion that it is above his reach. If that be the case, the child will soon find it out and desist; if not, he of course gains the instruction, which is so much the more likely to come, from the inclination with which he takes up the study.

GOLDSMITH.

No man was more foolish when he had not a pen in his hand, or more wise when he had.

CONDESCENSION.

There is nothing more likely to betray a man into absurdity than *condsceension*, when he seems to suppose his understanding too powerful for his company.

INCIVILITY.

Sir, a man has no more right to *say* an uncivil thing than to *act* one—no more right to say a rude thing to another than to knock him down.

INTELLIGENT TRANSLATORS.

Green and Guthrie, an Irishman and a Scotchman, undertook a translation of Duhalde's History of China. Green said of Guthrie that he knew no English, and Guthrie of Green that he knew no French; and these two undertook to translate Duhalde's History of China. In this translation there was found "the twenty-sixth day of the new moon." Now, as the whole age of the moon is but twenty-eight days, the moon, instead of being new, was nearly as old as it could be. The blunder arose from their mistaking the word *neuvième* ninth, *nouvelle* or *neuve*, new.

MISFORTUNES.

Depend upon it, that if a man *talks* of his misfortunes, there is something in them that is not disagreeable to him; for where there is nothing but pure misery, there never is any recourse to the mention of it.

MADNESS.

Many a man is mad in certain instances, and goes through life without having it perceived. For example, a madness has seized a person of supposing himself obliged literally to pray continually; had the madness turned the opposite way, and the person thought it a crime ever to pray, it might not improbably have continued unobserved.

SERMONS.

Sermons make a considerable branch of English literature, so that a library must be very imperfect if it has not a numerous collection of sermons; and in all collections, sir, the desire of augmenting them grows stronger in proportion to the advance in acquisition, as motion is accelerated by the continuance of the *impetus*.

THE INUTILITY OF LECTURES.

Lectures were once useful; but now, when all can read, and books are so numerous, lectures are unnecessary. If your attention fails, and you miss a part of the lecture, it is lost; you cannot go back, as you do upon a book.

QUOTATION.

Sir, it is a good thing; there is a community of mind in it. Classical quotation is the *parole* of literary men all over the world.

PRETTY WOMEN.

Sir, it is a very foolish resolution to resolve not to marry a pretty woman. Beauty is of itself very estimable. No, sir, I would prefer a pretty woman, unless there are objections to her. A pretty woman may be foolish; a pretty woman may be wicked; a pretty woman may not like me. But there is no such danger in marrying a pretty woman as is apprehended; she will not be persecuted if she does not invite persecution. A pretty woman, if she has a mind to be wicked, can find a readier way than another; and that is all.

MEMORY.

To remember and to recollect are different things. A man has not the power to recollect what is not in his mind ; but when a thing is in his mind, he may remember it.

THE ELEMENTS OF CONVERSATION.

There must, in the first place, be knowledge, there must be materials ; in the second place there must be a command of words ; in the third place, there must be imagination, to place things in such views as they are not commonly seen in ; and in the fourth place, there must be presence of mind, and a resolution that it is not to be overcome by failures. This last is an essential requisite ; for want of it many people do not excel in conversation.

FOX AND BURKE.

Fox never talks in private company, not from any determination not to talk, but because he has not the first motion. A man who is used to the applause of the House of Commons has no wish for that of a private company. A man

accustomed to throw for a thousand pounds, if sat down to throw for sixpence, would not be at the pains to count his dice. Burke's talk is the ebullition of his mind; he does not talk from a desire of distinction, but because his mind is full.

ORATORY.

Oratory is the power of beating down your adversary's arguments, and putting better in their place.

THE JUSTICE OF THE WORLD.

All the complaints which are made of the world are unjust. I never knew a man of merit neglected: it was generally by his own fault that he failed of success. A man may hide his head in a hole: he may go into the country, and publish a book now and then, which nobody reads, and then complain he is neglected. There is no reason why any person should exert himself for a man who has written a good book: he has not written it for any individual. I may as well make a present to a postman who brings me a letter. When patronage was limited, an

author expected to find a Mæcenas, and complained if he did not find one. Why should he complain? This Mæcenas has others as good as he, or others who have got the start of him. *Boswell*, But surely, sir, you will allow that there are men of merit at the bar who never get practice. *Johnson*, Sir, you are sure that practice is got from an opinion that the person employed deserves it best; so that if a man of merit at the bar does not get practice, it is from error, not from injustice. He is not neglected. A horse that is brought to market may not be bought, though he is a very good horse; but that is from ignorance, not from intention.

THE RIGHT EMPLOYMENT OF WEALTH.

A man cannot make a bad use of his money, so far as regards society, if he do not hoard it; for if he either spends it or lends it out, society has the benefit. It is in general better to spend money than to give it away; for industry is more promoted by spending money than by giving it away. A man who spends his money is sure he is doing good with it: he is not sure

when he gives it away. A man who spends ten thousand a year will do more good than a man who spends two thousand and gives away eight.

KEEPING A JOURNAL.

It is a very good custom to keep a journal for a man's own use ; he may write upon a card a day all that is necessary to be written, after he has had experience of life. At first there is a great deal to be written, because there is a great deal of novelty ; but when once a man has settled his opinions, there is seldom much to be set down.

THE ORIGIN OF LANGUAGE.

It must have come by inspiration. A thousand, nay, a million of children could not invent a language. While the organs are pliable, there is not understanding enough to form a language ; by the time that there is understanding enough the organs are become stiff. We know that after a certain age we cannot learn to pronounce a new language. No foreigner who comes to England when advanced in life ever

pronounces English tolerably well ; at least such instances are very rare. When I maintain that language must have come by inspiration, I do not mean that inspiration is required for rhetoric, and all the beauties of language ; for when once man has language, we can conceive that he may gradually form modifications of it. I mean only that inspiration seems to me to be necessary to give man the faculty of speech ; to inform him that he may have speech ; which I think he could no more find out without inspiration than cows or hogs would think of such a faculty.

READING.

It is strange that there should be so little reading in the world, and so much writing. People in general do not willingly read, if they can have anything else to amuse them. There must be an external impulse ; emulation, or vanity, or avarice. The progress which the understanding makes through a book has more pain than pleasure in it. Language is scanty, and inadequate to express the nice gradations and mixtures of our feelings.

AGE.

There is a wicked inclination in most people to suppose an old man decayed in his intellects. If a young or middle-aged man, when leaving a company, does not recollect where he laid his hat, it is nothing ; but if the same inattention is discovered in an old man, people will shrug up their shoulders, and say, "His memory is going."

RELIGION.

Seward, I wonder that there should be people without religion. *Johnson*, Sir, you need not wonder at this, when you consider how large a proportion of almost every man's life is passed without thinking of it. I myself was for some years totally regardless of religion. It had dropped out of my mind. It was at an early part of my life. Sickness brought it back, and I hope I have never lost it since.

THE RETICENCE OF THE ENGLISH.

Two men of any other nation who are shown into a room together, at a house where they are both visitors, will immediately find some con-

versation. But two Englishmen will probably go each to a different window, and remain in obstinate silence. Sir, we as yet do not enough understand the common rights of humanity.

DESCRIPTION AND REALITY.

Gravina, an Italian critic, observes, that every man desires to see that of which he has read ; but no man desires to read an account of what he has seen ; so much does description fall short of reality. Description only excites curiosity : seeing satisfies it.

VERSE-WRITING.

