

# ADDRESSES

TO

YOUNG MEN.



H

BY JAMES FORDYCE, D. D.

1720-1796

VOLUME I.

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O F T H E

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## P R E F A C E.

**N**EXT to the dispositions and manners of Young Women, those of Young Men may be regarded as of the greatest consequence, both to the present and future generations. It is certain they will be attended with the most powerful influence on that Sex, whose empire is universal. Their mutual intercourse indeed is evidently much more efficacious, in moulding the minds, and directing the actions, of others, than the highest authority, or the wisest example, of age. How deeply society will be affected by the connexions which Young Men shall form, and by the conduct which they shall hold, as they advance, it is not difficult to imagine; nor can it be necessary to prove, that, as the behaviour of individuals in their early days gives for the most part a turn to the rest, so from the

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character of our Youth in general, we may prognosticate favourably, or otherwise, concerning our own times, and those that shall more immediately succeed them. For these reasons, and others that need not now be stated, the improvement of the rising age in the best things, has always appeared to me an object of the first magnitude. On this principle Sermons to Young Women were attempted. From the generous reception with which they were honoured by the public, many persons, whose judgement I must ever respect, were induced to intimate the most obliging wishes that I might proceed to address the Youth of my own sex. But such an undertaking was at first rendered impossible by ill health; and afterwards, when I thought of engaging in it, I hesitated long from real diffidence.

I readily reflected, that I could add but little to the large stores of moral and religious instruction, with which Young Men

disposed to use them were already furnished from a variety of quarters : and when I contemplated those giddy youth who wanted admonition most, I easily discovered that they were least inclined to receive it. From the impetuosity of their passions, and the force of their prejudices, together with the thousand artifices that were constantly employed to inflame the former and strengthen the latter, while the voice of Virtuous Friendship, and of Domestic Wisdom, was either not exerted, or not heard in the din and tumult of the world, nothing seemed so difficult as obtaining the attention of such minds to counsel in the shape of Sermons. I well knew with what contempt and disgust they were taught to look on every thing that bears the name of Preaching : nor was I conscious of possessing skill sufficient to surmount effectually so powerful an obstacle.

The regard to decorum, which the generality of Young Women deem it ne-

cessary to preserve ; the happy restraint from many evils, and subjection to useful rules, which that lays them under ; their quick feeling of reputation, and ardent desire to please by a demeanour at once attractive and unblemished ; the diffusive influence of these qualities on their whole characters ; the peculiar warmth and softness of their affections ; their superior aptitude for devotion ; their prevailing sensibility to whatever can entertain the imagination, or impress the heart ; and perhaps may be added, the lively interest they take in those that are avowedly attached to them, as they might perceive I was ;——all these things concurred to supply me with such handles in addressing that sex, as I could not hope to find in the other case. If, in consequence of so many advantages, my endeavours met with approbation, it was natural for me to entertain doubts of success, where those advantages did not take place ; where, on the contrary, the disadvantages were great ; and

where this conviction would be frequently returning to depress my ideas, and to damp my efforts.

It was also obvious to consider, that the attraction of novelty was gone; that the public is apt to rise in its demands in proportion to its past indulgence; that many would expect something better than what preceded, without allowing for the greater difficulty of the task; and that readers of more candour might be disappointed, without any blameable defect on the part of the writer. He might use his utmost diligence in a work, which he undertook for reasons apparently good, but which from its nature was unavoidably less interesting: or he might make the attempt at a period of life, when assiduity was relaxed, and ardour abated.

By reflections of this sort I was restrained for a course of years. At length, however, I assumed resolution from the re-



peated and animating calls of kindness; and to those Young Men, who had virtue or decency enough to give me an attentive hearing, I applied myself from the Pulpit in a series of Discourses, which I meant afterwards to publish. Nor did I meet with any thing inauspicious on the occasion; the usual audience being from that time increased by a number of such, whose approbation was not more encouraging, than their attendance was regular and serious. But on weighing yet further the circumstances before mentioned, I fixed at last on the plan now executed, in which I have studied to accommodate myself also to the gayer part of my youthful friends, for whose happiness, as well as for that of the graver, I shall always be solicitous, without giving up a single point of true religion, or sound morality.

It has been my aim to engage the hearts, no less than the understandings, of my hearers, in favour of truth and goodness.

Curious speculations, learned enquiries, philosophical disquisitions, or the distinctions of a metaphysical Divinity, did not enter into my design. If they had, they might have been easily extracted from a moderate library. But, partly to impress upon the youthful mind, sentiments of piety and worth, partly to warn it against the mischiefs to which it is most exposed in a state of public manners highly corrupt and seducing, was my chief endeavour.

I am under little apprehension, that those who join liberality of sentiment to seriousness of principle, will reject the friendly counsels here presented, because they are not introduced with Texts of Scripture, because they are not fettered by the formalities of method, or yet because they are accompanied with illustrations, remarks, and modes of compellation, more familiar, less solemn, and nearer the level of common life, than have been often adopted in grave discourses.

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It will be understood, that I speak to Young Men at large, as forming one numerous Assembly, which I suppose to be present, and whose presence I feel to be an object of importance and animation. I only except the hypocritical bigot, the profligate infidel, and the malevolent detracter. For them I profess no zeal: on them I can stamp no impression; and from them I expect no quarter, if they should chance to mix with my hearers.

It will likewise be perceived, that these Two Volumes comprise but a portion of my subject, which appears on the slightest survey both comprehensive and various. To do it but tolerable justice, many topics of much moment will afterwards require our consideration, if it shall please Heaven to afford leisure and ability.

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### E R R A T A.

- Vol. ii. Page 15, Line 14, *for* rudest, *read* merest.  
----- Page 365, Line 20, *for* trespass, *read* transgress.

A D D R E S S I.

O N

T H E R E S P E C T

D U E T O

Y O U N G M E N.

VOL. I.

B



# A D D R E S S I.

ON THE

RESPECT DUE TO YOUNG MEN.

**W**HETHER I consider you, whom I have now the pleasure of addressing, as individuals, or a part of society; as entering on the theatre of life, or designed for a higher existence when you leave it; as possessed of great advantages, subject to many difficulties, or exposed to peculiar temptations; I am deeply impressed with your importance, and tenderly anxious for your welfare. Thus, indeed, I have long felt with regard to you; and to merit your esteem by promoting your improvement, your reputation, and your happiness, has long been an object of my ambition.

Will you hearken to me, then, as to a brother and a friend, whilst I endeavour with freedom and affection, with familiarity and respect at the same time, to engage your thoughts on a variety of topics closely connected with your particular circumstances, and your best interests? I pretend to no influence, but that of persuasion, and to no authority, but that of truth. It is not my intention to indulge indiscriminate satire, or general declamation against vice and folly, without any distinction of characters, or any view to the principles and manners of the age. I mean not to burden your memories with the minute subdivisions of scholastic method, or to perplex your understandings with the unsatisfactory subtilties of theological debate. Yet less would I seek to mislead your imaginations by the phantoms of a wild enthusiasm, or chill your hearts by the gloomy spectres of superstition. Far from wishing to debar you from any innocent delight, I propose to show, by what

means you may actually multiply your pleasures, and enjoy with the highest relish, to the largest extent, and for the longest term, every gratification becoming your nature, and suited to your state.

Our system, nevertheless, may appear to be somewhat unfashionable. But if you will honour us with your attention, we doubt not of being able to convince you, that in reality it implies nothing vulgar or illiberal; that it requires not a single action, word, look, or thought, of which you can have reason, in any company, or on any occasion, to be ashamed. Neither, as I hope, will you find us, in the prosecution of our plan, strict without necessity, or severe without cause. We are willing, Gentlemen, to make every candid allowance for the imbecillity of human nature, like those who feel themselves men; and for the gaiety of juvenile minds, like those who remember that they also were once young. When the clearest rules



of duty oblige us to remonstrate, and our warnings are seconded by the most awful sanctions of religion, even then we would temper admonition with tendernefs, and engage you to embrace instruction chiefly from ingenuous motives; always regretting when we are compelled to enforce it by considerations less attractive, but never assuming the air of a tutor, or adopting the style of those that affect “to have dominion over your faith, instead of being ‘helpers of your joy.’”

“Young Men exhort to be sober-minded—Intreat the Younger Men as ‘Brethren’—were the directions given by an Apostle to two Evangelists, who were both his pupils and his friends, respecting the manner in which they should treat the Youth of their days. You will not say, that this was the language of a bigot. A bigot, you are sensible, is the avowed enemy of all moderate counsels. A condescending disposition, an obliging de-

meanour, he neither practises nor commends. His fancy is too much heated to regard the measures of common sense, or the laws of social life, in matters of spiritual concern; and his judgement is too narrow to comprehend the extensive objects of religion and humanity. Such a man does not exhort, but dictate, does not intreat, but command; and as for the plain unpretending virtues of prudence and sobriety, a temperate mind and a discreet behaviour, what are they to him who is intoxicated with a conceit of his superior sanctity and wisdom? How different was the character of Saint Paul!

Formerly, indeed, he too had been a blind and furious zealot: but, from the time that he imbibed the meek and lowly spirit, with the enlarged and generous principles, of his new Master, no one could be more mild or unassuming, more strictly attentive to the rights of mankind, or more sweetly sollicitous for their salva-

tion. — “ Young Men exhort ” — to what? To display their courage, or their zeal, by persecuting those who differ from them, by destroying God’s creatures in God’s name, as he had done when himself a young man; or yet to evidence their virtue and their piety by renouncing all terrestrial enjoyments, relinquishing all secular connexions, and being unprofitable to others under the pretence of saving themselves? No; but to be “ Sober-minded,” that is to say, regular and considerate, careful to govern their passions, improve their faculties, and prepare for performing with diligence and discretion their duty to society. — But however important or necessary such advice may appear, it must never be obtruded with officiousness, or pressed with asperity; it must still be prompted by a benevolent disposition, and still accompanied with an amiable address. This enlightened man well knew that the human mind revolts against all violent attempts to controul her; that she requires

to have her reason convinced by argument, and her affection engaged by kindness; that her innate pride is shocked at those who would presume to tutor her with rigour; that both the spirit and the impatience of Youth in particular are apt to rebel, where authority, however founded, is not softened by gentleness, or rather where the master is not happily concealed in the friend; but that much may be done by him who has the skill to graft instruction upon ingenuity, and to gain the confidence of his disciples by using them well.—“Intreat the Young Men as Brethren.” Regarding them as the rational offspring of your common Parent, as members of the same great family with you, initiated in the same divine faith, and destined to the same immortal fellowship, avoid in your reproofs, admonitions, and counsels, whatever might tend to disgust or discourage them: let candour and benignity reign in all: beseech, obtest, conjure them to be wise, to be good, to be happy: let your arguments

breathe, throughout, the heart-felt earnestness, the whole beautiful flame of fraternal and christian friendship. In short, St. Paul was thoroughly acquainted with human nature and human life. In this instance he discovers not more concern for the edification and felicity of Young Men, than knowledge of their consequence, character, and situation. I said, Their Consequence, Character, and Situation. What these are, let us now briefly recollect. We just hinted at them in the beginning. A slight illustration of each will furnish sufficient motives for the warmest exertions of zeal on our part, and for an affectionate concurrence with those exertions on yours.

Could we suppose to exist upon earth a reasonable being, who was doomed after a few years to drop into nothing; still you will allow, that to render him, even for so short a space, happier in any respect, would be no contemptible exercise of

kindness. Minds endowed with the least humanity cannot but derive satisfaction from imparting it, in whatever degree. But how are the obligations to benevolence extended and strengthened, when it is considered that every individual of the human race was made for immortality, and contains in his frame capacities of growing delight through every stage of his existence! On this comprehensive and elevating system, it may be affirmed, that to awaken the love of virtue and knowledge in any single breast, is, beside conferring a present benefit of the most valuable sort, to serve a future interest, as much superior to the temporary salvation of a state, or the mere external welfare of all mankind, as the felicity possessed by one soul through an endless duration, must amount to a sum greater than any possible accumulation of good, that can be enjoyed by any imaginable number of men through periods bounded by time. But of securing this object, it is acknowledged on all

hands, there are many more probabilities in the days of youth than in later years. Of what immense moment then must it appear, to advance the happiness, by advancing the improvement, of a numerous race, sustaining, as Young Men do or will sustain, a great diversity of relations, and formed, as they are in common with others, to exist for ever !

You, my honoured hearers, constitute a large, an essential, and a capital branch of the human species. You are, or you expect to be, united with society by a thousand strong, and a thousand tender ties. The bosoms of your parents, kindred, and friends, are at this moment throbbing with anxiety on your account. In your lot is involved the lot of multitudes. You have the power of communicating blessings or woes innumerable, inexpressible, inconceivable. The effects, which your behaviour in particular will produce on the conduct, dispositions,

reputation, and peace or wretchedness of the other sex, are not to be told. To you your country turns her impatient eye, eager to find in your persons her hope, her protection, and her boast; well knowing that she must rise or sink as you shall support and adorn, or disgrace and betray her.—While I thus speak, I fancy that I see you shooting up into fathers, masters, men of business, teachers, tutors, guardians of youth, physicians, lawyers, divines, magistrates, judges, legislators, or, to say the whole at once, into useful members of a mighty state, through all its variety of departments, which you may in the progress of life be called to fill. When your predecessors retire from the scene, are unfitted for action, or numbered with the dead, it is you who must supply their places, and carry on the system of human affairs. With respect to many, there is reason to suppose, that the greater part of your days is yet before



you. But who can say how much its pleasures, or its pains, may be increased or diminished by your present deportment? When the eventful story is ended with your lives, it will be resumed in your posterity. Your influence, my friends, will reach to succeeding ages. Nameless generations will, in no small degree, receive their turn and character, consequently their happiness or misery, from the conduct which you shall pursue, and from the principles which you shall propagate. If your memories should be handed down to future times, you will be blessed as the benefactors, or execrated as the pests, of humanity: and, to finish the account, when the world shall hear of your conduct and principles no longer, when the world itself shall be no more, their final result in relation to yourselves, and millions of your fellow creatures, will be nothing less than everlasting destruction, or life eternal.

Has the Almighty bestowed upon you such marks of importance, and is it possible for us not to be struck with them? Whilst earth and heaven, whilst mortal and immortal powers, are beholding you with earnest expectation, and awful suspense, can we remain unconcerned spectators? Sensibility, benevolence, religion, forbid!

Have not all the best minds, and most virtuous nations, ever taken a deep interest in the sentiments, tempers, and manners, of Young Men? Have not the judgement and learning, the experience and policy of ages, united in training them to knowledge, virtue, and glory? Where is the subject, that has employed more able or more eloquent pens, than their education? And, if we speak of Scripture, what shall we say of the attention paid them by many of the inspired writers, particularly by the man renowned above all others for his wisdom, of which he

has in a manner exhausted the treasures that Young Men might share them? He, indeed, appears to have been peculiarly affected with a sense of their consequence, and also to have possessed a profound insight into their characters, the leading lines of which his instructions, warnings, and encouragements, have almost constantly in view.

It has been long observed, that beside the difference of form and appearance sufficiently visible for the most part, the several periods of life, from the commencement of reason, may commonly be discriminated from one another by a certain cast of thought and disposition proper to each. Among the rest, we naturally expect to find in Young Men a lively fancy, a ready understanding, a retentive memory, a resolute spirit, a warm temper and tender affections, a quick sense of honour and disgrace, an irresistible love of action and enterprise, an ambition to be admired and

praised, especially for their probity, their manhood, their generosity, their friendship, their good-nature and other virtues of that order, with a detestation and disdain of the opposite vices. In them too we naturally expect to discover a strong propensity to amusement, company, and imitation; a high relish of existence, sanguine hopes of happiness, exalted ideas of the world; candour and truth, extending even to an honest bluntness and an easy credulity; a keen appetite for pleasure; a restless attachment to the other Sex, with an ardent desire of their approbation; an impatience of controul, a thirst for liberty, an eagerness of information; a passion for what is wonderful, curious, or new.

But human nature is infinitely varied. In numbers of youth many of these qualities are either not found at all, or in a very feeble degree; and in none are they universally found alike strong. Even where they do exist with considerable force,

it is divided amongst them in very different proportions; and the character of mind and heart, discoverable in different Young Men as such, appears under a great diversity of shapes and combinations, producing a correspondent diversity in their tendencies and manners, and requiring nearly an equal distinction in the particular modes of treating them.

Mean while it is pleasing to observe in general, that many of the qualities just named furnish very valuable seeds of intellectual, moral, and religious improvement; as, on the other hand, the friends of society cannot but be alarmed at the danger arising to its highest concerns from the rest: a danger infinitely increased by the endless and formidable snares that beset you on every side, from bad companions, bad books, bad fashions, false ridicule, or continual flattery; often from the blandishments of worthless, but artful women; often from the worst examples in

the nearest relations; often from rank and affluence; and, alas! how often from an education deplorably neglected, or grossly mistaken! Where indeed is the wonder, if all these, meeting with the warmth and vivacity, the confidence and inexperience, the want of suspicion and therefore the want of guard—shall I add, the unthinking rashness and the ungrounded conceit too common to youth, should render your situation exceedingly critical and hazardous?

Your Situation will recur to our remembrance so frequently, that I shall only touch upon it now, as it is affected by the character and circumstances of the times. From the snares just specified, we must not flatter ourselves, that youth could be wholly secure in any period consistent with an advanced state of society. But who does not see, that, in an age so deeply and so widely corrupted as the present, those temptations are strengthened and

multiplied to an extraordinary pitch? Who does not see, that they operate every where, at this day, with a power more and more alarming, but chiefly in rich and populous cities, and most of all in the metropolis, which, like other capitals of great nations, when arrived at a certain point of refinement, loses in principles and morals, as it gains in extent and splendor, and is becoming every day a wider theatre of luxury, profaneness, and profligacy?

Contemplate for a moment the enormous growth of public diversions, the peculiarly dangerous tendency of some of them, the prodigious influx of wealth which not long since took place for a course of years; the spirit of dissipation, idleness, debauchery, extravagance, which these have engendered and propagated; with their inseparable attendants, a disregard for the ordinances and principles of religion, for the authority of laws, and

even for the restraints of decorum; a quick decay of patriot zeal, a rapid progress of venal dependance, and a want of vigour and diligence, or of capacity and skill, in applying the means of reformation, amongst our magistrates, our clergy, and our teachers in different ways; or, to sum up the account at large, a general and hitherto unexampled relaxation of maxims and manners amongst all conditions of men. Such is the state of things in which you, my Young Friends, are destined to live. Who, that has the smallest degree of feeling or reflection, can behold you placed on so dreadful a precipice, and not tremble for your safety?

In this situation what is to be done? Indolence would answer, Nothing at all, or nothing effectual. Spleen would suggest, that the world is not worth the mending. Superstition would, with doleful accent, doom all but a handful to inevitable destruction: and Bigotry would



assert, with a fierce air and peremptory tone, that it is impossible for any to be saved without an implicit faith in one favourite system, to the utter exclusion of all others. But your good qualities, my respected auditors, and a joyful affiance in the Almighty Former of the human heart, encourage us to hold a different language, and to hope that notwithstanding whatever diversity of opinions in points of inferior moment, notwithstanding a thousand powerful temptations which you are under of "following a multitude to do evil," notwithstanding innumerable specious but wrong elections which you daily witness, you may yet be induced to "chuse the good part," and to pursue without delay the only path of security and glory.

Thus then we would exhort and intreat you. If the sentiments of probity and excellence, which Heaven has impressed on the tender mind, deserve to be re-

pected ; if it becomes you to cherish your worthiest and finest feelings ; if the palm of honour, fairly won, can please the youthful breast ; if the praise of virtue can awaken your ambition ; if honest love can gratify your wishes, or your bosoms can glow with the fervour of friendship ; if the manly and magnanimous part should still be preferred to the mean and the effeminate ; if humility be both decent and wise ; if piety be the highest obligation of man, his greatest improvement, and his strongest security ; if there be any beauty in sensibility, any sweetness in candour, any nobleness in liberality, any genuine attraction in unreproved delight, or any hollowness and deformity in criminal indulgence ; if there be aught engaging in amiable conversation, in a courteous behaviour, in the spirit and accomplishments of a gentleman ; if knowledge be pleasant to the soul, and the love of liberty be more than a name ; to these considerations, and whatever is most inspiring

in the faith of religion, or glorious in the hope of immortality, I would bespeak your candid attention. Upon such subjects, and others connected with them, I mean to address you in the best manner I am able, and from the best motives. May the Supreme of Beings bless the attempt, and grant me the felicity of contributing to yours!

A D D R E S S    I I.

O N

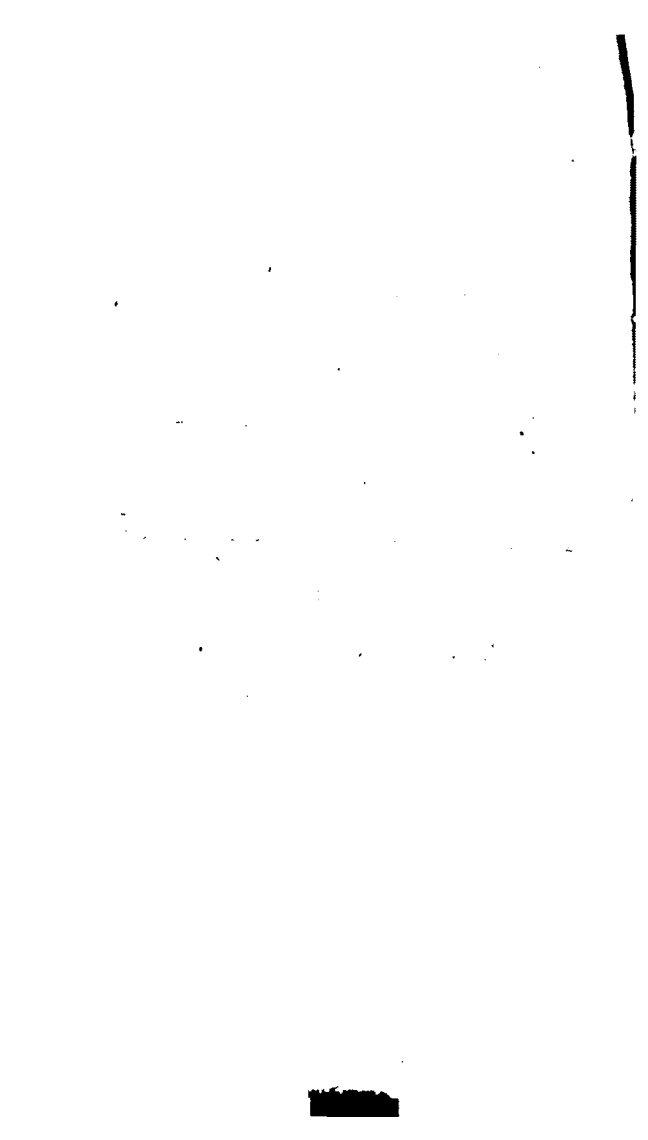
T H E   R E V E R E N C E

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# A D D R E S S    I I .

O N

## T H E   R E V E R E N C E

W H I C H

Y O U N G   M E N   o w e   t o   T H E M S E L V E S .

MY HONOURED FRIENDS,

**T**O set forth your importance in life, in society, in the general system, to point out the good qualities which you have received from the Fountain of Goodness, and to demonstrate the Respect with which you ought, on both accounts, to be treated, was the chief object of the preceding Address. To explain and enforce the Reverence which, on many accounts, you owe to Yourself, is the purpose of the present. At the tribunal in your own breasts, I am to plead your cause. It is the cause of Humanity, and of Heaven.

After asserting the regard due to you from others, and conscious as I am of paying it among the rest, I should be sorry to see you forget your just consequence, or act as if you did.

Is there danger then, that youth should treat themselves with disrespect? Have they not often been accused of magnifying their dignity in their own opinion, as well as claiming from others a degree of esteem to which their right was not very clear? Let us distinguish.

That young man who pretends to more merit than he possesses, or who values himself on trifles which imply none, will, from the discerning, draw contempt instead of honour. In the eagerness of his pursuit after praises which he does not deserve, he will be apt to overlook the advantages which he really has, and to neglect the cultivation of those virtues with which he was endowed by the Author of his

frame. On the other hand, he who pays himself just respect will generally bid fairest to meet it from others. It is impossible seriously to despise a dignified behaviour; and the very wretch, who affects to laugh at a character truly honourable, cannot help at the same moment feeling within himself inferiority and awe.

Among the profoundest and the noblest maxims of ancient philosophy, we may fairly reckon that which inculcated Self-reverence. Perhaps, Gentlemen, it is one of the first and most comprehensive rules of right practice. Those that are habitually afraid of offending against the best convictions of their own hearts, will not often go far wrong, at whatever period of life: but those that follow this direction early, before their sentiments have had time to be perverted by their passions, or warped by the world, are surely least exposed to deviation.



In truth, I conceive that your conduct, my young auditors, will, through the whole of your future progress, be very much regulated by the light in which you view yourselves at setting out. If you establish it now, for a sacred and invariable principle, to follow, as nearly as your nature and situation will permit, that elevated standard of rectitude which your Creator has raised within you, and never to sink greatly beneath your original rank, and glorious destination, as intelligent, social, and immortal beings; is there not reason to hope, you will in that case perform your parts worthily? If, on the contrary, forgetting what you are, and for what end so distinguished, you fail to cherish or regard your innate perceptions of probity and greatness; if even striving to suppress them, when repugnant to the lower propensities of your make, you labour to persuade yourselves, that you were formed chiefly for the gratification of these last, and chuse accordingly the path to which

they point ; what is then to be expected ? I would rather you should answer the question than myself. That about which I am most solicitous on this occasion, is to trace the Foundation, and show the Necessity, of that Reverence with which you ought habitually to observe and obey the highest dictates and the purest Feelings of your own minds.

There is not perhaps any term more familiar in the mouths of youth, especially amongst those of better condition, than Honour. But have they well considered its meaning ? Do they carefully discriminate between that honour which refers to public opinion, and that which results from self-esteem ? Say, my brothers, do you never forget, that the first is suspended on prepossessions and fancies more variable than the winds, more restless than the waves ; and that the last, when rightly understood, is built on truths and conclusions immutable as God

himself, and unshaken as his throne? In the latter, which is the proper signification of the word, Honour includes Virtue, and bestows its sanction upon that only. In the former, which is the common acceptation of this term, it does not necessarily include Virtue, and its suffrage is frequently given to Vice. But can you be at any loss, which to prefer? Can you doubt for an instant, whether you shall depend on your own approbation, or the applause of others; whether you shall be enslaved to the prejudices and caprices of the multitude, often changing and ever uncertain, or appear respectable to yourselves by a behaviour which something within you will always pronounce worthy, excellent, noble?

I said, Something within you. For, pray observe, we would not now send you back to academies and colleges, for a system of morality founded on deep speculation, wrought out by slow deduction, or

Stored up by laborious argument. A system more obvious and simple, perhaps too not less satisfactory and persuasive, you will find nearer home. God has established in your breast, Sir, a school of far superior authority to any merely human; committing you to the care of Conscience, his awful representative. If you will listen with docility to this divine teacher, you shall seldom err in any fundamental point of virtuous practice.

I speak not now of religious obligations strictly so called, which must be the subject of future consideration, and which the school of Christ alone can teach in perfection. I would only remark in the mean time, that, as this latter school corroborates and enforces the lessons taught in the former, so no sooner is unbiassed reason made acquainted with the new relations, and mighty objects, discovered in the other, than Conscience perceives and acknowledges the duties

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thence arising : his sphere of action is only enlarged ; his power and importance are increased ; he discerns with more quickness, feels with greater purity, and dictates in a tone of majesty unknown before : in short, this home tutor becomes much more enlightened, and venerable, in the exercise of an authority originally derived from the Parent of all.

To vary the allusion, the Sovereign Ruler has erected in every mind a tribunal, where the same delegated power presides in his name, judging and determining on the great questions of right and wrong, honourable and base, with a precision that cannot easily be mistaken, an expedition that admits of no delay, and a solemnity that none can slight but at their peril.

To this high court we appeal from the decisions of Vice and Folly. We will abide by the sentence, which Conscience

shall pass, in every momentous case where moral obligation is concerned; which he shall pass, not in consequence of a minute examination or long trial, but on the least attentive recollection at the very first moment of coolness.

Now, for example, that you are not disturbed by the tumult of the world, or deluded by the sophistry of the passions, tell me at once, In what light justice, generosity, friendship, fidelity, fortitude, modesty, self-command, virtuous love, public spirit, universal kindness—in what light these qualities appear to you, as soon as they are named, and without regard to particular situations, or remote effects? Which of you will stand forth, and say, in the face of this assembly, in the face of the internal judge, in the face of all-inspecting Heaven, that these qualities imply any thing reproachful or mean, any thing of which a man of sentiment and honour should ever be ashamed; or

that their contraries can ever deserve esteem?

I have already hinted, that, to decide fairly on this subject, there is no need of nice distinctions, subtle disquisitions, or metaphysical refinements. Were these indeed wanted, what would become of human beings engaged in action, involved in uncertainty, and environed with snares? But as they are not wanted, so men never fly to them, in the practice of life, when they wish to follow, with honesty and simplicity, the spontaneous uncorrupted dictates of the heart.

The law which God has written there, appears in characters so legible, and so large, that, to use the language of a prophet, "he who runs may read." He who does not, has most probably turned away his eye on purpose, lest he should see something that might check him in his career; and he who does, but endeavours

to wrest the sense, or render the intention dubious, has reason to look upon himself as no better than a hireling counsellor, or hackneyed pleader, who speaks not the language of truth and justice, but studies to serve his client at the expence of both. The client, in this case, is Appetite or Interest. If either of these should retain you, Sir, to puzzle so plain a cause, I will refer it to the first boy we meet.

I will draw, in his hearing, an upright and honourable character, contrast it with its opposite, make use of no art or colouring in either, and, without delivering any judgement of my own to bias him, I will ask his opinion of both, and rest the whole on that issue. He will not fail to declare instantaneously for the former; and, if possessed of a soul more than commonly well born, he will declare with a noble warmth, from the generous unstudied impulse of his own affections. Even while I am drawing the two characters, you



shall perceive his eyes sparkling with delight, and glowing with indignation, by turns. But who can describe the raptures and emotions that successively swell and fire the breast of such a youth, at representations of this kind, thus pursued and diversified, through a series of interesting events, whether real or imaginary?

To mention but one example of each sort, amongst innumerable that might be produced: what think you of the history of Joseph? What have you not felt in following that extraordinary young man through all the wonderful windings of his lot, and contemplating the gentle and heroic virtues which he alternately displayed, in the depth of persecution, and the height of advancement? Witness, again, what some of you have doubtless experienced in perusing that well known, but never sufficiently celebrated work of the incomparable Fenelon, *The Adventures of Telemachus*, in which is com-

bined every thing that can captivate the fancy, or ravish the heart, with the love of Goodness.

But the truth is, that neither the graces of a sublime imagination, nor any singular excellence of temper, are necessary to discover the beauty of this illustrious form. Say in so many words, that a man is sincere and compassionate, generous and brave, disinterested and magnanimous; where is the wretch so hardened in vice, that his conscience shall not, in spite of himself, reverse the exalted image? What numbers, alas! pine and languish inwardly for that worth which they have not the resolution to court, sighing, if we may so speak, in the bosom of infamy, for those attractions of excellence and honour, which they are conscious they shall never possess!