It has been said there is pleasure in writing, particularly in writing verses. I allow, you may have pleasure from writing, after it is over, if you have written well ; but you don't go willingly to it again. I know when I have been writing verses, I have run my finger down the margin, to see how many I had made, and how few I had to make.

IDLE TALKING.

Clear your *mind* of cant. You may *talk* as

other people do : you may say to a man, " Sir, I am your most humble servant." You are *not* his most humble servant. You may say, " These are bad times ; it is a melancholy thing to be reserved to such times." You don't mind the times. You tell a man, " I am sorry you had such bad weather the last day of your journey, and were so much wet." You don't care sixpence whether he is wet or dry. You may *talk* in this manner ; it is a mode of talking in society : but don't *think* foolishly.

THE FEAR OF DEATH.

Some people are not afraid, because they look upon salvation as the effect of an absolute decree, and think they feel in themselves the marks of sanctification. Others, and those the most rational in my opinion, look upon salvation as conditional ; and as they never can be sure that they have complied with the conditions, they are afraid.

ABUSE.

Abuse is not so dangerous when there is no vehicle of wit or delicacy, no subtle convey-

ance. The difference between coarse and refined abuse is as the difference between being bruised by a club and wounded by a poisoned arrow.

IS DEPARTURE FROM TRUTH ALLOWABLE?

The general rule is, that truth should never be violated, because it is of the utmost importance to the comfort of life that we should have a full security by mutual faith ; and occasional inconveniences should be willingly suffered, that we may preserve it. There must, however, be some exceptions. If, for instance, a murderer should ask you which way a man is gone, you may tell him what is not true, because you are under a previous obligation not to betray a man to a murderer. *Boswell*, Supposing the person who wrote "Junius" were asked whether he was the author, might he deny it? *Johnson*, I don't know what to say to this. If you were *sure* that he wrote "Junius," would you, if he denied it, think as well of him afterwards? Yet it may be urged, that what a man has a right to ask, you may refuse to communicate ; and there is no other effectual mode of

preserving a secret and an important secret, the discovery of which may be very hurtful to you, but a flat denial ; for if you are silent, or hesitate, or evade, it will be held equivalent to a confession. But stay, sir, here is another case. Supposing the author had told me confidentially that he had written “Junius,” and I were asked if he had, I should hold myself at liberty to deny it, as being under a previous promise, express or implied, to conceal it. Now, what I ought to do for the author may I not do for myself? But I deny the lawfulness of telling a lie to a sick man for fear of alarming him. You have no business with consequences ; you are to tell the truth. Besides, you are not sure what effect your telling him that he is in danger may have. It may bring his distemper to a crisis, and that may cure him. Of all lying, I have the greatest abhorrence of this, because I believe it has been frequently practised on myself.

MORALITY OF ACTIONS.

The morality of an action depends on the motive from which we act. If I fling half-a-crown

to a beggar, with intention to break his head, and he picks it up and buys victuals with it, the physical effect is good ; but, with respect to me, the action is very wrong. So, religious exercises, if not performed with an intention to please God, avail us nothing. As our Saviour says of those who perform them from other motives, " Verily, they have their reward."

WELL-BRED AND ILL-BRED MEN.

One immediately attracts your liking, the other your aversion. You love the one till you find reason to hate him ; you hate the other till you find reason to love him.

ACQUAINTANCE.

If a man does not make new acquaintance as he advances through life, he will soon find himself left alone. A man, sir, should keep his friendship *in constant repair*.

THE MAGNITUDE OF LONDON.

If you wish to have a just notion of the magnitude of this city, you must not be satisfied with seeing its great streets and squares, but must

survey the innumerable little lanes and courts. It is not in the showy evolutions of buildings, but in the multiplicity of human habitations, which are crowded together, that the wonderful immensity of London consists.

SUBORDINATION.

Sir, I am a friend to subordination, as most conducive to the happiness of society. There is a reciprocal pleasure in governing and being governed.

THE KING CAN DO NO WRONG.

In our constitution, according to its true principles, the king is the head, he is supreme, he is above everything, and there is no power by which he can be tried. Therefore, it is, sir, that we hold the king can do no wrong ; that whatever may happen to be wrong in government may not be above our reach, by being ascribed to majesty. Redress is always to be had against oppression by punishing the immediate agents. The king, though he should command, cannot force a judge to condemn a man unjustly ; therefore it is the judge whom

we prosecute and punish. Political institutions are formed upon the consideration of what will most frequently tend to the good of the whole, although now and then exceptions may occur. Thus it is better in general that a nation should have a supreme legislative power, although it may at times be abused. And then, sir, there is this consideration, that *if the abuse be enormous, nature will rise up, and, claiming her original rights, overturn a corrupt political system.*

LITTLE THINGS.

There is nothing, sir, too little for so little a creature as man. It is by studying little things that we attain the great art of having as little misery and as much happiness as possible.

PITY NOT NATURAL.

Pity is not natural to man. Children are always cruel. Savages are always cruel. Pity is acquired and improved by the cultivation of reason. We may have uneasy sensations from seeing a creature in distress, without pity ; for we have not pity unless we wish to relieve

them. When I am on my way to dine with a friend, and finding it late, have bid the coachman make haste, if I happen to attend when he whips his horses, I may feel unpleasantly that the animals are put to pain, but I do not wish him to desist. No, sir, I wish him to drive on.

THE HISTORIAN.

Great abilities are not requisite for an historian; for, in historical composition, all the greatest powers of the human mind are quiescent. He has facts ready to his hand; so there is no exercise of invention. Imagination is not required in any high degree; only about as much as is used in the lower kinds of poetry. Some penetration, accuracy, and colouring, will fit a man for the task, if he can give the application which is necessary.

PRACTICAL EQUALITY.

There is one Mrs Macaulay in this town, a great republican. One day when I was at her house, I put on a very grave countenance, and said to her, "Madam, I am now become a con-

vert to your way of thinking. I am convinced that all mankind are upon an equal footing; and to give you an unquestionable proof, madam, that I am in earnest, here is a very sensible, civil, well-behaved fellow-citizen, your footman; I desire that he may be allowed to sit down and dine with us." I thus, sir, showed her the absurdity of the levelling doctrine. She has never liked me since. Sir, your levellers wish to level *down* as far as themselves; but they cannot bear levelling *up* to themselves. They would all have some people under them; why not then have some people above them?

FAME.

A boy's being flogged is not so severe as a man's having the hiss of the world against him. Men have a solicitude about fame; and the greater share they have of it, the more afraid they are of losing it.

FEMALE PREACHERS.

A woman's preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all.

EDUCATION OF CHILDREN.

Sir, it is no matter what you teach them first, any more than what leg you shall put into your breeches first. Sir, you may stand disputing which is best to put in first, but in the meantime, your breach is bare. Sir, while you are considering which of two things you should teach your child first, another boy has learnt them both.

ATTEMPTS AT WIT.

I have no more pleasure in hearing a man attempting wit and failing, than in seeing a man trying to leap over a ditch and tumbling into it.

VERSE-MAKING.

The great difficulty is to know when you have made good ones. When composing, I have generally had them in my mind, perhaps fifty at a time, walking up and down in my room; and then I have written them down, and often, from laziness, have written only half lines. I have written a hundred lines in a day. I remember I wrote a hundred lines of "The Vanity of Human Wishes" in a day.

EXPERIENCE THE TEST OF TRUTH.

Human experience, which is constantly contradicting theory, is the greatest test of truth. A system, built upon the discoveries of a great many minds, is always of more strength, than what is produced by the mere workings of any one mind, which of itself can do little. There is not so poor a book in the world that would not be a prodigious effort were it wrought out entirely by a single mind without the aid of prior investigators. The French writers are superficial, because they are not scholars, and so proceed upon the mere power of their own minds ; and we see how very little power they have.

DESIRE FOR KNOWLEDGE.

A desire of knowledge is the natural feeling of mankind ; and every human being, whose mind is not debauched, will be willing to give all that he has to get knowledge.

EATING.

Some people have a foolish way of not minding, or pretending not to mind, what they eat.

For my part, I mind my belly very studiously, and very carefully ; for I look upon it, that he who does not mind his belly will hardly mind anything else.

THE LAW.

In the formulary and statutory part of law, a plodding blockhead may excel ; but in the ingenious and rational part of it a plodding blockhead can never excel.

CONVENTS.

If convents should be allowed at all, they should only be retreats for persons unable to serve the public, or who have served it. It is our first duty to serve society ; and, after we have done that, we may attend wholly to the salvation of our own souls. A youthful passion for abstracted devotion should not be encouraged.

DEGREES OF POVERTY.

There is no being so poor and so contemptible, who does not think there is somebody still poorer, and still more contemptible.

DEGREES OF HAPPINESS.

That all who are happy, are equally happy, is not true. A peasant and a philosopher may be equally *satisfied*, but not equally *happy*. Happiness consists in the multiplicity of agreeable consciousness. A peasant has not capacity for having equal happiness with a philosopher.

INTENTIONS.

We cannot prove any man's intention to be bad. You may shoot a man through the head, and say you intended to miss him; but the judge will order you to be hanged. An alleged want of intention, when evil is committed, will not be allowed in a court of justice.

EQUALITY UNNATURAL.

So far is it from being true that men are naturally equal, that no two people can be half an hour together, but one shall acquire an evident superiority over the other.

LEISURE AS NECESSARY AS EXERTION.

No man is obliged to do as much as he can do.

A man is to have part of his life to himself. If a soldier has fought a good many campaigns, he is not to be blamed if he retires to ease and tranquillity. A physician, who has practised long in a great city, may be excused if he retires to a small town, and takes less practice. Now, sir, the good I can do by my conversation bears the same proportion to the good I can do by my writings, that the practice of a physician, retired to a small town, does to his practice in a great city.

JOHNSON'S DICTIONARY.

Adams, This is a great work, sir. How are you to get all the etymologies? *Johnson*, Why, sir, here is a shelf with Junius, and Skinner, and others; and there is a Welsh gentleman who has published a collection of Welsh proverbs, who will help me with the Welsh. *Adams*, But, sir, how can you do this in three years? *Johnson*, Sir, I have no doubt that I can do it in three years. *Adams*, But the French Academy, which consists of forty members, took forty years to compile their dictionary. *Johnson*, Sir, thus it is. This is the

proportion. Let me see ; forty times forty is sixteen hundred. As three to sixteen hundred, so is the proportion of an Englishman to a Frenchman.

THE VANITY OF AUTHORSHIP.

A man who writes a book, thinks himself wiser or wittier than the rest of mankind ; he supposes that he can instruct or amuse them, and the public, to whom he appeals, must, after all, be the judges of his pretensions.

IS THE PRACTICE OF THE LAW HURTFUL TO HONESTY ?

Why, no, sir, if you act properly. You are not to deceive your clients with false representations of your opinion : you are not to tell lies to a judge. *Boswell*, But what do you think of supporting a cause which you know to be bad ? *Johnson*, Sir, you do not know it to be good or bad till the judge determines it. I have said that you are to state facts fairly ; so that your thinking, or what you call knowing, a cause to be bad, must be from reasoning, must be from your supposing your arguments to be weak and

inconclusive. But, sir, that is not enough. An argument which does not convince yourself, may convince the judge to whom you urge it : and if it does convince him, why, then, sir, you are wrong, and he is right. It is his business to judge ; and you are not to be confident in your own opinion that a cause is bad, but to say all you can for your client, and then hear the judge's opinion. *Boswell*, But, sir, does not affecting a warmth when you have no warmth, and appearing to be clearly of one opinion when you are in reality of another opinion, does not such dissimulation impair one's honesty ? Is there not some danger that a lawyer may put on the same mask in common life, in the intercourse with his friends ? *Johnson*, Why, no, sir. Everybody knows you are paid for affecting warmth for your client ; and it is, therefore, properly no dissimulation : the moment you come from the bar, you resume your usual behaviour. Sir, a man will no more carry the artifice of the bar into the common intercourse of society, than a man who is paid for tumbling upon his hands, will continue to tumble upon his hands when he should walk on his feet.

THE WRITINGS OF ADDISON.

What he attempted, he performed : he is *never feeble*, and he did not wish to be energetic ; he is never rapid, and he never stagnates. His sentences have neither studied amplitude, nor affected brevity : his periods, though not diligently rounded, are voluble and easy. Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison.

PROMULGATION OF IGNORANCE.

He that voluntarily continues ignorant, is guilty of all the crimes which ignorance produces ; as to him that should extinguish the tapers of a lighthouse, might justly be imputed the calamities of shipwrecks.

KNOWLEDGE.

Knowledge always desires increase ; it is like fire, which must first be kindled by some external agent, but which will afterward propagate itself.

NATURE AND MANNERS.

There is all the difference in the world between characters of nature and characters of manners ; and *there* is the difference between the characters of Fielding and those of Richardson. Characters of manners are very entertaining ; but they are to be understood, by a more superficial observer, than characters of nature, where a man must dive into the recesses of the human heart.

LOVE OF COUNTRY INNATE.

Mankind have a strong attachment to the habitations to which they have been accustomed. You see the inhabitants of Norway do not with one consent quit it, and go to some part of America, where there is a mild climate, and where they may have the same produce from land, with the tenth part of the labour. No, sir ; their affection for their old dwellings, and the terror of a general change, keep them at home. Thus, we see many of the finest spots in the world thinly inhabited, and many rugged spots well inhabited.

THE EXPRESSION OF OPINION.

There is a great difference between what is said without our being urged to it, and what is said from a kind of compulsion. If I praise a man's book without being asked my opinion of it, that is honest praise, to which one may trust. But if an author asks me if I like his book, and I give him something like praise, it must not be taken as my real opinion.

SECOND MARRIAGES.

Were a man not to marry again, it might be concluded that his first wife had given him a disgust to marriage; but by taking a second wife he pays the highest compliment to the first, by showing that she made him so happy as a married man, that he wishes to be so a second time.

DEATH.

It matters not how a man dies, but how he lives. The act of dying is not of importance, it lasts so short a time. A man knows it must be so, and submits. It will do him no good to whine.

THE LOSS OF FRIENDS.

To lose an old friend, is to be cut off from a great part of the little pleasure that this life allows. But such is the condition of our nature, that, as we live on, we must see those whom we love drop successively, and find our circle of relation grow less and less, till we are almost unconnected with the world; and then it must soon be our turn to drop into the grave. There is always this consolation, that we have one Protector who can never be lost but by our own fault, and every new experience of the uncertainty of all other comforts should determine us to fix our hearts where true joys are to be found. All union with the inhabitants of earth must in time be broken; and all the hopes that terminate here must on [one] part or other end in disappointment.

DOGS DEFICIENT IN COMPARISON.

Did you never observe that dogs have not the power of comparing? A dog will take a small bit of meat as readily as a large, when both are before him.

THE ADVANTAGES OF LONDON.