Such are always their own accusers. They live at variance with themselves;

unhappy in not being able to quell the bosom-tyrants to which habit has enthralled them; more unhappy in finding it impossible to escape the bitter upbraidings with which Nature pursues them for the injuries done to her. Divided, distracted, torn in pieces, between their passions and their sentiments, they dispute the vices which they indulge, they love and hate the same thing, they condemn their criminal pleasures the instant after they have tasted them. No, my hearers, there is not amongst you all a single individual, who living in disorder, can secretly justify it to himself, whatever he may pretend to others. Such pretence is mere talk, "great swelling words of vanity," to every one of which his heart gives the lie. The internal witness can never be corrupted: the voice within will plead for Virtue, however forsaken or oppressed: the Heaven-taught advocate may be overborne by noise and violence, may be discouraged and silenced for a time, but will

fooner or later find opportunities of speaking up, and in a manner more terrible than thunder bursting unexpected in the midst of a calm.

Above twenty years after Joseph's unnatural brethren had treated him with such complicated barbarity, affliction awakened in them the pang of remorse; and at the very conjuncture when they wanted comfort most, Conscience arose, and turned upon them with tenfold fury. "They said one to another, We are  
" verily guilty concerning our brother,  
" in that we saw the anguish of his soul,  
" when he besought us, and we would  
" not hear: therefore is this distress come  
" upon us."

Think not, infatuated youth, who in the greatness of your strength, and the gaiety of your spirits, are going astray, who yesterday perhaps rioted in the haunts of intemperance, and purpose this night

to repeat the ignominious scene, think not that you shall always elude the reproaches of your own breast. "Your sins will find you out;" and the invisible reprovcr, that saw them, will reckon with you in a style which you may affect to despise, but which will pierce your heart to its inmost convictions.

I know it has been said, that all this is the effect of laws and institutions, of authority or education. But surely they who say so do not believe themselves: surely they feel the cause to lie much deeper; and must be conscious, that no external influence could ever bring them in good earnest, and on calm reflection, to approve of vice, or repent of virtue. I will readily allow, that such things have a considerable efficacy in forming the opinions, and moulding the manners, of men; in either improving or invigorating the native sense of right and wrong, or weakening and overlaying it, according

as they are wise and salutary, or the reverse. Neither do I deny, that the situation and customs, the religion and laws, of different countries, may produce different ideas of duty in many particular cases; or that, where reason is misled, or conscience ill informed, from the beginning, deplorable errors may be embraced for truths, and horrible crimes committed under the name of Virtues. But to adopt the words of a forcible writer; “Cast your eye over all nations, and run through all histories. Amidst the many absurd, and the many inhuman modes of worship, amidst all that prodigious diversity of characters and manners; tell me, if there be upon earth any country in which it is deemed a crime to be compassionate, sincere, beneficent, and generous; in which an honest man is despicable, and knavery held in esteem.”

The complication of circumstances, the grossness of ignorance, the blindness

of prejudice, the violence of passion, the power of persuasion, the example of multitudes, co-operating with a wrong cast of political or religious institutions, may no doubt occasion numberless undesigned, and unconscious deviations from the rule of right: yet the rule remains, and, when not concealed, obscured, or overlooked from such causes, will in matters of importance be recognized by most, however it may be transgressed by many.

The advantages sometimes obtained by villainy, the boldness with which it is sometimes acted, and the capacity which it sometimes displays, may for a while turn off the unwary eye from its natural turpitude; but at last, when viewed in itself as divested of that false lustre, it will generally, in a greater or less degree, disgust every mind that is not deeply depraved.

There is, there is in the centre of the soul, a sacred instinct, a celestial impulse, ordained to be the guide of men under Him who made them; by which “they are a law to themselves;” by which they are prompted, without the instructions of art, and abstract from the motives of interest, to approve and respect “whatsoever things are venerable,” even when they do not practise them: and wherever the heart is most tender, there will these things, in consequence of this beautiful and sublime sensation, command the highest regard, and secure the happiest empire.

Thus, Gentlemen, I am led on to show you the particular necessity of cultivating, in the days of youth, so important and so honourable a principle in your nature. For when, I beseech you, is the heart most likely to be tender, if not in those blessed days?



It is often pleasant to mark the first appearances of moral sentiment in the minds of boys. Some of them, it must be owned, betray very early a crookedness of disposition that seems to be interwoven with their frame, and that is seldom afterwards set right by whatever skill or care. It affords, indeed, but little if any handle for the instruments of culture. Such unhappy creatures are the worse for praise, when they chance to merit it, and not the better for reproof, however severe, or however tender. They feel perhaps, now and then, some touches of shame; but these are imbittered by vexation, instead of being tempered with ingenuity. Their blushes are the reddening partly of consciousness, and partly of resentment: their original obliquity remains. We heartily sympathise with their parents and friends: but we, I fear, can do nothing for their reformation. We must leave them to the rough discipline of adversity, and to the myste-

rious operation of that Omnipotent Hand which can “ create them anew in Christ Jesus unto good works ;” of that hand which, in the emphatical language of our Saviour, “ can out of the very stones raise up children unto Abraham.”—Let us turn to more hopeful characters.

Let us suppose an ingenuous youth, like many whom we have seen, endowed with a lively sense of commendation and blame, with a strong abhorrence of cruelty and injustice, with a contempt of every thing base and mean, with a promptness to protect the weak, to patronise the injured, to pity distress, to fly to its relief, to melt at a tale of generosity, to impart to associates, to raise up a fallen antagonist, to be reconciled to an yielding adversary, to behave after victory with mildness and modesty. When we observe such dispositions in a boy, our hearts burn within us, our thoughts dart forward into future years, and we are ready to cry out

with a kind of prophetic rapture, “ He  
 “ will one day make a brave man ! ” Ah,  
 that the prophecy were always fulfilled !  
 Shall I say, how often it fails ? Let us  
 consider, in what manner the fatal reverse  
 most usually happens.

Figure to yourselves a very common  
 case, that of such a youth, as we have  
 now described, falling from school into  
 life, without a watchful father to guard,  
 or a wise friend to admonish him, or yet  
 any fixed principle in relation to the duty,  
 and the glory, of preserving his innocence.  
 He falls into loose company. Where do  
 they not abound ? Intending no evil, he  
 suspects none. Amusement is his object :  
 but that is generally dressed out with so  
 many alluring circumstances, that his  
 passions now ardent are instantly on fire.  
 Appetite, vivacity, sollicitation, example,  
 hurry him into scenes of disorder. He  
 ventures forward with trembling steps.  
 He yet reveres the vicegerent of God

within him: he yet stands in awe of his own heart. His mind, hitherto undebauched, startles at the sight of Vice: his feelings of honour shrink back from her approach, like the sensitive plant from the hand that touches it. He blushes at the thought of deviating from Virtue: he still loves that heavenly form; but then he hears her worthless rival preferred and extolled. The hollow inchantress smiles, and courts, and addresses him with apparent fondness. "Beguiled by her much fair speech," he is tempted to yield: yet reflection interposes. The principles of his creation are not easily subdued. He resolves to be wise; but his companions rally his simplicity, call him a coward, and laugh him from his purpose. He plays the fool. He quickly returns to his senses, repents, is abashed. Conscience stares him in the face, and thunders in his ear, "You have lost your innocence: O amiable Innocence! that wast wont to exhilarate this now

“ unhappy boy, thou art fled for ever,  
“ to cheer and delight him no more.”

Yet he forms a thousand purposes to be sober: he maintains them for a time. He takes comfort from this seeming amendment: he begins to be reconciled to himself. He endeavours to forget the past: the future is to be regulated by prudence and propriety. He rises in his own esteem. “Whatsoever things are pure, and venerable, and of good report, he thinks on these things.” In short, he is resolved, when he shall next meet the persons who led him astray, by no means to comply with them, that is, not beyond the bounds of temperance and wisdom. He meets them: the social spirit kindles; conversation takes its former turn, a turn most dangerously contaminating; youthful imagination glows; jollity and wine add fuel; his passions are again on fire; his resolutions melt

away : how rapid and irresistible the transition from thence to new folly !

The modesty of Nature thus overleaped, and her reluctance baffled, what is there now left to check our young adventurer ? His desires, inflamed by indulgence, refuse the rein, and rush on, “ as the horse rusheth into the battle.” Even when satiety, and weariness, would join with reason, and conviction, to obstruct their progress ; fancy and fashion, luxury and dissipation, spur them along. The misgivings of guilt grow weaker ; the remonstrances of conscience are little heard, and less regarded ; or if at a graver hour, in some situations unavoidable, these should prove more importunate and pungent than ordinary, the wretched youth takes refuge in louder folly and deeper riot.

But remark, I beseech you, what happens in the mean while. He is shocked

at finding such disappointments in his pleasures, and such disgusts from his associates, as he never apprehended. The first very seldom answer his expectations; and of the last some deceive, and some devour him: he discovers ingratitude in many, insincerity in more, and selfishness in most: he is confounded with the treachery of one, and provoked by the impudence of another. What is the consequence of all? His spirits are depressed, his mind is chagrined, and his temper unhinged. The natural sweetness of his better days is dried up. Displeased with others, displeased with himself, he becomes peevish and splenetic. The benignity of virtue, and with it the charm of life, are vanished. The conscious dignity, the delicious sentiments, which formerly transported him, being now by the force of ignoble passions extinguished, he sinks into real littleness, his soul shrivels into narrow affections and illiberal views: he loves no one's interest thoroughly but his own, and is therefore transported no

longer : “ his frozen heart,” as one has expressed it, “ palpitates with tenderness no more.” He is alive only to the feeling of his meanness and misery, mingled with starts of transient gratification, with gleams of social gladness, and now and then a few flights of airy exultation. I said, Of airy exultation, and will endeavour to explain myself.

Having forfeited the nobility of his nature, and yet retaining a remembrance of it, his debasement appears to him, as often as the reflection recurs, so deeply humiliating, that he is compelled to look round for some method of self-support, some kind of compensation to his pride for a loss which he can never cease to regret. Fain, indeed, would he believe that Virtue is little more than a name; that his former ideas of her were chiefly, if not altogether, the dictates of education, or the illusions of ignorance. He is often told so by his vicious compa-



nions, by those particularly whose hearts are more callous than his own. Still however suspicions will arise; a degradation, and a discontent, will be felt. A frown from the Divinity in his breast, a single look of disapprobation from that dreaded Power, will get the better of all those unnatural efforts, and cover him with confusion, in his calmer moments. What shall he then do? Whither shall he fly then, for shelter from retrospect, from reason, from himself?

The system of Modern Honour is at hand, to receive, to re-assure, and soothe him; that boasted contrivance of desperate libertines, that notable system, which by boldly assuming the title of Virtue, frequently wearing her semblance, and freely passing for her amongst the generality of the fashionable, the great, and the gay, will enable him, in some measure, to elude the terrors of the inward judge; whilst it gives him a pretended licence to commit almost every crime, and yet to plume himself on the reputa-

tion of a Gentleman! Let him only abstain from theft, pay his debts at the gaming-table, fulfil such contracts as the law would enforce should he attempt to break them, and send a challenge to any man who happens, however undesignedly, to affront him; he may then talk as usual of sentiment and integrity, of spirit and principle; he may swear upon his conscience, he may swear upon his honour, and be all the while a dissembler, a cheat, an adulterer, a villain; yes, a Villain, if coolly to violate the dearest and most sacred rights of society can deserve the name.—Honour, Conscience, Principle, Spirit, Integrity, Sentiment! How dare you, Sir, take words like these in your polluted lips? Shameful abuse of language! Abominable imposition upon the human mind! Intolerable insult to every sincere lover of goodness, to every person of true sensibility!

Shall we contrast with the picture now drawn, that of a Young Man entering the

world, not only with a well-turned mind, but with resolutions alike earnest and deliberate, alike rational and devout, never to prophanè the sanctity of virtue, never to sacrifice to low passions the awful honours of humanity, stedfastly to reverence and faithfully to obey that first law, the Law of Conscience, to maintain inviolate the unaffected delicacies of native probity, or, in other words, the heart-taught and heart-felt convictions of truth and rectitude? Or shall we proceed to prove, that such resolutions seriously revolved, frequently renewed, and firmly adhered to, through the rest of life, will, with the grace of Heaven, be a powerful preservative of innocence, and that he who acts accordingly will find the practice delightful, beyond all that is commonly esteemed most delightful amongst men? These pleasing considerations must be postponed to a future opportunity, till when I commit you to the divine influence and your own reflections.

A D D R E S S I I I .

O N

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A S A

P R I N C I P L E .



# A D D R E S S I I I .

O N

## H O N O U R A S A P R I N C I P L E .

I CONCEIVE, Gentlemen, that to preserve and cherish the sense of truth, integrity, and glory, which we have found interwoven with the human mind, is the main design of moral culture; and that he will be the most estimable person in manhood who is the least perverted from the ingenuity of youth; who is constantly recurring to his earliest and tenderest perceptions of virtue; who, whilst “a man in understanding, is in malice a child;” who, with the improvements of reflection, and the acquisitions of experience, retains, as much

as possible, that simplicity of soul, and that generosity of affection, which give such grace and sweetness to the bloom of life.

Is it possible to think of those lovely qualities, and not sigh to see them so often defaced in the succeeding scenes? Is it possible to contemplate the ruins of youthful excellence, and forbear to weep over them? But whence, my brothers, this deplorable change? From neglecting early to fix, and firmly to keep, that best and bravest of all resolutions, which was formed by one of the most celebrated persons of whom we have any record, "My Heart shall not reproach me so long as I live." I will at no time, and in no situation, allow myself in that which I suspect to be wrong. In all seasons, and under all circumstances, I will endeavour to practise what I feel to be right.

Many of you, I doubt not, will recollect those memorable words of the Man of Uz, of that man whose unblemished and unalterable worth stands attested in a manner altogether extraordinary. The Almighty himself we find speaking of it in a style of exultation, if the phrase may be allowed; for thus he is introduced addressing the Enemy of all goodness: “Hast thou considered my  
 “servant Job, that there is none like  
 “him in the earth, a perfect and an up-  
 “right man?—and still he holds fast  
 “his integrity, although thou movest me  
 “against him to destroy him without  
 “cause.” The heaviest storm of affliction, that ever put human virtue to the proof, had not power to overthrow his. He might complain: it is permitted to nature. He could not plead an entire exemption from the frailties that will in some degree cleave to all her sons. However the benignity of his Maker might pronounce him Perfect compared with other men, he was yet far enough



from justifying himself in the sight of Supreme Rectitude. Those brighter discoveries, which he had obtained of the All-perfect Being, threw him into the lowest prostrations of humility and penitence: but nevertheless they hindered him not from consoling himself under the weight of sorrow, and the severity of censure, by the consciousness of a behaviour which had been upon the whole singularly excellent and praise-worthy. It had been such, indeed, with an uniformity which stood the test of the most opposite conditions, and both in the extreme.

Now what was it, think ye, that could, next to the influence of God, produce a conduct so superior, and so even, though thus tried? What other, than the purest and the noblest purpose deliberately weighed, and affectionately embraced, from the beginning? At least you will acknowledge, that characters of transcendent and persevering value are not very

often formed in the advance of life, if the first part of it was passed without principle, or any vigorous sentiments of probity and honour. Is it not then most likely, that this glorious man had taken up early the magnanimous resolve before mentioned? — “My Heart shall not reproach me,” that is, for any allowed transgression or wilful neglect of its sacred dictates, “so long as I live.”

This, my friends, and this alone, we call the Principle of Honour in the truly estimable, comprehensive, and elevated sense of the expression; and we say that the Young Man who sincerely adopts and steadily adheres to it, in a humble but joyful reliance on Heaven, will seldom be at a loss about the path he is to pursue, will always have at hand an answer to temptation, and will be generally fortified against those discouragements which might otherwise overwhelm him.

A youth, entering the world, may be compared to an unpractised traveller, passing through a country, where he meets with a number of cross roads not properly marked, which of course leave him uncertain about the right one, and, if he is not much on his guard, lead him away from it. Alas, Sirs, in how many different directions may the young, the unexperienced, and the heedless, be trained on to destruction! In just as many as there are irregular inclinations to prompt, worthless companions to entice, and dangerous follies to ensnare them. To these we may add the strange diversities of system, “and oppositions of science, falsely so called,” that divide and perplex mankind, in relation to the conduct which they should pursue. Let me explain myself on this last point.

The opinions of the greater part, respecting the track they are to follow, may be chiefly ranked in two classes. On

the one hand you find little else but ceremony without substance, speculation without practice, faith without works; a high-flown orthodoxy, which, if it does not avowedly supersede the necessity of sound morals, takes however all occasions to undervalue them; and, in fine, a fiery zeal, which burns up every sentiment of moderation and charity. On the other hand you hear of honesty without piety, goodness without real principle, modern honour in place of ancient virtue, or, at most, certain decencies of demeanour, that leave men at liberty to indulge the most criminal dispositions, provided only that appearances are preserved.

If you listen to the advocates for these several schemes, they would every one persuade you that they, and they only, are in the right; that such as differ from them are equally mistaken and miserable; in a word, that, by espousing their party in preference to all the rest, you can alone

infure felicity. This they maintain with as much positiveness and vehemence, as if Truth and They were born and had grown up together. From the narrowness and partiality which they all betray, it appears, indeed, that they are all erroneous : yet none of them are without a multitude of followers, each system being not only propagated with a confidence that imposes, but also adapted to soothe and screen the sinful propensities of men, while each seems to provide some kind of compensation ; a circumstance which ought of itself singly to render both suspected, for this obvious reason, that the complying with one obligation can never be a just excuse for not complying with another. But what shall we say ? Youth is a stranger to suspicion. “ Pausing pale Distrust,” as the poet has beautifully described it, “ the assistant of that slow mistress, Experience,” is only to be found in the school of the world. Fond confiding youth, yet unacquainted with the perfidy

and futility daily practised there, is forward to believe whatever is boldly asserted, especially if it leave a latitude, much more if it give encouragement, to the favourite desires of nature.

But now suppose a young person hitherto uncorrupted, modest, simple, possessed of the amiable dispositions which our divine Master so much admired and applauded in children; imagine him to hear those opposite schemes proposed and pressed with the usual eagerness: How shall he proceed? What course shall he steer in this wide uncertain ocean of contending opinions?

There is but one safe course; it is pointed out by the Hand that made him, and that sent him forth on the voyage of life: he finds it traced upon his heart; his reason recognizes and recommends it as the work of the Creator. “He hath  
“ showed thee, O man, what is good, and

“ what the Lord thy God requireth of  
 “ thee; to do justice, to love mercy,  
 “ and to walk humbly with thy God.”  
 Our ingenuous enquirer listens to the  
 voice of the Most High within him, as  
 thus addressing his Conscience: ‘ Be-  
 ‘ hold, I have placed thee in the mind  
 ‘ of that youth, as my representative,  
 ‘ Fail not to exert thy power, in bless-  
 ‘ ing him with tranquillity and joy  
 ‘ while he continues his allegiance; but,  
 ‘ should he rebel, give him to know that  
 “ it is an evil and a bitter thing,” by pu-  
 ‘ nishing him with dejection and disqui-  
 ‘ etude. Follow him every where, and  
 ‘ make him always sensible that his peace  
 ‘ and welfare depend on the veneration  
 ‘ he entertains for God’s vicegerent.’

What think ye, Sirs? Will the youth  
 we have supposed, with those awful  
 words resounding in his intellectual ear,  
 hesitate in his choice, or be disposed to  
 doubt, whether he shall obey the Heaven-

commissioned judge, or give himself up  
 to the giddy, noisy, and arrogant rout on  
 either hand, which we mentioned before ?  
 Will he not rather rejoice in so significant  
 a declaration of the unerring order, esteem  
 himself happy in conforming to it, and  
 be apt to cry out, with a mixture of se-  
 rious contempt and holy zeal, Stand off !  
 ye flatterers of youthful folly, ye smiling  
 abettors of vice ; and you, ye formal,  
 proud, hypocritical pretenders : Stand off  
 together, ye triflers, and “ disputers of this  
 “ world !” I will not be governed by  
 any of you : I will “ hearken to the voice  
 “ of the Lord God, and him only will I  
 “ obey : I will call no man master upon  
 “ earth :” the image of my Maker’s au-  
 thority in this breast I will ever revere :  
 “ My Heart shall not reproach me so long  
 “ as I live.”

Be not deceived, my young friends :  
 he who ultimately dreads any other cen-  
 sure than that of his own mind, or sur-



renders himself to any other power than that of the Being who made him, may be pronounced a slave, let him pretend to what freedom or dignity he will. He is driven on by pride, or vanity, or interest, or inclination, by the fear of man, or the fashion of the day, or the caprice of the moment, or the opinion of his company, or the tone of the croud which he is taught to regard as consonant to the rules of Honour, if not actually prescribing them. But, consider, I beseech you, how poor, and how precarious a conduct, to say no worse, that must be, which is actuated by principles so fantastic, because so variable in different men, in different nations, in different ages; so blind in their origin, as proceeding from passion instead of reason; and so uncertain in their effects, as depending solely on the casual influence of education, complexion, or situation, of governments, courts, or climates, or whatever other circumstance, alike accidental. Is it possible, that virtue can

derive solidity or steadiness from such motives, or that any thinking man can feel security or satisfaction within, who, instead of faithfully observing the great unerring lines of duty marked out by an undepraved Conscience, commits himself to the inextricable maze of human folly? No, Gentlemen, there is but one comprehensive, one obvious, one immutable rule of Honour, which you can follow with safety, amidst the perilous, the changeable, the dubious, and the partial maxims on either side, that have been devised by self-love, worldly policy, or false refinement. You have heard it already; but you cannot hear it too often: it is the whole art of acting worthily, of acting nobly, comprised in a single short sentence; Never, while you breathe, to offend deliberately the inward monitor.—“ My Heart shall  
 “ not reproach me so long as I live.”

The same manner of thinking will furnish with an answer to every Temptation.

Young men are encompassed with snares : all is enchantment round them. Their fancies, like florid painters, give too much colouring to every object: their passions, like mettlesome horses not yet broke, disdain the curb. Pleasure invites, and appetite impels them. Opportunity presents itself in endless shapes; and ignorance of the world promises concealment, where concealment is wished: Where it is not, the notion of liberty is infinitely grateful to the pride of juvenile spirits. The ardour of enterprise blends with the flame of desire: both are fanned by adulation and caresses. In the hurry of impatience, and the heat of pursuit, future consequences are neglected; and if a few friendly advisers should step in, and offer to remonstrate, however discreetly, Fashion, that petulant and over-bearing Power, stands forward, urges the authority of rank, with the weight of numbers, and laughs to scorn the singularity, unmodish air, and supposed auk-

wardness of Virtue. A melancholy account of your situation; such, indeed, as would represent it hopeless, were there nothing to counterbalance all this: but, God be praised, there is much to counterbalance it, as you may afterwards hear. I shall at this time only take notice of the resistance which “an honest and good heart,” with the aid of a little reflection, naturally makes to those dangerous assaults.

Is it all enchantment round me, will our well-resolved youth reply? I care not; it is but the magic of the blood: I will not trust it: the least sobriety of thought, or seriousness of occupation, is sufficient to break the spell: Something whispers me at this moment, that there is nothing so beautiful, so sweet, as innocence. Would the glare of imagination impose on my understanding? I will guard against it, as an illusion like the former, and produced by nearly the same cause.

The senses have lent their too ready assistance; but God has given me a judgement to correct both.—As for those passions which were formed to submit and serve; shall they usurp the command, and precipitate me whithersoever they will, in spite of reason, in spite of conscience? Dignity and independence disdain the thought. As to appetite; were I to follow blindly its headlong impulse, in what should I excel the beasts that perish? It is easy to talk and vaunt of pleasure; but in the opinion of a reasonable being, no gratification that is inconsistent with peace, or purity, can deserve so agreeable a name.—Does opportunity allure? Opportunity, when it would seduce me into disorder, and expose me to infamy, is a betrayer under the mask of friendship. But grant I could be concealed from the eye of men; what would it avail me, since I cannot be concealed from my own?—And why should I be tempted to dream of liberty, in violating the laws of virtue?

Do I not perceive, that I am then only free and self-possessed, when I follow cheerfully the dictates of the soul? When I act otherwise, do I not feel myself enslaved and wretched?—If I am to attempt something great indeed, and worthy of ambition, let it be to rise above the vulgar herd, by the power of superior worth.—With regard to adulation; how empty a thing, when the Heart speaks a different language! What were the caresses of thousands, if conscience should chastise, or reason condemn? The effects of guilt are only divided from it by a moment, and the more dreadful often for that short interval.—Then as to Fashion, with her whole gaudy and fantastic train; how frivolous, impotent, and contemptible, when opposed to the single dominion of Truth, rising in her native unadorned majesty! What sorry support could the applause of the former yield me, were I unhappy enough to incur the rebuke of the last?—Be gone! ye gay, glittering,

but inconstant and deceitful, phantoms of criminal, and of vain delight. By whatever specious names you may be called, whatever plausible appearances you may assume; begone! and give place to the sublime and invariable honours of Wisdom, to the solid and unprecarious joys of Goodness. Come, and possess this breast, ye fairest offspring of Heaven! To you I devote myself with eternal attachment. Of you I can never be ashamed or weary. "My heart shall not reproach me, so long as I live."

Let us now see, in what manner this heroic resolution will help to fortify young men against many of those Discouragements which might otherwise overwhelm them. The hopes of youth, even when under the strictest discipline, are sanguine. They are not perhaps the least so, when that discipline degenerates into severity; an error into which well-meaning but ill-judging parents may sometimes

fall. In this case, Expectation, like an untamed bird, only pants the more impatiently to get loose from the hand that confines it. And when the restraint is at last removed, with what transport does it soar away into the world! At any rate, but particularly when more sprightly than common, the youthful imagination figures to itself, in friendship, in reputation, in success, scenes of happiness which do not often take place, and which, when they do, very seldom fulfil the promise they gave.

Suppose then a young man to meet with treachery where he reckoned on sincere attachment, with contempt where he looked for generous esteem, with calumny instead of merited approbation, with painful reverses of fortune where all things seemed to smile; in short, that the visionary paradise, which bloomed for years in his raptured fancy, fades at once into a desert; and that he seems there, like a solitary



wanderer, forsaken and forlorn. What shall support him in this situation, especially if he should have much sensibility of temper? I know nothing that can support him to purpose, but a consciousness of integrity. If his Heart do not reproach him, he may take comfort; he has within him, he has before him, resources that are independent of chance and change. Though not without a feeling of distress from disappointed views, he may console himself with those surer and nobler prospects which open in the regions of an upright mind. There a real paradise may be said to bloom, and one that withers not in the winter of affliction. To speak without a metaphor, "he is satisfied from himself;" and this home satisfaction serves to exalt the blessings still left him, to convert the simplest gratifications into a continual feast, and to crown the whole with the anticipation of immortal joys.

I say not, that such elevation will be always equally experienced by a virtuous youth, in the midst of discouragement. No one is always alike strong; nor are the sources of consolation, which flow from inward rectitude, always equally improved. Neither do I deny, that amongst young men of bad character, firm nerves or natural sturdiness, a phlegmatic disposition or a thoughtless gaiety, pride of soul or stoical indifference, the flutter of company or the flush of wine, may contribute sometimes to buoy them up in the rougher seasons of life. But then I affirm, that when the weather grows uncommonly tempestuous, they will find these but feeble aids.

When the worthless and the debauched are by the force of calamity driven back upon themselves, and, instead of a conscience calm and approving, feel nothing but perturbation, and hear nothing but reproach; when they perceive that they are

not only despised but despicable, not only unfortunate but unhappy, not only deserted by others but untrue to themselves, unfaithful to the better sentiments and wiser purposes they have at times entertained ; I desire they would tell us, what shall comfort them in this desolation of mind, as well as of condition ? I repeat the question, What shall comfort you then ? You will perhaps answer, The expectation of better days. And is that all ? Have you no other refuge than what has already failed you, and may fail you again ? May, said I ? Alas ! there will come a time, nor can that be very distant, when it must fail. Beyond that, Sir, you dare not look ; you know, you dare not. All beyond that is, to your guilty imagination, horror inconceivable, the blackness of darkness, and the depth of despair.

For the truth of these remarks I appeal not to scripture only, but to observation, to history, to poetry, to philosophy, to

the united intelligence and accumulated wisdom of ages; all filled with the victories gained by the good over the sharpest sufferings, over sickness and poverty, censure and obloquy, the insults and persecutions of enemies, the ingratitude and infidelity of friends; delighting to recount how the virtuous have in such conjunctures stood their ground, preserved their cheerfulness, asserted their integrity, proclaimed their trust in Providence, appeared to those about them great, superior, illustrious—from what cause? From the magnanimity and triumph of conscious worth: Whilst, on the other hand, we behold exposed to view the dejection, the despondence, the tremblings, the terrors, the unutterable and inevitable misery, of the wicked, very often in prosperity itself, but in adversity almost always;—arising from whence? From the dark abyss, from the dreadful chaos, of a self-condemning mind. So true is that declaration of Solomon; “The spirit of a

“ man will sustain his infirmity ; but a  
 “ wounded spirit who can bear ? ” When  
 all is sound and vigorous within, trials  
 from without may be well borne : but  
 when that which should support them  
 is broken, how shall it be supported ?  
 I cannot conclude this argument better  
 than in those words of Milton, so much to  
 the purpose, and so wonderfully striking ;

He that hath light within his own clear breast,  
 May sit i' th' center, and enjoy bright day :  
 But he that hides a dark soul, and foul thoughts,  
 Benighted walks under the mid-day sun :  
 Himself is his own dungeon.

A D D R E S S I V.

O N

H O N O U R

A S A

R E W A R D.



# A D D R E S S I V.

O N

## HONOUR AS A REWARD.

**T**HE Love of Fame has been stiled the Universal Passion. It is certain that even the meanest of mankind, and the most obscure, are ambitious of having their admirers; as the greatest characters, and the most illustrious, have been supposed to derive much of their lustre and greatness from the same source. It appears that the very philosophers, who have written against it, hoped to be admired for writing well: else why did they prefix their names to their works? And as there is no rank of men, so there is no time of life, in which this passion is not observed to operate. In which of the sexes it is



most predominant, I pretend not to say: an eminent author places its favorite seat of empire in the female breast. Be that as it may, it were vain to deny that its dominion is often felt very sensibly by men, and especially by Young Men.

Amongst the many pleasures which you, my friends, promise yourselves in the journey of life, are you not delighted with the idea of being esteemed, honoured, applauded, by your fellow travellers? Would not the thought of incurring their contempt or reproach be sufficient to damp your spirits, high as they now are; to chill your ardent imaginations, to blast the whole transporting landscape before you?

God forbid that I should attempt to extinguish your sensibility, on this subject! It were unwise, unnatural, impracticable. But give me leave to say, that, like all other passions, the Love of Fame may want to be moderated, and will want to

be directed: nor can I doubt of being favoured with your attention and friendly regard, if I show you by what means you may, consistently with the purest intentions, insure, under Providence, a valuable and permanent reputation.

You have heard in what sense Honour may be said to act as a Principle; and you have seen some of the good effects produced by it in that view. To them let us now add the estimation and praise which naturally accompany its persevering influence. In other words, let us enquire on what grounds Honour may be expected and enjoyed as a Reward.