The happiness of London is not to be conceived but by those who have been in it. I will venture to say, there is more learning and science within the circumference of ten miles from where we now sit than in all the rest of the kingdom. *Boswell*, The only disadvantage is, the great distance at which people live from one another. *Johnson*, Yes, sir; but that is occasioned by the largeness of it, which is the cause of all the other advantages.

FACTS AND MOTIVES.

We may know historical facts to be true, as we may know facts in common life to be true. Motives are generally unknown. We cannot trust to the characters we find in history, unless when they are drawn by those who knew the persons; as those, for instance, by Sallust and by Lord Clarendon.

GOOD BREEDING.

Perfect good breeding consists in having no particular mark of any profession, but a general elegance of manners.

FEAR.

Fear is one of the passions of human nature of which it is impossible to divest it. You remember that the Emperor Charles V. when he read upon the tombstone of a Spanish nobleman, "Here lies one who never knew fear," wittily said, "Then he never snuffed a candle with his fingers."

MRS MONTAGUE'S ESSAY ON SHAKESPEARE.

Yes, sir, it does *her* honour, but it would do nobody else honour. I have, indeed, not read it all. But when I take up the end of a web, and find it pack-thread, I do not expect, by looking farther, to find embroidery. Sir, I will venture to say, there is not one sentence of true criticism in her book.

SCHOLASTIC DISCIPLINE.

Till you can fix the degree of obstinacy and negligence of the scholars, you cannot fix the degree of severity of the master. Severity must be continued until obstinacy be subdued, and negligence be cured.

SYMPATHY FOR OTHERS.

Why, sir, there is much noise made about it, but it is greatly exaggerated. No, sir; we have a certain degree of feeling to prompt us to do good; more than that, Providence does not intend. It would be misery to no purpose.

Boswell, But suppose now, sir, that one of your intimate friends were apprehended for an offence for which he might be hanged. *Johnson*, I should do what I could to bail him, and give him any other assistance; but if he were once fairly hanged I should not suffer. *Boswell*, Would you eat your dinner that day, sir? *Johnson*, Yes, sir; and eat it as if he were eating with me. Why, there's Baretta, who is to be tried for his life to-morrow, friends have risen up for him on every side; yet if he should be hanged, none of them will eat a slice of plum-pudding the less. Sir, that sympathetic feeling goes a very little way in depressing the mind.

MARTYRDOM.

The only method by which religious truth can be established is by martyrdom.

MONEY IN TRADE.

It is a mistaken notion, that a vast deal of money is brought into a nation by trade. It is not so. Commodities come from commodities; but trade produces no capital accession of wealth. However, though there should be little profit in money, there is a considerable profit in pleasure, as it gives to one nation the productions of another; as we have wines and fruits, and many other foreign articles, brought to us.

ARE SUICIDES MAD?

They are often not universally disordered in their intellects, but one passion presses so upon them, that they yield to it, and commit suicide, as a passionate man will stab another.

CHEAP BOOKS.

People seldom read a book which is given to them; and few are given. The way to spread a work is to sell it at a low price. No man will send to buy a thing that costs even sixpence, without an intention to read it.

COMMERCE IN LAND.

Landlords cannot do without tenants. Now, tenants will not give more for land than land is worth. If they can make more of their money by keeping a shop, or any other way, they'll do it, and so oblige landlords to let land come back to a reasonable rent, in order that they might get tenants. Land, in England, is an article of commerce. A tenant who pays his landlord his rent, thinks himself no more obliged to him than you think yourself obliged to a man in whose shop you buy a piece of goods. He knows the landlord does not let him have his land for less than he can get from others, in the same manner as the shopkeeper sells his goods. No shopkeeper sells a yard of riband for sixpence when sevenpence is the current price.

COMPOSITION.

I advised Chambers, and would advise every young man beginning to compose, to do it as fast as he can, to get a habit of having his mind to start promptly ; it is so much more difficult to improve in speed than in accuracy.

GOVERNMENT.

Providence has wisely ordered that the more numerous men are, the more difficult it is for them to agree in any thing, and so they are governed. There is no doubt, that if the poor should reason, "We'll be the poor no longer, we'll make the rich take their turn," they could easily do it, were it not that they can't agree. So the common soldiers, though so much more numerous than their officers, are governed by them for the same reason.

THE POWER OF THE ROD.

I would rather have the rod to be the general terror to all, to make them learn, than tell a child if you do thus, or thus, you will be more esteemed than your brothers or sisters. The rod produces an effect which terminates in itself. A child is afraid of being whipped, and gets his task, and there's an end on't; whereas, by exciting emulation and comparisons of superiority, you lay the foundation of lasting mischief; you make brothers and sisters hate each other.

RESOLUTIONS DIFFICULT TO KEEP.

Every man naturally persuades himself that he can keep his resolutions, nor is he convinced of his imbecility but by length of time and frequency of experiment. This opinion of our own constancy is so prevalent, that we always despise him who suffers his general and settled purpose to be overpowered by an occasional desire. They, therefore, whom frequent failures have made desperate, cease to form resolutions ; and they who are become cunning, do not tell them. Those who do not make them are very few, but of their effect little is perceived ; for scarcely any man persists in a course of life planned by choice, but as he is restrained from deviation by some external power. He who may live as he will, seldom lives long in the observation of his own rules.

THE ANCIENT GREEKS AND ROMANS.

The mass of both of them were barbarians. The mass of every people must be barbarous where there is no printing, and consequently knowledge is not generally diffused. Knowledge is diffused among our people by the newspapers.

CHRISTIAN DENOMINATIONS.

All denominations of Christians have really little difference in point of doctrine, though they may differ widely in external forms. There is a prodigious difference between the external form of one of your Presbyterian churches in Scotland and a church in Italy; yet the doctrine taught is essentially the same.

FOOTE AS A MIMIC.

His imitations are not like. He gives you something different from himself, but not the character which he means to assume. He goes out of himself, without going into other people. He cannot take off any person unless he is strongly marked, such as George Faulkner. He is like a painter who can draw the portrait of a man who has a wen upon his face, and who therefore is easily known. If a man hops upon one leg, Foote can hop upon one leg. But he has not that nice discrimination which your friend seems to possess. Foote is, however, very entertaining, with a kind of conversation between wit and buffoonery.

LAWS TO BE FIRMLY UPHELD.

To permit a law to be modified at discretion, is to leave the community without law. It is to withdraw the direction of that public wisdom, by which the deficiencies of private understanding are to be supplied. It is to suffer the rash and ignorant to act at discretion, and then to depend for the legality of that action on the sentence of the Judge. He that is thus governed, lives not by law, but by opinion: not by a certain rule to which he can apply his intention before he acts, but by an uncertain and variable opinion, which he can never know but after he has committed the act on which that opinion shall be passed. He lives by a law—if a law it be—which he can never know before he has offended it.

KEEPING A JOURNAL.

The great thing to be recorded is the state of your own mind; and you should write down everything that you remember, for you cannot judge at first what is good or bad; and write immediately while the impression is fresh, for it will not be the same a week afterwards.

PERMANENCE OF THE LAW INDISPENSABLE.

A law, to have its effects, must be permanent and stable. It may be said, in the language of the schools, *Lex non recipit majus et minus*,—we may have a law, or we may have no law, but we cannot have half a law. We must either have a rule of action, or be permitted to act by discretion and by chance. Deviations from the law must be uniformly punished, or no man can be certain when he shall be safe.

ACTION IN ORATORY.

Action can have no effect upon reasonable minds. It may augment noise, but it never can enforce argument. If you speak to a dog, you use action; you hold up your hand thus, because he is a brute; and in proportion as men are removed from brutes, action will have the less influence upon them.