“ Happy is the man that findeth Wisdom. Length of days is in her right hand, and in her left hand Riches and Honour.” It was the observation of Solomon, who possessed such insight into the hearts of men, as to know, that however august a personage Wisdom might be

herself, or of however beautiful a form in the eye of a few select spirits, distinguished by the elevation of their sentiments and the sanctity of their manners, she would yet not be very often courted for her own sake, without regard to her dowry; and therefore was careful to represent her as nobly portioned.

Though, of the advantages she brings, Honour is mentioned last, it was not least in the opinion of that great man. According to the strictest rules of just writing, it ought, upon the supposition of its being highest in value, to hold that place in the sentence, which would make the ideas rise to the end. And we are certain that he gave it the preference to Wealth: "A good name," he says elsewhere, "is rather to be chosen than great riches, and loving favours than silver and gold." And again, "A good name is better than precious ointment;" one of the articles which are purchased by af-

fluence. A character well tried and well approved, a reputation extracted, if we may use the term, from the fairest conduct, and the most agreeable qualities, carries with it a fragrance at once regaling, permanent, and widely diffused, beyond all that is most sweetly odoriferous in the productions of nature, or the preparations of art.

The sagacity of Solomon indeed was not necessary to discover, that, as Honour is frequently enjoyed without Riches, so it has always greater splendor in the view of discerning spectators; and that, when it is the result of virtues, or of talents, transcendently brilliant, or extensively useful, it fails not to strike all mankind. I confess, that in a state of society deeply corrupted by the luxury which opulence supplies, this last often attracts the gaze of admiration, and raises the sigh of envy: but even in such a state it is not seldom an object of contempt, when compared with the intrinsic dignity of an exalted fame.

That the best and greatest men have in all ages been subject to obloquy, cannot be dissembled. That you may suffer the same treatment for the very conduct we recommend, is far from impossible. The unprincipled, and the uncharitable, always were, and always will be, disaffected to that worth in others, which powerfully though silently shames their own want of it. The ignorant also, and the ill-informed, may by the contagion, or the instigation of malignity, be often incited to think and speak of you very unkindly: yet we maintain, that notwithstanding the worst misrepresentations of the wicked, and the grossest mistakes of the weak, a degree of Reputation sufficiently valuable may be secured.

For, in the first place, Gentlemen, if you behave well, the worthy and intelligent who know you, will approve; and their approbation is genuine praise. If those who do not know you, chance at any

time to adopt a different opinion, can you be surpris'd, or should you be mortified? Is it wonderful that men are frequently mistaken concerning persons, as well as things? Or, whilst your own hearts do not condemn you, and such as are acquainted with your real characters add their suffrage, ought you to be unhappy at its being denied by those who withhold it, only because they are not equally informed?

A good name is then possessed indeed, and will then be relish'd to purpose, when from the evidence of a right deportment, not merely in particular instances, or on extraordinary occasions, but in the general tenour of life, the joint voice of Worth and Judgement bestows an honourable attestation: for then it is echoed by Conscience; or, if you like the expression better, the Soul becomes responsive to that external testimony, and lifting herself towards Heaven, whispers, in a rapture of

humble gratitude, “Blessed be the Power  
“that taught me to deserve it!”—Let  
the severest casuists say, what there is in  
such praise, which the truest modesty may  
not be permitted freely to enjoy.

The conceited and the foolish are ravished with flattery of all kinds, and from all quarters: their object is mean, and their pursuit of it restless: they are extolled only, or chiefly, by the worst and the lowest, by sycophants and dependants; nor does their thirst of adulation ever say, “It is  
“enough.” Persons of genuine merit can be thoroughly pleased with no commendation, but that which they feel to be just, and which is insinuated with delicacy, conveyed with ardour, or expressed with simplicity.

He that makes no distinction in the characters of those whom he wishes to approve him, is a stranger to the superiority of virtue, and unconscious of intellectual emi-

nence. The best men and the finest spirits cannot be much gratified, but by the approbation of congenial souls. Trust me, Sirs, the more correct your taste, and the truer your perceptions in what relates to conduct and capacity, the more difficult you will find it to be pleased with yourselves; and the less, of course, you will be captivated with indiscriminate favour, or promiscuous fame. There is but one case, in which you ought at all to regard the opinion of fools, whether for or against you, where reputation alone is concerned; I mean, when it happens, as sometimes it may happen, to be seconded by the opinion of the wise.

In perusing the Letters of a late Nobleman to his Son, whose character and success in the world appear to have been his supreme concern, I was surprised to find his notions on that subject so little delicate. An universal popularity, obtained by whatever superficial accomplishments, or trivial recommendations, purchased at



whatever expence of truth or virtue, the celebrated and the elegant Chesterfield is perpetually inculcating, as the grand object of study, labour, ambition, to a Young Man whom he loved above all others. I say not merely, how depraved or vicious, but how vulgar and despicable a system, especially for one who seems to have piqued himself so much on his knowledge of the world, and the refinement of his manners!

I cannot for my part help believing, that the better any person is acquainted with mankind, the less value he will be disposed to set upon the regards of the multitude; such is their incapacity, their caprice, their mutability. Nor can I comprehend, how a dignified demeanour is compatible with incessant endeavours to soothe, and dazzle, and deceive all alike, by an artificial application to their fancies, or their passions. Such a behaviour may be thought by many wonderfully polite, and

is always thought, by those who practise it, mighty cunning: but I will venture to affirm, that it is neither manly breeding, nor true ability; it is often found among the lowest and the weakest of the people.

The philosopher, I think, spoke very unphilosophically, who said, that great men prefer general esteem, though less, to that which, though more considerable, is confined within a smaller circle of enlightened judges. Those men at least, who discover such a preference, cannot be great in the best acceptance of the term.

But perhaps you will ask, Are enlightened judges then always inclined to confer applause where it is really deserved? Are they never, by false reports or unjust suspicions, by unlucky rivalships or malevolent propensities, prevented from "giving honour to whom honour is due," and especially where the title to it is founded on eminent merit? Suppose, for example,

a young man to possess uncommon purity of sentiment, correctness of morals, and nobleness of temper, with talents far above the ordinary rate : Is there no danger that numbers, from whom we might expect more candour, shall be induced to join with men of less discernment than themselves, in depreciating a reputation which may gain too fast on the public, and distance those who started at the same time, or perhaps much earlier, in the race of fame? I wish, for the credit of human nature, that we could answer in the negative : But who does not know, that undergoing calumny from the invidious is a tax which distinguished attainments have in all ages been destined to pay ?

On this account, indeed, it will generally be considered by the charitable and the impartial, as giving an additional stamp to a praise-worthy character : and perhaps we may be warranted in saying, that the merit which has not been thus

thus tried in the furnace of slander, is more doubtful, or more obscure. A decided and splendid reputation will naturally excite the greatest jealousy in those whom it eclipses, when names of inferior lustre, or ambiguous desert, will often be suffered to remain undisturbed.

But suppose, Sir, that your integrity, however real or uncommon, should be so artfully clouded by the shades of detraction, as not to be seen, for a long time, even by the most candid as well as perspicacious; you may depend on this, that unwearied constancy, unabated fortitude, and humble trust in God, will surmount all such obstructions in due season, when “ he will bring forth your righteousness as the light, and your judgement as the noon day.” Superior excellence will at last be observed, acknowledged, honoured by all, or almost all, situated near it, whom good sense would desire to please.

I said, By all, or almost all, situated near it. From indolence, from inattention, from a continual succession of new objects, but chiefly perhaps from the endless practices of craft and malignity on their unsuspecting minds, some very benevolent and sensible by-standers may be for ever hindered from recognizing it: a circumstance, no doubt, to be regretted; but yet unavoidable in a world so mixed, and so imperfect.

As to those whose situation permits them to contemplate a shining reputation only at a distance, you will easily imagine how much they may mistake it, notwithstanding the kindest dispositions and the clearest eyes, if they look through a medium discoloured by the falsehoods of malice, or the deceptions of art: an inconvenience which can often not be eluded by any circumspection or prudence on the part of him who is thus viewed, and which falls out the more frequently, as

few—alas, how few!—have learned one great and generous maxim, namely, that of nobly disregarding representations, rumours, and surmises, to the disadvantage of characters known by themselves, or asserted by others who know them, to be just, and true, and pure, and honourable. This rule, Gentlemen, I would wish ever to follow myself; and I would fain persuade you all to follow it: but indeed the advantages that would ensue to yourselves, to your friends, and to the interests of virtue, society, religion, are not to be told.

When I mentioned superior excellence, I meant that which neither shrinks from the beholders with too much bashfulness on one side, nor presses on them with too much boldness on the other. It is very certain that great virtues, and great powers, have been often obscured by timidity in the possessors; and that, though a spirited but unpretending discovery of both, when

particularly called for, would have procured them general notice and renown, they have remained, by an unhappy self-desertion, unapplauded and unknown by all, except a few who had opportunities of seeing them in private without a veil: nor has it been seldom observed, that an open display of brilliant accomplishments, and a high strain of virtuous action, would have probably attracted more numerous and more affectionate admirers, had they not been accompanied with airs of self-sufficiency, which will ever prove a real, a visible, and a felt abatement.

It appears, indeed, to be agreed on all hands, that modest confidence, especially in youth, is the most successful usher of distinguished merit to the Temple of Honour. A daring vindication of conscious dignity may on some necessary occasions impress peculiar respect: but such instances, I believe, do not frequently occur; and that man's reputation had need to be

of no common magnitude in the public eye, who presumes very often to turn its attention personally upon himself; as he, on the contrary, will be little regarded by numbers, however considerable his pretensions, who timorously conceals, or feebly enforces them.

It should be likewise remembered, that many persons of singular worth and capacity, suffer those who have neither, to bear away unenvied the palm of popularity, by an incessant labour to gain it in nameless artful ways, which impose upon incompetent and inattentive judges. As the others abhor every sort of fallacy, so they despise a name among the superficial and unthinking. But they rest not here: from a consciousness of right intentions, from the honest ardour of their natures, from the unapprehensive simplicity so incident to generous minds, they are too apt to forget certain forms, and ceremonies, and precautions,



which, however small in themselves, have often a mighty stroke in the affairs of life, and especially go farther, as they are observed or neglected, to escape or incur censure, to obtain or forfeit praise, than the inexperienced and the incautious will easily conceive. It is indeed to be regretted, that excellent spirits not a few forget to do themselves justice, and fail of appearing excellent in a number of cases, for want of those inferior attentions, which ought by no means to be omitted, though they are by no means worthy of all the painful and servile sollicitude with which they are studied by the hypocrites of this world.

But not to insist longer on characters qualified to shine with extraordinary radiance; there is, my friends, a charm in youth, which, added to the beauty of virtue, will seldom fail to render you particularly engaging in every sensible eye. An elevated reputation can only belong to

elevated endowments, displayed before many spectators: but the most obscure young man in this assembly may enjoy what he ought to account sweeter, what is certainly much safer and much quieter, the felicity of being esteemed and loved by the best people about him. Their number, it is true, may be inconsiderable: but, if the vainest minds can be often delighted, for a whole life, with the capricious regards of a few individuals like themselves, whom the slightest circumstances and most fantastic ties have connected, what should hinder a well-disposed youth from being happy in a high degree, to find himself approved and cherished by a little circle of friends, whose attachment is founded in goodness, and whose union is cemented by principle?

I presume, however, that many of you may, in due time, have opportunities of extending your good names through a wider sphere, by performing the several parts

allotted you on a larger theatre. And for your farther encouragement to perform them well, I go on to remark, that corrupt as are the majority of mankind, the public voice is still in favour of Virtue. He who should dare to write, to speak, or act, avowedly against her sovereignty, would be generally condemned; and therefore, if you except a handful of reprobates, desperate wretches that are lost alike to honour and shame, her enemies are seldom disposed to declare their hostility openly, but often willing to assume the appearance of respect, and even to wear her livery whilst they are actually serving her ignoble antagonist.

Add to this, that whatever pains they may take in private to support themselves and one another in so base a slavery, made yet more base by so mean a disguise, they cannot forbear in secret to blame a conduct with which the convictions of the heart can never be reconciled, or to approve the contrary, which those convictions must always justify.

Let it be considered too, that such men shall often censure severely, for their ill behaviour, the very persons whom they have contributed to mislead, whilst they cannot withhold their admiration from those who have steadily resisted their snares; this inward tribute being extorted by the force of that worth which they wanted to destroy; and Virtue asserting her supremacy, even there where her laws are most heinously transgressed.

“ But were every bad man,” says a late very respectable writer, “ true to his own  
 “ bad cause, yet both their weight, and  
 “ even their number, is less considerable  
 “ than they would have it thought. The  
 “ gay and the loud, the bold and the for-  
 “ ward, nay the great and the noble, how-  
 “ ever they fill the eye, are by no means  
 “ the whole world; and there is reason  
 “ upon many accounts to look beyond  
 “ these, and enquire what the serious and  
 “ considerate, what the generality and bulk

“ of mankind, whom it is neither modest  
 “ nor prudent to despise, what they think  
 “ of our conduct, what has been the  
 “ judgment of time past on the like  
 “ behaviour, and what will probably be  
 “ the judgment of time to come, when  
 “ we shall be spoken of without cere-  
 “ mony, and have the characters that  
 “ we appear to deserve indelibly fixed  
 “ upon us.”

Let me subjoin, that in this view we  
 shall find Honour to be the ordinary at-  
 tendant of Wisdom, and the pursuit of  
 Virtue entitled by the common suffrage to  
 the reward of praise. If you, my beloved  
 hearers, will but hold fast your integrity,  
 will but persist, without petulance or af-  
 fection, in the glorious resolve which it  
 was the endeavour of the last Address to  
 recommend; you may solace yourselves  
 with the assurance, that “ more and  
 “ greater are they who are with you,  
 “ than they who are against you.”

Many observe you with cordial affection for your characters, and fervent vows for your success; and many look on with sentiments of involuntary approbation, which, though they will not own it, they must yet feel. The opinion of these last, indeed, will never, I hope, affect you much, will never affect you at all, any farther than as an additional evidence for that righteousness which you are determined not to let go, a silent testimony in its behalf from its very foes.—But what do I behold? A bright and beautiful “cloud of witnesses,” the wise, the pious, and the good, compassing you about with eager attention to see you excel, with ready zeal to applaud your efforts, with kind impatience to congratulate your triumphs, and announce you to the delighted universe as Conquerors worthy of never-fading laurels!

Many things which have been now suggested, would merit a more ample discus-

sion: but we conclude for the present with saying, that whilst you show yourselves undaunted by the insolence of vice, and undisturbed by the impertinence of folly, both of which you must often expect to encounter, the sober and discerning part of the by-standers will regard you with a warmth of attachment increased by this opposition. All the better sensibilities of men are awakened at the sight of Virtue contending bravely with distress. Persecution, in particular, is that dark ground which makes the lustre of worth, and especially of early worth, appear more conspicuous: nor are there perhaps upon earth many spectacles of greater dignity, or which excite a stronger interest in every feeling heart, than that of a lovely and honourable youth pursuing the path of true glory, in spite of reproach and ridicule; rising with a noble superiority above the sneers, and cavils, and aspersions, of witlings, of infidels, of libertines; preserving unimpaired the sweetness of his

temper amidst the overflowings of their gall; and, as he passes on, with modest greatness, through whole ranks of those unhappy men, eyeing them by turns with generous compassion and just disdain; not unlike that fearless and flaming Spirit of Heaven represented in *Paradise Lost*, where, after having remonstrated in vain against the apostacy of the rebel-angels, he is thus described by the poet:

So spake the Seraph Abdiel, faithful found;  
 Among the faithless, faithful only he;  
 Among innumerable false, unmov'd,  
 Unshaken, uneduc'd, untterrify'd,  
 His loyalty he kept, his love, his zeal;  
 Nor number, nor example, with him wrought  
 To swerve from truth, or change his constant mind,  
 Though single. From amidst them forth he pass'd,  
 Long way through hostile scorn, which he sustain'd  
 Superior, nor of violence fear'd aught;  
 And with retorted scorn his back he turn'd  
 On those proud tow'rs to swift destruction doom'd.





A D D R E S S V.

O N

T H E D E S I R E

O F

P R A I S E.



# A D D R E S S V.

ON THE

DESIRE OF PRAISE.

**I**T is well known, that the better sort of Heathens would have chosen to suffer the most formidable death, rather than to live in disgrace: and I could tell you, Gentlemen, of a Christian hero, who expressed nearly the same sentiment, when he said, “It were better for me to die, than that any man should make my glorying void.” In prosecuting his plan of pious zeal, and disinterested benevolence, he found such a charm, that nothing in this world could induce him to renounce it. The very idea filled him with disdain. Observe by the way, that St. Paul scrupled not to assert himself in the firmest manner, and the strongest language,

whenever the honour of his profession, as connected with his person, seemed to demand it. Nor are we in the least offended at this kind of glorying: on the contrary, we are delighted with it in persons of approved worth, when they are roused, and as it were challenged, by the importance of the occasion.

The truth is, that, as in every respectable station men are permitted to pique themselves on maintaining its dignity, so every honest man may frankly and boldly claim the reputation of honesty, without being deemed on that account vain; probably, because the obligations to integrity are so clear, indispensable and sacred, that the practice of it cannot, strictly speaking, be supposed to deserve any particular applause, or to imply any uncommon excellence.

But the conduct of the Apostle was in a much nobler style: it was a continued

sacrifice of all mercenary views to the glory of doing his duty from the sublimest motives; in which number are apparently included, a regard for the grandeur of his office, and a feeling of the magnanimity that became it: so that you have here one of the highest patterns which can be desired, of a virtuous and religious sensibility to merited honour.

But is it to be imagined, that he who manifested so just a sense of reputation himself, would attempt to discourage it in others? So far the reverse, that he urges, in one of his epistles, an assiduous attention to “whatsoever things were of Good Report;” and, as if this precept, which may be thought tolerably comprehensive, were not sufficient, he adds, “if there be any Virtue, and if there be any Praise, think on these things.” It is probable, on the principle of legitimate composition, which in this place evidently requires the conceptions of the writer to ascend, that

He means to say, not merely, If there be any thing deserving the name of virtue, or the recompence of praise, but, If there be any situation in which you can manifest more enlarged affections, or more eminent attainments, without confining yourselves to the common measures of duty, “think on these things.” For, though you are never knowingly to aim at what is beyond your strength, and it should be always your first care to be thoroughly masters of the most necessary qualifications, that should not hinder your embracing and improving any singular opportunity, which may present itself, to display an elevation of worth, or of wisdom, above the ordinary standard.

Whatever those who are disaffected to Religion may affirm, or those who are ignorant of her may apprehend, to the contrary, nothing can be more certain, than that, though pointed in the first instance to another world, she is by no means un-

friendly to the interests of this: and as, for the greater efficacy, she applies to all the original sentiments of our nature, so among the rest, instead of endeavouring to eradicate the Love of Fame, she seeks only to train it, to prune its luxuriance, to correct its irregularities, and to lead it upwards, that it may yield the fairest fruit, and climb by just degrees to immortality. It seems indeed, with a few exceptions, so deeply rooted in the minds of men, it shoots so strong in the worthiest and noblest, and has produced such heroic achievements, such honourable services, such useful inventions of all kinds, in a word, such mighty improvements in sciences, in arts, in whatever contributes to embellish and exalt humanity, as leave not the smallest room to doubt of its proceeding from the hand of the Creator.

Among savage and unlettered nations, skill in hunting, valour in war, wisdom



in council, patient endurance of pain, arduous acts of self-denial, faithful attachment to a tribe, generous displays of private friendship, all these, it is well known, have ever been held in high estimation. Among civilised and enlightened people, the Passion for Glory has operated in a more extensive sphere, and given birth to yet more beneficial effects. That it has often been the occasion of much mischief, we pretend not to deny: But can you name any passion, or any principle, which, however good, or however dignified in itself, is not, when perverted, liable to the same objection?

It will not, I think, be disputed, that we naturally wish for approbation, and shrink from contempt; that no man is sufficient for his own happiness; that we are all, in some degree, dependent on each other; that to live without esteem is to live without utility, and without comfort; that he is an imprudent, I might

have said, a desperate man, who bids defiance to the public; that he who has no regard to reputation is a profligate, or will soon become one; and particularly that, where it is thrown off by a young man, he of all creatures must be the most depraved and infamous. He must, for this reason; because he has conquered so early that sense of honour and shame, which seems, by the appointment of Heaven, to be the most powerful, vivid, and beautiful principle of the yet uncorrupted mind. When this barrier is broken down, what shall restrain the violence of appetite, or regulate the wildness of fancy, in him whom experience has not yet taught the inconvenience of yielding himself up to either, and reason is not yet strong enough to act on higher considerations?

That the principle I speak of should frequently be weakened in the progress of life, or that men should sometimes be hackneyed into insensibility on this point, as

on others, by travelling the beaten road of the world, cannot appear very strange: but a young man hardened out of his ingenuity, and lost to the feelings of praise and blame, is surely a sort of monster in the creation.

Of such unnatural perversion, of such internal deformity, it is to be hoped the examples are not many. Let me warn you, however, against their influence: it may be more dangerous than you apprehend. Perhaps there was a time, when those very youths could blush at the thought of vice, and glow with the love of virtue: but familiarity with evil debauched their nature, and sunk them into the wretches they now are. Fly! my friends, fly their approach! fly the most distant infection of that young libertine, of that young knave, of that rebellious son, of that early scoffer at laws divine and human! Their touch is defilement, their company is disgrace, the very imputation of their acquaintance is infamy.

Such total indifference to honest fame you abhor: you justly consider it as the last stage of depravity, and the sure effect either of an abandoned life, or of a secret consciousness that a man has no claim to the good opinion of his fellow creatures. But are there none of you, Gentlemen, whose ambition respecting this object is too languid; who are apt to halt in the career of glory; whose sentiments of honour are not sufficiently alive for the purpose of quickening you to industry, to study, to worthy deeds, and magnanimous exertions; or in whom the perceptions of shame are too feeble to be a preservative from vice, or a guard to wisdom?

If any such now hear me, I can only urge them to contemplate whatever is most animating and glorious in the precepts, the promises, and the examples of Scripture; in the highest characters recorded by History, and the fairest models exhibited by Philosophy, Eloquence, and

Poetry; to associate with young men of true spirit, and distinguished reputation; to cultivate the esteem of the worthiest persons of either sex; and to pray that the Being "from whom cometh down every good and perfect gift," would inspire them with a lively sense of the best and greatest things.

At the same time that you pursue this course, I would warn you carefully against the prevailing passion of the present age, to seek importance and character from any thing, or every thing, but capacity and virtue. It is indeed affecting to observe, on what frivolous qualities, and poor pretensions, youth are now taught, not only by the tone of the fashionable and the gay, but by those who should instruct them better, to found their hopes of fame and distinction. So long as young men are encouraged to expect sufficient consequence and admiration, amongst the croud, from su-

perificial accomplishments, and external advantages, what reason is there to imagine they will generally take much pains to procure, amongst the few, that superior significance and applause which are given only to real, shining, and well-acquired merit?

But is it not possible, that the Love of Praise, abstractly and absolutely considered, may be too vehement? It is not only possible, but very common; and we proceed to admonish our more sanguine friends against this extreme.

First then we say, that he is eminently guilty of such folly, who is more solicitous about the approbation of frail and fallible mortals, than of the unerring and eternal Judge, who alone can estimate his conduct with certainty, or recompense it with efficacy, in the different periods of his existence.

Picture to yourselves a pious and virtuous youth. His attention will turn chiefly on his principles, his temper, his passions, his motives of action. Upright designs, good affections, a devout spirit, an useful life, the testimony of his own mind, and the friendship of a few people like himself—these, I conceive, will be the leading objects of his wishes and cares: but these make no noise or show; they are most of them internal, and all connected with ideas and sensations, exercises and habits, hopes and joys, that often soar above the world's ken, and always point beyond its jurisdiction.

In his outward deportment will be found a sobriety and a regularity, which, though accompanied with cheerfulness, will by the disorderly and the sensual be frequently mistaken for rigour. When the honour of Religion requires an open discovery of the hidden virtues which she has taught him, he will not refuse to “let his

“light shine before men.” But it is his ambition to be yet better than he seems, to practise much whilst he professes little: he would not willingly omit any exterior observance, which either duty or decency demands; but the Omniscient only is witness to the hidden graces of his heart, to the complacence he takes in contemplating and diffusing happiness, to the comfort he derives from relieving or mitigating distress, to that self-inspection and self-controul, to those conflicts of temperance and triumphs of faith, to those effusions of devotion, intercessions for men, and aspirations after immortality, which pass in the silence of solitude, and the secrecy of the soul.

Let it be added, that the greatest worth may be so situated as not to have room for actual, or for visible exertion. The bosom may swell with generosity, or melt with compassion, while the hand is denied the power of manifesting either.



Patience can only appear remarkable in affliction, as moderation can seldom be displayed but in prosperity. Different stations call for the exercise of different qualities. "But," says a fine writer, "the Sovereign of the world beholds every perfection in its obscurity, and not only sees what we do, but what we would do: He views our behaviour in every concurrence of affairs, and sees us engaged in all the possibilities of action: He discovers the martyr and confessor, without the trial of flames, and will hereafter entitle many to the reward of actions which they never had the opportunity of performing."

Let me subjoin, that, as He alone is fully acquainted with your characters, so he only can insure your felicity by speaking peace to your minds through all the vicissitudes of this life, and in the next proclaiming and crowning your endea-

vours before the assembled creation, whose united applauses, were it possible to attain them without his, would be empty as the flattery of fools, and impotent as the acclamation of children.

But now suppose a young man so engrossed by the desire of human approbation, as to regard but little that which is divine; what will be the consequence? Those concealed attainments and virtues before described will seldom or never engage his pursuit. To strut and shine on this terrestrial theatre, will be his highest aim; and if the spectators, who with himself are soon to leave it, will but give their ineffectual plaudit—to obtain, by “truth in the inward part,” the favourable sentence of the Judge of all worlds, will be made a matter of slight consideration. Such a youth will be merely a player at large: earth is his stage: he lives on applause; and when

he dies—where is he, and what will be his doom?

Permit me, Gentlemen, to remind you farther, that the passion we are surveying is excessive in those who live to the opinions of others, rather than to the feelings of their own hearts; who are more studious of Honour as a Reward, than of Honour as a Principle; who have more anxiety about what the world may say of them, than what they must think of themselves; in short, whose predominant ambition is—to Appear.

But who can paint the meanness, or the misery, of such a character? Who can enumerate the sacrifices of sincerity, conscience, spirit, independence, real dignity and solid fame, that are daily offered to the idol of Vulgar Popularity; I mean the caprices, and humours, and modes, and vices, of the very persons whose understanding is perhaps at bottom despised?

Those who are immoderately fond of admiration will not, for the sake of securing it, scruple much to imitate fashionable follies, or to practise reigning sins. The fear of ridicule will often deter them from virtue, as the hope of praise will often incite them to evil, in those companies where praise and ridicule are distributed according to the laws of the mode. You will, I believe, never find an inflexible integrity united with a passionate love of applause. Adherence to the cause of truth and goodness, where that is in credit, argues but little fortitude. Men of feeble principles would willingly act right, if they knew how to face men of none. If you, my hearers, would follow invariably the dictates of your own minds, that is, if you would be truly happy and honourable, you must never suspend your satisfaction upon the opinions of others.

Would it be going too far to suppose, that there never was, from the beginning

of the world to this day, a bigoted votary to Fame, whom it did not render a hypocrite in religion, or a dissembler in life; whom it did not warp from rectitude, and sink into fervility?

And how is such a person repaid for all this debasement, on the supposition that he obtains the object of his wishes? Why, his fancy is inflamed, his thoughts are agitated, his head turns giddy, his heart restless, his thirst of praise is only augmented by its gratification. He is pushed on to new enterprises, full of trouble, uncertainty, danger; and to new compliances, of which many are painful, many expensive, many abject, and not a few, as it often happens, shameful and ruinous alike. How often too is he mortified by the very incense he receives, because not equal to the expectations of vanity, or the demands of pride; it being seldom found that others think so highly of him, as he thinks of himself! The justification of a whole multitude,

however numerous or splendid, shall frequently give him no pleasure, if but a single individual of little note refuses to pay him homage. Many of you will remember the history of Haman and Mordecai.

How small is the proportion of ambitious men, who can adopt the celebrated saying of Cæsar, that he was satisfied with his share of life, and of fame ! Whether indeed Cæsar could hold this language with sincerity, may be a little questioned. His unceasing and unhappy pursuit of empire, was certainly no very convincing proof of it.

But, were the praises of others to rise ever so high, do you think, Sir, they could compensate the reproaches of your own mind, if for gaining the former you should incur the latter ? Surely not. How often have bad men felt themselves contemptible and wretched, at the very instant that parasites have loaded them with compli-

ments on their importance and success! Flattery, like all other applications to a mind wounded with guilt, is at best but a palliative. It appears from all history, that tyrants who have generally been the worst characters have generally been the unhappiest, though, I think, they have always received most adulation.

But can a young man be too eager in seeking Honest Fame? Yes, he may; and especially, if he aim at great and extensive celebrity: for, in the first place, how few are there, whose abilities, natural or acquired, are sufficiently marked to distinguish them from the common mass of mankind! Providence seems to raise up but here and there a spirit of much eminence; meaning probably, on one hand, to show what it is possible for humanity, exalted by an emanation from Heaven, to attain, and, on the other, to keep the bulk of men so nearly on a level, that they shall have little cause to look down on one another.

Nor indeed are the few, whose endowments have placed them on higher ground, exempt from imperfections that might teach them humility: but, suppose their virtues equal to their talents, and their opportunities equal to both, (combinations which seldom happen) what obstacles must they expect from the ignorance of some, from the prejudices of others, from the envy of numbers!

The judges of merit are not many; and they too will often overlook it without ill intention. But there is not, I fear, any quality so rare as Candour in estimating the characters of others, or a disposition to see and to set them in the most favourable light they will bear; nor shall we find, amongst all the vices that adhere to men, any one more prevalent than a jealousy of those that outshine them.

But those who appear to thirst after praise, are, it must be owned, justly dis-



appointed. People naturally oppose any violent propensity in others, however they may use the freedom to indulge it in themselves; and no sooner do they discover in any a passionate longing after fame, as there is no inclination more ready to betray itself, than they are upon their guard, and take pleasure in withholding that applause, which, however they might be willing to bestow it as a gift, they cannot endure to have exacted as a tribute. Even the most generous minds will be careful, how they deal out commendation to such as it might render yet more conceited.

Besides, I doubt not but you have often observed, that this weakness is constantly leading men into indecencies, which offend the by-standers, from that sense of decorum which polished society cultivates in the human breast. All the world is hurt by the boastfulness and ostentation of him who is for ever exhibiting. In his

Impatience to put himself forward; to talk of his own performances, and of his own concerns; to be still the hero of his little tale; to turn the conversation still his own way, if indeed he does not engross the whole; and either openly or obliquely to detract from others, while with more or less management, or it may be none at all, he magnifies himself;—in such behaviour there is an impropriety, an indelicacy, a breach of good manners, which is felt by every one; and, however many persons may content themselves with smiling at it when it seems merely the effect of vanity, all will be disgusted when it is apparently the result of pride.