CONJECTURE.

Conjecture, as to things useful, is good; but conjecture as to what it would be useless to know, such as whether men went upon all four, is very idle.

THE POWER OF RICHES.

Riches do not gain hearty respect; they only procure external attention. A very rich man, from low beginnings, may buy his election in a borough; but, *cæteris paribus*, a man of family will be preferred. People will prefer a man for whose father their fathers have voted, though they should get no more money, or even less. That shows that the respect for family is not merely fanciful, but has an actual operation. If gentlemen of family would allow the rich upstarts to spend their money profusely, which they are ready enough to do, and not vie with them in expense, the upstarts would soon be at an end, and the gentlemen would remain; but if the gentlemen will vie in expense with the upstarts, which is very foolish, they must be ruined.

THE SCHOOLMASTER.

The government of a schoolmaster is somewhat of the nature of military government; that is to say, it must be arbitrary, it must be exercised by the will of one man, according to particular circumstances.

PLAYING THE VIOLIN.

There is nothing, I think, in which the power of art is shown so much as in playing on the fiddle. In all other things we can do something at first. Any man will forge a bar of iron, if you give him a hammer ; not so well as a smith, but tolerably. A man will saw a piece of wood, and make a box, though a clumsy one ; but give him a fiddle and a fiddle-stick, and he can do nothing.

THE ENVY OF GOLDSMITH.

He had so much envy, that he could not conceal it. He was so full of it that he overflowed. He talked of it, to be sure, often enough. Now, sir, what a man avows, he is not ashamed to think ; though many a man thinks what he is ashamed to avow. We are all envious naturally ; but, by checking envy, we get the better of it. So we are all thieves naturally ; a child always tries to get at what it wants the nearest way ; by good instruction and good habits this is cured, till a man has not even an inclination to seize what is another's ; has no struggle with himself about it.

ANCIENT AND MODERN HOSPITALITY.

You are to consider that ancient hospitality of which we hear so much, was in an uncommercial country, when men, being idle, were glad to be entertained at rich men's tables. But in a commercial country, a busy country, time becomes precious, and therefore hospitality is not so much valued. No doubt there is still room for a certain degree of it; and a man has a satisfaction in seeing his friends eating and drinking around him. But promiscuous hospitality is not the way to gain real influence. You must help some people at table before others; you must ask some people how they like their wine oftener than others. You therefore offend more people than you please. You are like the French statesman, who said, when he granted a favour, "*J'ai fait dix mécontents et un ingrat.*" Besides, sir, being entertained ever so well at a man's table impresses no lasting regard or esteem. No, sir; the way to make sure of power and influence is by lending money confidentially to your neighbours at a small interest, or perhaps at no interest at all, and having their bonds in your possession.

THE PHILOSOPHY OF DUELLING.

As men become in a high degree refined, various causes of offence arise ; which are considered to be of such importance, that life must be staked to atone for them, though in reality they are not so. A body that has received a very fine polish may be easily hurt. Before men arrive at this artificial refinement, if one tells his neighbour—he lies, his neighbour tells him—he lies ; if one gives his neighbour a blow, his neighbour gives him a blow : but in a state of highly polished society, an affront is held to be a serious injury. It must, therefore, be resented, or rather a duel must be fought upon it ; as men have agreed to banish from their society one who puts up with an affront without fighting a duel. Now, sir, it is never unlawful to fight in self-defence. He, then, who fights a duel, does not fight from passion against his antagonist, but out of self-defence ; to avert the stigma of the world, and to prevent himself from being driven out of society. I could wish there was not that superfluity of refinement, but while such notions prevail, no doubt a man may lawfully fight a duel.

THE DECAY OF RELIGION.

I fell into an inattention to religion, or an indifference about it, in my ninth year. The church at Lichfield, in which we had a seat, wanted reparation, so I was to go and find a seat in other churches; and having bad eyes, and being awkward about this, I used to go and read in the fields on Sunday. This habit continued till my fourteenth year; and still I find a great reluctance to go to church. I then became a sort of lax *talker* against religion, for I did not much *think* against it, and this lasted till I went to Oxford, where it would not be *suffered*. When at Oxford, I took up Law's "Serious Call to a Holy Life," expecting to find it a dull book, (as such books generally are,) and perhaps to laugh at it. But I found Law quite an overmatch for me; and this was the first occasion of my thinking in earnest of religion after I became capable of rational inquiry.

FALSE TEACHING.

I know not any crime so great that a man could contrive to commit as poisoning the sources of eternal truth.

GOVERNMENT OF MEN.

I would not give half a guinea to live under one form of government rather than another. It is of no moment to the happiness of an individual. Sir, the danger of the abuse of power is nothing to a private man. When I say that all governments are alike, I consider that in no government power can be abused long. Mankind will not bear it. If a sovereign oppresses his people to a great degree, they will rise and cut off his head. There is a remedy in human nature against tyranny that will keep us safe under every form of government. Had not the people of France thought themselves honoured in sharing in the brilliant actions of Louis XIV., they would not have endured him ; and we may say the same of the King of Prussia's people.

"IN VINO VERITAS."

That may be an argument for drinking, if you suppose men in general to be liars. But, sir, I would not keep company with a fellow who lies as long as he is sober, and whom you must make drunk before you can get a word of truth out of him.

THE POSITION OF A LAWYER.

A lawyer has no business with the justice or injustice of the cause which he undertakes, unless his client asks his opinion, and then he is bound to give it honestly. The justice or injustice of the cause is to be decided by the judge. Consider, sir, what is the purpose of courts of justice. It is that every man may have his cause fairly tried by men appointed to try causes. A lawyer is not to tell what he knows to be a lie; he is not to produce what he knows to be a false deed; but he is not to usurp the province of the jury and of the judge, and determine what shall be the effect of evidence—what shall be the result of legal argument. As it rarely happens that a man is fit to plead his own cause, lawyers are a class of the community who by study and experience have acquired the art and power of arranging evidence, and of applying to the points at issue what the law has settled. A lawyer is to do for his client all that his client might fairly do for himself if he could. If by a superiority of attention, of knowledge, of skill, and a better method of communication he has the advantage

of his adversary, it is an advantage to which he is entitled. There must always be some advantage on one side or other, and it is better that advantage should be had by talents than by chance. If lawyers were to undertake no causes till they were sure they were just, a man might be precluded altogether from a trial of his claim, though, were it judicially examined, it might be found a very just claim.

DIFFERENT FORMS OF MIND.

Robertson said one man had more judgment, another more imagination. *Johnson*, No, sir; it is only one man has more mind than another. He may direct it differently; he may by accident see the success of one kind of study, and take a desire to excel in it. I am persuaded that had Sir Isaac Newton applied to poetry, he would have made a very fine epic poem. I could as easily apply to law as to tragic poetry. *Boswell*, Yet, sir, you did apply to tragic poetry, not to law. *Johnson*, Because, sir, I had not money to study law. Sir, the man who has vigour may walk to the east just as well as to the west, if he happens to turn his head that

way. *Boswell*, But, sir, 'tis like walking up and down a hill; one man may naturally do the one better than the other. A hare will run up a hill best from her fore-legs being short; a dog down. *Johnson*, Nay, sir, that is from mechanical powers. If you make mind mechanical, you may argue in that manner. One mind is a vice, and holds fast; there's a good memory. Another is a file, and he is a disputant, a controversialist. Another is a razor, and he is sarcastical.

A DISCUSSION ON GAMBLING.