Whether it be that arrogance is peculiarly unbecoming in a creature so frail and defective as man, or that self-love in each individual revolts against a quality in others, that would attempt to mortify it by a sense of inferiority; of this we are certain, that there is not on earth any one

so insupportable; and therefore of all others it meets with the severest checks, and seldom fails to ruin the towering fabric it is ever labouring to raise. The highest rank, the greatest talents, the most illustrious achievements, can neither justify nor excuse it; and indeed it is secretly detested by the very persons who for their own ends submit to soothe it. Mankind in general are more penetrating and cautious than you will readily believe, with regard to both the encroachments of the proud, and the artifices of the vain; and if you wish for their esteem, you must not think of taking it either by force or surprize.

But I go farther, and say that, though the follower of fame should have the prudence to conceal his eagerness in the chace; if yet he appear to pursue it ultimately for its own sake; if he be found more desirous of receiving than of deserving praise, more solicitous to be admired than amiable; or if there be rea-

son to suspect that he obliges others only, or chiefly, to recommend himself; let his merit in that case be what it may, so great a blemish will for ever darken it: so selfish a motive is sufficient to throw a shade on the most brilliant action; and it has been justly remarked, that when one would lessen the reputation of the actor, we need only impute to vain-glory that conduct, which, proceeding from a noble principle, would have merited and received high commendation.

It does honour to the sentiments of the human heart, that we cannot help venerating the man who shines on in a superior orbit of worth, without the affectation of shining; who is neither stopped in his course by the strife of tongues, nor tempted to stand still that he may listen to the sounds of applause. In reality, the less you are seen to covet that, the more you are likely, if you deserve, to obtain it. I appeal to the observation

of all ages. Who has not heard that Praise will follow Virtue as her shadow while she moves on, but fly her the moment she grows vain and turns to catch it?

Let us advance yet farther, and suppose the over-conscious candidate for fame to escape the common snares, and to arrive at his favourite object; I mean, in appearance. How far may he still be from it in truth, for aught that he knows! How seldom can any man be sure, that the approbation he receives is either quite sincere, or not attended with heavy abatements! How rare is that inflexible veracity, which will not yield, on some occasions, to the desire of gratifying an acquaintance, a companion, a friend, with a degree of commendation not exactly measured by the opinion entertained of him! Where is the breast furnished with a window, which shows you distinctly all that passes there relating

to yourselves? Where is the man of such infallible intuition into the mind of any other man, as to discover the share of real regard he may happen to possess in it, if from prudence, bashfulness, or reserve, the latter is not disposed to express it? Where, I will venture to ask, is the individual, that has penetrated every thought, wish, sensation, respecting himself, in the most intimate, most endeared, most confidential associate of his soul? And might I not be forgiven if I should even proceed to ask, Where is that perfect esteem which precludes all exception however secret, which leaves no room to regret in silence the imbecillity of our common nature? The beautiful phantom, I am aware, is much talked of amongst the tribe of lovers, and the fond admirers of visionary excellence; but the experience of life, and the coolness of reason, will seldom, I believe, give it much credit. He, I presume to assert, is but little acquainted with the world or himself, who hopes to meet very often

with those who either shall not, on a near inspection, find in him some failings, or, whilst they are so kind as to applaud him for all his virtues, will be so frank as to inform him at the same time, of all his faults. What do I say? Where, alas! is the singular man, that would thoroughly relish such frankness? But if this be the case among the best and wisest friends, what is to be expected from others? How are we to understand their smiles? how estimate their compliments? It is indeed a humiliating idea, that, in the general currency of seeming benevolence and respect, there should probably be so little genuine coin. Surely they who are greedy of popularity might learn some moderation, if they would reflect, that they are often paid with counterfeit applauses; as those may be satisfied, whose endeavours to deserve well of mankind are rewarded with sterling praise, though, like our purrest gold, it is not without alloy.

A D D R E S S VI.

ON

T H E S A M E.





# A D D R E S S VI.

O N

T H E S A M E.

**D**ID the turn of education, in these times, resemble that which obtained in the best ages of antiquity, there might be less need to caution you, my young friends, against an immoderate Desire of Praise: for the chief object then was to make the Love of Fame coincide with the Love of Virtue, to kindle in Youth an emulation of those qualities, exertions, and achievements, which marked the greatest men, were honoured by the wisest, and might procure them in their turn the suffrage of their country, of mankind, and of future generations: but in our days—I am sorry to speak it—the case is different. I said once

before—I say it again—that Youth are now, in effect, most commonly taught to seek reputation and consequence from any thing, or every thing, but worth and capacity. The ardour of ambition, natural at their period, being thus diverted from the line of excellence, in which alone they could find a noble and satisfactory renown, stimulates them with unceasing violence to the search of imaginary celebrity from little, often from contemptible, and not seldom from polluted sources.

But that the passion for applause, when it falls under better direction, may still be too vehement, we have already seen in part; and as this extreme is frequently a spring of much disorder and distress in the advance of life, we wish to guard you yet more strongly on this side.

We will suppose you, Sir, to have actually attained the popularity you so ea-

gerly pursue. How easily is it lost ! Your less fortunate competitors will envy and defame you : those who had before gained the summit, will be too apt to push you down : a thousand eyes will be turned upon you together. “ A city set upon a hill cannot be hid.” The causes, which will in that case expose you to a narrow and severe inspection, have been frequently detailed by different writers. I will just mention some of them :—the malevolence of many, the curiosity of most, the combination of numbers to find out and lay open the infirmities of an exalted character, as furnishing an apology for the like frailties in themselves if they have them, or matter of triumph if they have them not ; the vanity too of appearing more sagacious than their neighbours, by detecting blemishes in what the generality admire ; then the amazing propension, which is often found in persons not otherwise ill-natured, to play the wit, or

the censor, on respectable names; and, let me add, its being so much easier to depreciate with vivacity than to commend with judgement, to raise the laugh of ridicule than the smile of approbation, on the subject of a merit which by its distinction awakens jealousy, or mortifies conceit. But think, my auditors, how few are qualified to stand such a scrutiny!

Where, alas! is the man, and what is his name, who can boast a vigilance that is never suspended, or a virtue that is never relaxed; whose attention to the great outlines of wisdom, or of duty, shall not sometimes leave the lesser strokes in his character unfinished; or who, if he is impelled by too eager a thirst of fame, shall not be sometimes hurried into the miscarriages hinted on a former occasion? Even the smallest stain is perceptible in a conspicuous reputation, as the least blemish is observed on a bright complexion: but, if a larger spot, or fouler tint, should unhappily light upon it, the

whole is obscured at once, and more deeply disgraced for the splendour in which it first appeared,

To proceed in the argument: let me figure a young man so circumspect, and so successful, as to suffer neither from the attacks of others, nor from his own misconduct; yet such is the nature of mankind, that he will not find it possible to keep alive the public admiration, without exertions of which few are capable, and those not only still continued, but still increasing. The world is apt to rise in its expectations from any character, in proportion to the praises it has conferred; and, if those expectations, however unreasonable, are disappointed, its applause, however merited, is withheld: it measures perfection by the standard, not of human ability, but of human fancy: in seeking something new, it often seeks what cannot be obtained. Different excellence will almost always, for a while, draw off its attention from

that which is greater, if the last has been for any time contemplated ; so impatient, so insatiable is the desire of variety, and so ready is the mind to grow weary even of admiring. Kind affection, and solid esteem, may remain for ever steady, for ever unimpaired : but all strong emotions are by their very nature transient ;—one reason, probably, why he that studies to please and entertain, will succeed much oftener than he who aspires to elevate and surprize, let the resources of the latter be ever so great, or so many. The mind that has been fatigued with gazing at elevated characters, or transcendent talents, wishes to repose itself on the view of such as are more common and domestic ; like the eye, that, being strained by the awful and majestic prospect of mountains, and of seas, turns with pleasure to the gentle rivulet and the humble valley.

Consider farther, that, as the acquisition of distinguished fame is an affair of great

difficulty, and accompanied with numberless disquietudes, and as when acquired it may be easily lost; so when this happens, it leaves its lovers in dejection and misery: for, if they could seldom be satisfied with the praises they received, if they were often disgusted by those very praises, as deeming them far below their desert, what, think you, must they endure from censure, from contempt, from bitter reproach, and more bitter derision?

Shall any of you then, my honoured hearers, and beloved friends, shall any of you put your felicity or your importance to so great a hazard, by building them on popular opinion? Shall any of you leave it in the power of every malicious, and of every foolish creature, to poison with their envenomed tongues all the sweets of your youth? Or will you resign to their petulance and nonsense the fortitude, the elevation, the heart-felt



delight, that naturally belong to conscious goodness? God forbid!

But to rise one step higher; let us grant for a moment, that extraordinary applause could be preserved to the last, without interruption from calumny, disturbance from criticism, or diminution from the languor and inconstancy of the spectators: is it, after all, necessary to a happy life? I cannot think it. The longer a man lives, and the more he sees of the world, he gradually cools from that passionate sense of glory, which is so apt to inflame the youthful mind, and, by possessing it with an enthusiastic admiration for attainments which few have opportunities to display, makes it overlook the immediate course of action pointed out by Providence; till, after a long time spent in this airy contemplation, and many fruitless efforts to approach the shining forms of heroic fame, and unequalled virtue, placed at so great a distance, the

enchantment is at length dissolved, and the phantoms vanish.

But are we thence to conclude, that attainable approbation is of no importance to self-enjoyment, or that the temperate desire of it may not be indulged? You have heard the contrary at sufficient length. The only questions that remain, as to these points, are, *By Whom* you should wish to be commended, and *For What*? Answers to both might, in some measure, be collected from what has been offered already; but so much depends upon them for the regulation and comfort of life, that they deserve a fuller consideration.

As to the former question, *Who*, or what sort of persons they are, whose applause you should value? It is obvious to answer, in the first place, not the many-headed and wrong-headed multitude. I speak of their testimony, merely

with regard to itself, not with regard to its appendages or effects.

Private business may, and public stations will, make it necessary to please great numbers, as far as they can be pleased with a clear conscience; one for the sake of personal advantage, the other for that of general utility. Statesmen, for example, of whose object a main part ought doubtless to be the welfare of the People, are especially called upon to study them; and those in that situation, who do not study them, betray an equal want of political wisdom, and ignorance of human nature, or something worse; particularly in governments designed to be free. Under such governments the people may be led, but will not be driven, even to their good; and therefore the statesman, who proposes this, should be at pains to convince them of his kind intentions, by treating them with that degree of respect, which, though their separate characters may not always challenge it, their collective consequence

will still claim. Nor let him apprehend, that by such a conduct he would commit his dignity. True dignity at least there can be none, without benevolence.

Liberal views, and an enlarged humanity, will, as often as may be, take mankind by the fairest handle, and seek their felicity by influencing their opinions: they will not be made happy in spite of themselves. It is the duty indeed of every virtuous man, whatever be his sphere, to engage, if possible, the imitation of all who witness his example, by conciliating their esteem for that purpose. But pray observe, that he who should prize it simply on its own account, any farther than as it may be the result of reflection and knowledge, would be guilty of a poor, and a wretched ambition. Who has not heard, that popular praise is infinitely whimsical, precarious, changeable; unless where it is the dictate of instinctive gratitude and affection, excited by

benefits, of which the feelings of mankind can judge from their general and permanent effects? Who has not heard, that, in other cases, it is often lavished where there is nothing to deserve it, withheld where there is a great deal, and given or recalled by turns, just as humour, chance, or fashion leads?

As few are careful to examine merit, or its opposite, on most articles, yet fewer are qualified for the task. Two or three individuals, who possess, or are supposed to possess, superior discernment, give the key to the rest. The public is generally content to echo their voice. When little interested, it is apt to be lazy, and loves not the trouble of thinking for itself. As to the common herd, they are, like all other herds, merely sequacious, still following in the track which is trodden before them. But can any of you, Gentlemen, deem it so very honourable, or de-

lightful, to be praised by such as understand not what is praise-worthy ?

“ If,” says a noble author, “ a musician were cried up to the skies by a certain set of people who had no ear in music, he would surely be put to the blush, and could hardly with a good countenance accept the benevolence of his auditors, till they had acquired a more competent apprehension of him, and could by their own sense find out something that was really good in his performance. Till this were brought about, there were little glory in the case ; and the musician, though ever so vain, would have little reason to be contented.” The application is easy to every species of desert.

His Lordship indeed subjoins, “ They who affect praise the most, had rather not be taken notice of, than be impertinently applauded.” But in this

he is surely mistaken, few of that character being so very delicate. It is wonderful to think on what garbage a keen appetite for fame can often feed : it were mortifying to tell how many men, and women too, not the most ignorant or contemptible, are gratified with the adulation of fools.

To a distinguishing and elegant mind, the approbation even of the well-meaning cannot appear a very important object, if they are withal illiterate and uninformed. It may be a mark of kindness on their part ; and so far, no doubt, it is agreeable : but on yours, it can be no certain proof of merit ; unless indeed they happen to live with you, and you are conscious of treating them, not with a mean sollicitude about their applause, but with dignity and humanity at the same time. In that case, I cannot help thinking, their honest suffrage does you real credit. If what has been said be true, that the

greatest heroes in public are seldom found such by their domestics; it will follow, that he who discovers the best dispositions at home, may be fairly numbered among the most estimable characters.

But to grasp at admiration from the gaping croud, must ever be the effect of a coarse taste in what relates to fame. Alexander, whom the world has been accustomed to call Great, was unquestionably a man of high spirit, though he made a lamentable use of it. However ill directed in other respects was his love of glory, he had the sense to seek its gratification from the most competent judges in those days. Of him it is recorded, that after a laborious and painful march in the heat of a parched soil and burning climate, having sat down by a fountain, and relieved his thirst with a draught of water, he exclaimed, "O Athenians, how much do I suffer, to be praised by you!" The Athenians, it is well known, were



at that time the people, of all others, most celebrated for learning, wit, and eloquence; and therefore this noted son of ambition, though a declared enemy of their state, was nevertheless anxious to gain their esteem. What pity he did not strive to purchase it by being the deliverer and protector, instead of the pest and destroyer, of mankind!

To return to the multitude, whose acclamation seems sooner or later to be a favourite aim of uninstructed nature; it is observed of them by a profound philosopher, that they commend the lower kinds of virtue, admire those qualities which are of the middle order, but have no conception of such as are most exalted. The few, the few alone, can confer the noblest reputation, because they only can comprehend what deserves it.

Is it necessary to add, that the applause of the vicious and the unprincipled, be

their understandings rated ever so high, ought not to interest you for its own sake? If your merit should chance to procure you regard amongst the weak or the wicked, or both, I know not what should hinder you from availing yourselves of it to every just purpose: but between this, and putting a real value, in point of estimation and choice, on the attachment of foolish, or of bad men, there is manifestly a wide distinction.

That bad men have often good, and even great parts, is but too true, and much to be regretted, since their pre-eminence of talents only qualifies them for pre-eminence in mischief. Their fatal success in seducing the young, may well be considered as a mournful instance. There is not, perhaps, in the whole circuit of society, so pernicious a character, so pestilent a demon, as an accomplished profligate. His power to seduce, and to ruin, furnishes indeed a deplorable reflection.

Not to speak at present of his infernal triumphs among the other sex, what shall we say of the fatal dexterity which he practises amongst his own? To be applauded by a man who has the reputation of wit, taste, literature, and those arts of pleasing that are too often irresistible; to be introduced by him to his gay and lively acquaintance; to be even admitted into the list of those whom he vouchsafes to style his friends—where, I had almost said, is the youthful mind that would not take fire at the idea? But, if this man be destitute of worth; if, not contented with joining the circles of vice, he take a pride in giving them the tone; you perceive at once how easy it is for him to mislead unguarded inclination, and admiring inexperience. Of the unhappy young men who have relinquished the path of rectitude, it will, I am persuaded, be found, that the greater number were not more allured by the song of pleasure, than by “the whistling of a name”

among these leaders of fashionable iniquity.