Nay, gentlemen, let us not aggravate the matter. It is not roguery to play with a man who is ignorant of the game while you are master of it, and so win his money; for he thinks he can play better than you, as you think you can play better than he, and the superior skill carries it. *Erskine*, He is a fool, but you are not a rogue. *Johnson*, That's much about the truth, sir. It must be considered, that a man who only does what every one of the society to which he belongs would do, is not a dishonest man. In the republic of Sparta, it was agreed that steal-

ing was not dishonourable if not discovered. I do not commend a society where there is an agreement that what would not otherwise be fair shall be fair; but I maintain, that an individual of any society who practises what is allowed is not a dishonest man. *Boswell*, So, then, sir, you do not think ill of a man who wins, perhaps, forty thousand pounds in a winter? *Johnson*, Sir, I do not call a gamester a dishonest man; but I call him an unsocial man, an unprofitable man. Gaming is a mode of transferring property without producing any intermediate good. Trade gives employment to numbers, and so produces intermediate good.

THE CORRECTION OF CHILDREN.

Correction, in itself, is not cruel; children, being not reasonable, can be governed only by fear. To impress this fear, is therefore one of the first duties of those who have the care of children. It is the duty of a parent, and has never been thought inconsistent with parental tenderness. It is the duty of a master, who is in his highest exaltation when he is *loco parentis*. Yet, as good things become evil by excess, cor-

rection, by being immoderate, may become cruel. But when is correction immoderate? When it is more frequent or more severe than is required *ad monendum et docendum*, for reformation and instruction. No severity is cruel which obstinacy makes necessary ; for the greatest cruelty would be to desist, and leave the scholar too careless for instruction, and too much hardened for reproof. Locke, in his treatise on Education, mentions a mother, with applause, who whipped an infant eight times before she had subdued it ; for had she stopped at the seventh act of correction, her daughter, says he, would have been ruined. The degrees of obstinacy in young minds are very different : as different must be the degrees of persevering severity.

EMIGRATION.

To a man of mere animal life you can urge no argument against going to America, but that it will be sometime before he will get the earth to produce. But a man of any intellectual enjoyment will not easily go and immerse himself and his posterity for ages in barbarism.

CHANGES OF MANNERS.

I remember when all the *decent* people in Lichfield got drunk every night, and were not the worse thought of. Ale was cheap, so you pressed strongly. When a man must bring a bottle of wine, he is not in such haste. Smoking has gone out. To be sure, it is a shocking thing blowing smoke out of our mouths into other people's mouths, eyes, and noses, and having the same thing done to us. Yet I cannot account why a thing which requires so little exertion, and yet preserves the mind from total vacuity, should have gone out. Every man has something by which he calms himself: beating with his feet, or so. I remember when people in England changed a shirt only once a week; a Pandour, when he gets a shirt, greases it to make it last. Formerly good tradesmen had no fire but in the kitchen; never in the parlour, except on Sunday. My father, who was a magistrate of Lichfield, lived thus. They never began to have a fire in the parlour but on leaving off business, or some great revolution of their life.

POLITENESS.

It is fictitious benevolence. It supplies the place of it amongst those who see each other only in public, or but little. Depend upon it, the want of it never fails to produce something disagreeable to one or another. I have always applied to good breeding what Addison, in his "Cato," says of honour :—

"Honour's a sacred tie : the law of kings ;
The noble mind's distinguishing perfection,
That aids and strengthens virtue where it
meets her,
And imitates her actions where she is not."

SWIFT'S "TALE OF A TUB."

Swift is clear, but he is shallow. In coarse humour, he is inferior to Arbuthnot ; in delicate humour, he is inferior to Addison ; so he is inferior to his contemporaries without putting him against the whole world. I doubt if the "Tale of a Tub" was his ; it has so much more thinking, more knowledge, more power, more colour than any of the works which are indisputably his. If it was his, I shall only say he was *impar sibi*.

ATTACHMENT TO RELATIONS.

In a country so commercial as ours, where every man can do for himself, there is not so much occasion for that attachment. No man is thought the worse of here whose brother was hanged. In uncommercial countries, many of the branches of a family must depend on the stock; so, in order to make the head of the family take care of them, they are represented as connected with his reputation, that, self-love being interested, he may exert himself to promote their interest. You have first large circles, or clans; as commerce increases, the connexion is confined to families; by degrees, that too goes off, as having become unnecessary, and there being few opportunities of intercourse. One brother is a merchant in the city, and another is an officer in the Guards; how little intercourse can these two have?

SABBATH OBSERVANCE.

It should be different from another day. People may walk, but not throw stones at birds. There may be relaxation, but there should be no levity.

BUNYAN'S "PILGRIM'S PROGRESS."

His "Pilgrim's Progress" has great merit, both for invention, imagination, and the conduct of the story : and it has had the best evidence of its merit, the general and continued approbation of mankind. Few books, I believe, have had a more extensive sale. It is remarkable, that it begins very much like the poem of Dante ; yet there was no translation of Dante when Bunyan wrote. There is reason to think that he had read Spenser.

THE IDLENESS OF TRAVELLING.

Time may be employed to more advantage from nineteen to twenty-four, almost in any way than in travelling ; when you set travelling against mere negation, against doing nothing, it is better to be sure ; but how much more would a young man improve were he to study during those years.

WRITING.

A man may write at any time if he will set himself *doggedly* to it.

ARGUMENT.

Treating your adversary with respect is giving him an advantage to which he is not entitled. The greatest part of men cannot judge of reasoning, and are impressed by character; so that if you allow your adversary a respectable character, they will think that, though you differ from him, you may be in the wrong. Sir, treating your adversary with respect is striking soft in a battle.

PATRONAGE.

If learning cannot support a man, if he must sit with his hands across till somebody feeds him, it is as to him a bad thing, and it is better as it is. With patronage, what flattery! what falsehood! While a man is in equilibrio, he throws truth among the multitude, and lets them take it as they please; in patronage, he must say what pleases his patron, and it is an equal chance whether that be truth or falsehood.

DIFFERENCE OF OPINION.

Differing from a man in doctrine is no reason why you should pull his house about his ears.

MIMICRY.

To be a good mimic requires great powers ; great acuteness of observation, great retention of what is observed, and great pliancy of organs to represent what is observed. I remember a lady of quality in this town, Lady ——, who was a wonderful mimic, and used to make me laugh immoderately. I have heard she is now gone mad. *Boswell*, It is amazing how a mimic can not only give you the gestures and voice of a person whom he represents, but even what a person would say on any particular subject. *Johnson*, Why, sir, you are to consider that the manner and some particular phrases of a person do much to impress you with an idea of him, and you are not sure that he would say what the mimic says in his character.

GOLDSMITH'S CONVERSATION.

Goldsmith should not be for ever attempting to shine in conversation : he has not temper for it, he is so much mortified when he fails. Sir, a game of jokes is composed partly of skill, partly of chance ; a man may be beat at times by one

who has not the tenth part of his wit. Now Goldsmith's putting himself against another, is like a man laying a hundred to one who cannot spare the hundred. It is not worth a man's while. A man should not lay a hundred to one, unless he can easily spare it, though he has a hundred chances for him : he can get but a guinea, and he may lose a hundred. Goldsmith is in this state. When he contends, if he gets the better, it is a very little addition to a man of his literary reputation : if he does not get the better, he is miserably vexed.

EVILS OF PATRONAGE.

Boswell, May not a man, sir, employ his riches to advantage in educating young men of merit ?
Johnson, Yes, sir, if they fall in your way ; but if it be understood that you patronise young men of merit, you will be harassed with solicitations. You will have numbers forced upon you who have no merit ; some will force them upon you from mistaken partiality, and some from downright interested motives without scruple, and you will be disgraced.

PUBLIC AND PRIVATE EDUCATION.

At a great school there is all the splendour and illumination of many minds ; the radiance of all is concentrated in each, or at least reflected upon each. But we must own that neither a dull boy, nor an idle boy, will do so well at a great school as at a private one. For, at a great school there are always boys enough to do well easily, who are sufficient to keep up the credit of the school ; and, after whipping being tried to no purpose, the dull or idle boys are left at the end of the class, having the appearance of going through the course, but learning nothing at all. Such boys may do good at a private school, where constant attention is paid to them, and they are watched. So that the question of public or private education is not properly a general one ; but whether one or the other is best for *my son*.

HOMER.

He had all the learning of his age. The shield of Achilles shows a nation in war, a nation in peace : harvest sport, nay, stealing. *Monboddo*, Ay, and what we would call a parliament-

house scene ; a cause pleaded. *Johnson*, That is part of the life of a nation in peace. And there are in Homer such characters of heroes, and combinations of qualities of heroes, that the united powers of mankind ever since have not produced any but what are to be found there. *Monboddo*, Yet no character is described. *Johnson*, No ; they all develop themselves. Agamemnon is always a gentleman-like character ; he has always βασιλικον τι.

LOVE OF DISTINCTION.

There lurks, perhaps, in every human heart a desire of distinction, which inclines every man first to hope, and then to believe, that nature has given him something peculiar to himself. This vanity makes one mind nurse aversion, and another actuate desires, till they rise by art much above their original state of power ; and as affectation in time improves to habit, they at last, tyrannize over him who at first encouraged them only for show. Every desire is a viper in the bosom, who, while he was chill, was harmless ; but when warmth gave him strength, exerted it in poison.

PLEASURE.

Information and pleasure must be regulated by propriety. Pleasure, which cannot be obtained but by unseasonable or unsuitable expense, must always end in pain ; and pleasure, which must be enjoyed at the expense of another's pain, can never be such as a worthy mind can fully delight in.

THE HAPPINESS OF HOPE.

Hope is itself a species of happiness, and, perhaps, the chief happiness which this world affords ; but, like all other pleasures immoderately enjoyed, the excesses of hope must be expiated by pain ; and expectations, improperly indulged, must end in disappointment. If it be asked, what is the improper expectation which it is dangerous to indulge, experience will quickly answer, that it is such expectation as is dictated not by reason, but by desire ; expectation raised, not by the common occurrences of life, but by the wants of the expectant ; an expectation that requires the common course of things to be changed, and the general rules of action to be broken.

PRECOCITY DANGEROUS.

I hate by-roads in education. Education is as well known, and has long been as well known, as ever it can be. Endeavouring to make children prematurely wise is useless labour. Suppose they have more knowledge at five or six years old than other children, what use can be made of it? It will be lost before it is wanted, and the waste of so much time and labour of the teacher can never be repaid. Too much is expected from precocity, and too little performed. Miss —— was an instance of early cultivation, but in what did it terminate? In marrying a little Presbyterian parson, who keeps an infant boarding-school, so that all her employment now is,

“To suckle fools, and chronicle small beer.”

She tells the children, “This is a cat, and that is a dog, with four legs and a tail; see there! you are much better than a cat or a dog, for you can speak.” If I had bestowed such an education on a daughter, and had discovered that she thought of marrying such a fellow, I would have sent her to the *Congress*.

MONASTICISM.

I do not wonder that, where the monastic life is permitted, every order finds votaries, and every monastery inhabitants. Men will submit to any rule, by which they may be exempted from the tyranny of caprice and of chance. They are glad to supply by external authority their own want of constancy and resolution, and court the government of others, when long experience has convinced them of their own inability to govern themselves.

SCHEME OF LIFE—SUNDAY.

1. To rise early, and, in order to it, to go to sleep early on Saturday. 2. To use some extraordinary devotion in the morning. 3. To examine the tenor of my life, and particularly the last week ; and to mark my advances in religion, or recession from it. 4. To read the Scripture methodically with such helps as are at hand. 5. To go to church twice. 6. To read books of Divinity, either speculative or practical. 7. To instruct my family. 8. To wear off by meditation any worldly soil contracted in the week.

LETTER WRITING.

A short letter to a distant friend is, in my opinion, an insult like that of a slight bow or cursory salutation ; a proof of unwillingness to do much, even where there is a necessity of doing something. Yet it must be remembered, that he who continues the same course of life in the same place will have little to tell. One week and one year are very like one another. The silent changes made by him are not always perceived, and, if they are not perceived, cannot be recounted.

CIVILISATION AND BARBARISM.

In barbarous society, superiority of parts is of real consequence. Great strength or great wisdom is of much value to an individual. But in more polished times there are people to do every thing for money ; and then there are a number of other superiorities, such as those of birth and fortune, and rank, that dissipate men's attention, and leave no extraordinary share of respect for personal and intellectual superiority. This is wisely ordered by Providence, to preserve some equality among mankind.

LITERARY FAME.

It is difficult to get literary fame, and it is every day growing more difficult. Ah, sir, that should make a man think of securing happiness in another world, which all who try sincerely for it may attain. In comparison of that, how little are all other things ! The belief of immortality is impressed upon all men, and all men act under an impression of it, however they may talk, and though, perhaps, they may be scarcely sensible of it.

MARRYING BENEATH ONE.

Were I a man of rank, I would not let a daughter starve who had made a mean marriage ; but having voluntarily degraded herself from the station which she was originally entitled to hold, I would support her only in that which she herself had chosen, and would not put her on a level with my other daughters. You are to consider that it is our duty to maintain the subordination of civilised society ; and when there is a gross and shameful deviation from rank, it should be punished so as to deter others from the same perversion.

AN UNCONNECTED MAN.

A man unconnected is at home everywhere ; unless he may be said to be at home nowhere.

EMULATION IN SCHOOLS.

More is learned in public than in private schools from emulation : there is the collision of mind with mind, or the radiation of many minds pointing to one centre. Though few boys make their own exercises, yet if a good exercise is given up, out of a great number of boys, it is made by somebody.

THE RULING PASSION.

An eminent tallow-chandler in London, who had acquired a considerable fortune, gave the trade in favour of his foreman, and went to live at a country-house near town. He soon grew weary, and paid frequent visits to his old shop, where he desired they might let him know their *melting-days*, and he would come and assist them, which he accordingly did. Here was a man to whom the most disgusting circumstance in the business to which he had been used was a relief from idleness.

WRITING AND TALKING.

It is wonderful what a difference there sometimes is between a man's powers of writing and of talking. — writes with great spirit, but is a poor talker ; had he held his tongue, we might have supposed him to have been restrained by modesty : but he has spoken a great deal to-day ; and have you heard what stuff it was ?

FANCY *versus* REASON.

To what degree fancy is to be admitted into religious offices, it would require much deliberation to determine. I am far from intending totally to exclude it. Fancy is a faculty bestowed by our Creator, and it is reasonable that all His gifts should be used to His glory, that all our faculties should co-operate in His worship ; but they are to co-operate according to the will of Him that gave them, according to the order which His wisdom has established. As ceremonies prudential or convenient are less obligatory than positive ordinances, as bodily worship is only the token to others or ourselves of mental adoration, so fancy is always to act

in subordination to reason. We may take fancy for a companion, but must follow reason as our guide. We may allow fancy to suggest certain ideas in certain places ; but reason must always be heard, when she tells us that those ideas and those places have no natural or necessary relation. When we enter a church, we habitually recall to mind the duty of adoration, but we must not omit adoration for want of a temple ; because we know, and ought to remember, that the Universal Lord is everywhere present.

MACPHERSON'S OSSIAN.

Macpherson never in his life offered me a sight of any original, or of any evidence of any kind ; but thought only of intimidating me by noise and threats, till my last answer,—that I would not be deterred from detecting what I thought a cheat, by the menaces of a ruffian—put an end to our correspondence.

The state of the question is this. He and Dr Blair, whom I consider as deceived, say, that he copied the poem from old manuscripts. His copies, if he had them, and I believe him to have none, are nothing. Where are the manu-

scripts? They can be shown if they exist, but they were never shown. *De non exsistentibus et non apparentibus*, says our law, *eadem est ratio*. No man has a claim to credit upon his own word, when better evidence, if he had it, may be easily produced. But so far as we can find, the Erse language was never written till very lately for the purposes of religion. A nation that cannot write, or a language that was never written, has no manuscripts.

LOVE AND MARRIAGE.

In love, as in every other passion of which hope is the essence, we ought always to remember the uncertainty of events. There is, indeed, nothing that so much seduces reason from vigilance, as the thought of passing life with an amiable woman; and if all would happen that a lover fancies, I know not what other terrestrial happiness would deserve pursuit. But love and marriage are different states. Those who are to suffer the evils of life together, and to suffer often for the sake of one another, soon lose that tenderness of look, and that benevolence of mind, which arose from the participa-

tion of unmingled pleasure and successive amusement. A woman, we are sure, will not be always fair ; we are not sure she will always be virtuous : and man cannot retain through life that respect and assiduity by which he pleases for a day or for a month. I do not, however, pretend to have discovered that life has any thing more to be desired than a prudent and virtuous marriage ; therefore know not what counsel to give.

REMARKS ON PLAYERS.

Mrs Porter, in the vehemence of rage, and Mrs Clive in the sprightliness of humour, I have never seen equalled. What Clive did best, she did better than Garrick ; but could not do half so many things well ; she was a better romp than any I ever saw in nature.—Pritchard, in common life, was a vulgar idiot ; she would talk of her *gown* ; but, when she appeared upon the stage, seemed to be inspired by gentility and understanding.—I once talked with Colley Cibber, and thought him ignorant of the principles of his art.—Garrick was no declaimer ; there was not one of his own scene-shifters who

could not have spoken *To be, or not to be*, better than he did ; yet he was the only actor I ever saw whom I could call a master both in tragedy and comedy ; though I liked him best in comedy. A true conception of character, and natural expression of it, were his distinguished excellencies.

ON HIMSELF.

I look upon myself to be a man very much misunderstood. I am not an uncandid, nor am I a severe man. I sometimes say more than I mean, in jest ; and people are apt to believe me serious : however, I am more candid than I was when I was younger. As I know more of mankind, I expect less of them, and am ready now to call a man *a good man* upon easier terms than I was formerly.

PRECEPTS.

Get as much force of mind as you can. Live within your income. Always have something saved at the end of the year. Let your imports be more than your exports, and you'll never go far wrong.

LOST TIME.

Human moments are stolen away by a thousand petty impediments, which leave no trace behind them.

GOLDSMITH'S DEATH.

Of poor dear Dr Goldsmith there is little to be told, more than the papers have made public. He died of a fever, made, I am afraid, more violent by uneasiness of mind. His debts began to be heavy, and all his resources were exhausted. Sir Joshua is of opinion that he owed not less than two thousand pounds. Was ever poet so trusted before?

THE FUTURE.

All care about futurity proceeds upon a supposition, that we know at least in some degree what will be future. Of the future we certainly know nothing; but we may form conjectures from the past; and the power of forming conjectures includes, in my opinion, the duty of acting in conformity to that probability which we discover. Providence gives the power, of which reason teaches the use.

AUTHORSHIP.

The greatest part of a writer's time is spent in reading, in order to write ; a man will turn over half a library to make one book.

SPEAKING IN PUBLIC.

We must not estimate a man's powers by his being able or not able to deliver his sentiments in public. Isaac Hawkins Browne, one of the first wits of this country, got into Parliament, and never opened his mouth. For my own part, I think it is more disgraceful never to try to speak, than to try it and fail ; as it is more disgraceful not to fight, than to fight and be beaten.

ALL KNOWLEDGE VALUABLE.

All knowledge is of itself of some value. There is nothing so minute or inconsiderable that I would not rather know it than not. In the same manner, all power, of whatever sort, is of itself desirable. A man would not submit to learn to hem a ruffle, of his wife, or his wife's maid ; but if a mere wish could attain it, he would rather wish to be able to hem a ruffle.

ADVANTAGES OF READING.

The foundation must be laid by reading. General principles must be had from books, which, however, must be brought to the test of real life. In conversation you never get a system. What is said upon a subject is to be gathered from a hundred people. The parts of a truth, which a man gets thus, are at such a distance from each other that he never attains to a full view.

FLATTERY.

Flattery pleases very generally. In the first place, the flatterer may think what he says to be true : but, in the second place, whether he thinks so or not, he certainly thinks those whom he flatters of consequence enough to be flattered.

TESTIMONY AND ARGUMENT.

Testimony is like an arrow shot from a long bow ; the force of it depends on the strength of the hand that draws it. Argument is like an arrow from a cross-bow, which has equal force though shot by a child.

EPITAPH WRITING.

The writer of an epitaph should not be considered as saying nothing but what is strictly true. Allowance must be made for some degree of exaggerated praise. In lapidary inscriptions a man is not upon oath.

REAL HISTORY RARE.

We must consider how very little history there is ; I mean, real authentic history. That certain kings reigned, and certain battles were fought, we can depend upon as true ; but all the colouring, all the philosophy of history, is conjecture.

BUTLER'S HUDIBRAS.

There is in Hudibras a great deal of bullion, which will always last. But, to be sure, the brightest strokes of his wit owed their force to the impression of the characters, which was upon men's minds at the time ; to their knowing them at table and in the street ; in short, being familiar with them ; and, above all, to his satire being directed against those whom a little while before they had hated and feared.

RULE OF CONVERSATION.

Some people tell you that they let themselves down to the capacity of their hearers. I never do that. I speak uniformly in as intelligible a manner as I can.

DEBTS.

Small debts are like small shot ; they are rattling on every side, and can scarcely be escaped without a wound. Great debts are like cannon ; of loud noise, but little danger.

A SHIP COMPARED TO A JAIL.

No man will be a sailor who has contrivance enough to get himself into a jail ; for being in a ship is being in a jail, with the chance of being drowned. A man in a jail has more room, better food, and commonly better company.

SPENDING MONEY.

No money is better spent than what is laid out for domestic satisfaction. A man is pleased that his wife is dressed as well as other people, and a wife is pleased that she is dressed.

JUDGMENT.

As a man advances in life he gets what is better than admiration,—judgment, to estimate things at their true value.

ADMIRATION AND JUDGMENT.

Admiration and love are like being intoxicated with champagne ; judgment and friendship like being enlivened.

MAJORITY AND SUPERIORITY.

There is a difference between majority and superiority ; majority is applied to number, and superiority to power.

PERFECTION UNATTAINABLE.

He that claims, either in himself or for another, the honours of perfection, will surely injure the reputation which he designs to assist.

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