To whatever cause it be owing, the fame of a sprightly humour, of a brilliant imagination, of superior knowledge, of the faculty of entertaining company in the most agreeable manner, carries with it some strange bewitching influence: and to be distinguished by such as possess, or are supposed to possess, those endowments, is perhaps, next to being master of them, the most dangerous temptation that can assail a youth of vivacity and ambition, wherever they are not under the controul of wisdom; since there is scarcely any folly, to which they are not, by many, thought capable of giving not only a sanction, but a lustre.

Some are even so ignorant as to believe, that the brightest talents, and most attractive accomplishments, are met with chiefly amongst the licentious and the

profane. The prevailing cast of their conversation must be considered on some other occasion: I will only say on this, that it is often polluted with so much indecency, and disgraced by such a mixture of abuse against every son and daughter of Virtue, that he, who is determined at all adventures to be acceptable among such associates, must, by a strange inversion of the stated order, descend to honour, and sink into renown.

When the pageant of popularity is dressed up by worthless hands, (for then it is a pageant indeed) and presented to a young man as a lure, should he not, instead of allowing himself to be dazzled by it, pause—and ask, What am I to sacrifice for this? What truth, what manhood, what peace of mind, what approbation amongst the best judges? He that for the sake of outward report gives up inward character, he that to stand well with the croud, falls out with himself,

will sooner or later be convinced, that he has not made a very wise exchange, that the loudest acclamations of the million can hardly conquer the murmurs of an offended conscience, and that his own mind were better worth the pleasing, than the whole world beside.

But let us suppose, what may sometimes be the case, that the bad should concur in the verdict of the good: yet still we say, that this concurrence cannot yield much satisfaction to the well-disposed and well-instructed: for, as you never can be sure that such testimony in your favour is sincere, or that it does not proceed from some sinister view, so it will appear to have very little value, when you recollect, that they who cry Hosannah! to-day, may exclaim to-morrow, Crucify! Or, if they should not be quite so changeable, yet, as they are at heart no friends to Virtue, it cannot be imagined they will ever be thoroughly

reconciled to her followers, or ever steady in applauding them. God himself is pleased with the celebrations of the righteous: But the praises of the wicked, as well as “ their prayers, are an abomination to him.”

Will it not follow from what has been suggested, that Reputation, amongst those who to an enlightened understanding join an upright heart, is alone valuable, considered as a Reward of Worth? There are, no doubt, as was before hinted, situations in which the most conscientious man not only may, but should, like St. Paul, “ seek to please all men for their good.” If however he should miss his aim, and meet with censure where he merited praise, he will, or ought to adopt the sentiment of the same admirable person, “ With me it is a very small thing “ to be judged of man’s judgement: he “ that judges me is the Lord.” But as no one was ever more revered by the pious

than St. Paul, so every man of principle will have justice done him by some; and the attestation of—were it but one intelligent and virtuous spirit, will be to him a sound so grateful, that, though in the world's ear it may be drowned by the noise of defamation, it will yet, in his, countervail all that clamour, and vibrate, so to speak, like the voice of a Seraph, like the words of Raphael in the ears of our first father, as described by the poet.

The dangers and disquietudes that embarrass the pursuit of indiscriminate fame, you have seen. A particular felicity attending the path to honest and judicious commendation, is its being exposed to scarcely any sollicitude or perplexity. Why? Because, if a man of sense and probity can but satisfy himself, I mean the judge in his own breast, he will satisfy all others that deserve his care. To say the truth, Sirs, I am apt to believe, that, difficult as it may often be to escape the



reproach of other men, it is yet more difficult for such a person to escape his own. A conscience tender, awake, and well informed, is wonderfully perceptive and delicate; insomuch, that he who is under its direction, may be sometimes highly applauded by the candid spectator, when from an amiable, though perhaps too quick, sensibility, he is condemned by himself. An exquisite feeling of right, it cannot be denied, is liable to run into the scrupulous and the timid, in minds naturally diffident, as the finest edges are frequently the soonest turned. This, however, is an extreme, against which I am not very anxious to warn the youth of these times.

After what you have heard, little, I apprehend, need be added, to determine the Qualities and Actions for which you should wish to deserve Approbation. If it has been discovered, that judgement and integrity alone can confer the recompence

of genuine honour, it must be obvious, that the fame acquired by vicious qualities, or hurtful actions, is unworthy of your regard. He who fired a temple, that he might be talked of, was an impious fool: it is true, he gained his end; but to be talked of with indignation and contempt, rather than consigned to peaceful oblivion, can only be the desire of a man wicked even to madness,

It has indeed fared much better with many, whose guilt, though in one respect less flagrant, must yet, when viewed in a moral light, appear unspeakably more atrocious: I mean those sanguinary heroes, who, stimulated by the falsest ideas of glory, fought it in the slaughter of nations, and the devastation of the world; I mean your Philips, your Alexanders, your Cæsars, your Pompeys, and other such public robbers, and celebrated destroyers, whom numbers perhaps, that now hear me, have, by an education the

most erroneous imaginable, been led to think of with admiration. In nothing, surely, have poets and historians done greater disservice to the interests of humanity, than the delusive splendor which they have often spread over the memories of men who ought to have been transmitted to posterity with the deepest brands of execration and horror, notwithstanding the great and popular qualifications by which some of them were distinguished. To the magic of genius in those writers, must we not, in part at least, attribute the avidity and rapture with which a youthful fancy devours the story of such bloody adventurers, surveys their victories, and follows their triumphs, inflamed with almost the same frenzy of conquest, and, in despite of sensations habitually gentle and generous, exulting in their detestable prowess; like them forgetting, at the moment, all the rights of society, and even neglecting the tears and cries of widows and orphans, amidst the shouts

of men, who, in quest of a turbulent fame and unbounded empire, wantonly violated, whatever was most venerable, dear, or delightful on earth?

But why are not teachers in general at pains, (some, I am sensible, are at the greatest) to guard their pupils against this early enchantment, by displaying before them the infinite superiority of such as have, by wise institutions, salutary laws, and a happy attention to the arts of peace, and the manners of mankind, proved themselves really deserving of transcendent honour? What indeed are the names I just mentioned, with innumerable more of the same stamp, when weighed in the balance of impartial reason—what are they to Moses, David, Solon, Lycurgus, Numa, Alfred, William Prince of Orange, William Penn, and other illustrious characters of patriotism and wisdom, recorded in sacred and civil history, not to insist here on that of

the greatest Deliverer and Lawgiver the world ever beheld?

But though formerly transported with, what appeared to you, the famous exploits of ancient or modern ravagers, you have not now a wish to imitate them, were it in your power. More mature reflection has taught you an abhorrence of rapine, bloodshed, and desolation, by whatever show of courage, or pretence to heroism, disguised. The chief danger at present is, lest young men should seek an imaginary reputation in the walks of pleasure, or pursue it in the airy chace of frivolous attainments. Those who seek it in the first shall be considered afterwards. Of the last, are there not numbers who deride the notion of virtuous renown, who laugh at every idea of disinterested zeal, extensive utility, and heroic worth, while they seriously admire, and pant to be admired—for what? For some puerile accomplish-

ment, or petty quality, which gives no value to life, leaves them at best but cyphers in society, and provokes men of sense to despise their youth—Yes, ye ambitious triflers, your youth may be justly despised, when dignified by nought that is useful or laudable, when your fairest days are marked only by anxious efforts to shine at the tavern or the tea-table, at a ball or a card party, at a concert or a court.

I am far from thinking, Gentlemen, that in this very imperfect condition of our nature, either philosophy or religion forbids any of those inferior studies, attentions, or embellishments, which serve, consistently with innocence, to entertain, to enliven, to promote good-humour, and preserve that mutual satisfaction, that easy complacence, so necessary in society, which a continued strain of the graver virtues and the higher acquisitions, were it indeed practicable, would be in danger

of precluding. But I must intreat you to observe, that they cease to be innocent, and lead both to degeneracy and disgrace, when they make men fantastic, effeminate, conceited; when they exclude or overtop a regard for the praise of wisdom and piety.

Of the subordinate parts, if we may so call them, that belong to the general drama of the world, it cannot be doubted, that to fill them up well, deserves applause, and that he deserves but little, who, whatever walk may be allotted him, forgets to aim at excellence. Let those therefore who apply to any honest occupation, however low, labour to be masters in it. In this way they will be sure of commendation to a certain degree. We are so made, as to be taken with eminence, in whatever line it appears.

But let no man direct his principal ambition to the reputation of mere ability,

**T**o what then? To a character for worth. Amongst a number of competitors it is not to be supposed, that many can acquire a distinguished name in their particular callings, or professions: but certainly there is nothing to hinder any man from being very honest, very virtuous, very humane; and we have seen that he who is so, will be loved and valued by those who know him, when all the capacity in the world will be insufficient to save from contempt, or detestation, the vicious and abandoned.

What is the result of the whole? Bear witness, earth and Heaven! bear witness, men and angels! there never was, there never will be found, any firm or permanent foundation for a fame thoroughly estimable, but that which is laid in Goodness. If rank, affluence, authority, talents, if any, but especially if all of these are added, that goodness will of course be more diffusive, and conse-



quently more conspicuous. Its merit too will be the greater, as it conquers the more temptations. But he will ever, in the sight of all true judges, appear the most honourable, be his station or circumstances what they may, who steadily prefers the testimony of his conscience to the encomiums of ten thousand tongues, and had rather be the best than the greatest man living; who, if he possesses a well-earned reputation, instead of being elated by it, becomes only more circumspect, modest, unassuming; and, if he loses it unjustly, is not depressed; if encouraged by the voice of the public, devotes himself with warmer zeal to the public service, but if otherwise, loves it still, and does his duty—What shall we say more? To affect virtue, for the sake of praise, never can be right; to deserve praise by practising virtue, must always be desirable: to regard the first chiefly as an auxiliary to the latter, is wise; and to employ it only as an engine of usefulness, is generous, noble, glorious.

A D D R E S S V I L.

O N

L O V E.



# A D D R E S S VII.

ON

L O V E.

**T**HE Desire of Praise, which we have found so powerful in the minds of Young Men, never perhaps operates so strongly as when it comes to be actuated by the contemplation of the female sex, particularly of those individuals amongst them whom nature or accident throws in its way, and whom the peculiarity of the temperament concurs with the character of the heart, to select as favourite objects. From this period, indeed, it is apt to be accompanied with a passion unspeakably interesting, and of so mighty an influence, when it takes full possession, as to absorb, in a manner,

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all other propensities, or rather convert them to its own use, give them its own stamp, and nearly reduce to a level the feelings of mankind; no diversity of turn or condition, of genius or culture, being able to produce any very essential difference in the behaviour of Lovers as such, unless where the sanctity of honour, or the debasement of vice, occasions that difference.

It is recorded of the youthful Patriarch Jacob, that “ he served Seven Years for Rachel, and they seemed to him but a Few Days, for the Love he had to her.” How amiable an attachment! How animating a motive! How cheerful and happy a service! Attend, ye sons of Virtue, whose bosoms beat with the same beautiful affection; attend, whilst I endeavour to display its foundation, dignity, and influence. Listen also, thou slave of Appetite, who hast submitted to

**D**rag the chain of a harlot, to flatter her vanity, and humour her caprice, to feed her insatiable rapacity, and tamely endure her violence, at the very time that thy reason despised her for her want of worth, and thee for so vile a bondage; listen, and learn the difference between Sensual Desire and Honourable Love.

The Meanness and Misery created by the first, wherever it domineers, I purpose to expose on some future occasion. The opposite Character and Consequences of the last, when attended with discretion, and prospered by Heaven, I will now try to represent, without any apology for addressing you, in this serious style, on a subject too often treated with levity, but sanctified, as you see, by no less an authority than that of Holy Writ, complicated with the deepest sensations of human nature, connected with the dearest concerns of society, and productive of the most

important effects on the tempers and manners of men.

To you, my Younger Brethren, I cannot help thinking it of singular moment. From the attachments which you shall form for particular persons of the other sex, your lives will probably receive their prevailing colour. If those are well directed, these will generally be virtuous and desirable above all others: but, if the heart is early biased to wrong objects among women, who does not know that the consequences are often peculiarly fatal? And in an age like the present, when the conduct of the passions is the last thing usually taught in education, or thought of afterwards, and when so many circumstances conspire to mislead them, God knows how necessary it is to guard you on that side by all possible methods, of which I am persuaded none can be more efficacious, next to religious considerations, than impressing you strongly with the

Sweetness and nobleness of a tender affection well pointed.—“ Jacob served seven years for Rachel ; and they seemed to him but a few days, for the Love he had to her.”

Our Patriarch possessed neither fortune, nor the prospect of it ; and the lady's father was one of those wonderfully prudent parents who sell their daughters, just as they would sell their cattle. What could the lover do, but comply with the hardship of his situation in the most graceful manner he was able ? A decent provision was requisite, as well for the young woman's sake, as for his own : nor did he wish to steal her from her family, that he might gratify the rash impulse of appetite, without regard to order or propriety ; for, had this been the case, he might doubtless have found sufficient opportunities : but he valued her peace and reputation too highly to venture on a step so little conducive to either ; and, surely you must own,



he could not have given many clearer proofs of the purity with which he loved her: but he loved her with such ardour too, that, rather than not obtain her, he was willing to undergo the labour of a Seven Years servitude, and afterwards, as it should seem, of Seven Years more; the father having, at the expiration of the first term, instead of fulfilling his engagement without any further claim, doubled his demand. Of all dispositions Avarice is perhaps the most unfeeling. It has no consideration for the sensibilities of the heart: it cannot comprehend them: it even treats them with contempt; and, when armed with power, there are scarcely any ties of honour, or of justice, which it is not prepared to violate.

But though the covetous Laban took such dishonest advantage of Jacob's tenderness for his daughter, it was at once so steadfast and fervent, that her charming image, the exhilarating hope of calling

her his at the stipulated period, and may we not add the feminine meekness, the maiden endearments, the soft approving smiles, with which her esteem and gratitude would reward him during an interval that must otherwise have been insupportably tedious, concurred to make it glide away with delight. Or, if to his impatience the time might now and then appear long, yet still to his love the trial would be short: for thus, I think, we are to understand the passage; nor will my more susceptible hearers hesitate to acknowledge, that it contains one of the finest, no less than one of the truest touches of Nature. With such indeed the Scriptures abound; and of the men, who treat those sacred volumes with scorn or indifference, we may venture to say, that, if they are in earnest, they so far discover a defect of taste and sentiment, as well as of faith and devotion.

What is here told of our patriarchal lover, affords us the fairest ground that could be desired, for contemplating the Spirit and Tendency of a Virtuous Passion, whilst it places both in the most agreeable light.

Need I premise, that I think of something far different from those little fluttering fondnesses between boys and girls, which are occasioned by the play of the fancy, and the dance of the blood, before judgement has had leisure to acquire any interest in their choice, or any direction of their conduct? Such early emotions are commonly as fleeting as they are frivolous. The reciprocal charm of moral qualities has hardly begun to operate. Not that it is not frequently possessed on both sides, and sometimes perhaps in a more pleasing degree than ever after: but, as it is not attended with the same enlightened consciousness in him or her who possesses it, so neither is it equally unfolded

to the superficial eye of the youthful admirer, who is taken only or chiefly with the external form, and feels the corporeal propensity without any very distinct conception of its design. Guard, my young friends, against so puerile a folly. It will make you boys indeed, and keep you so—who can tell how long? You will sink into mere triflers, at the very time that you should be diligent learners: You will become the sport of imagination, conceit, and passion, just when you should be acquiring principles of sobriety, modesty, and self-command. It is from giving way to those idle insignificant palpitations of the juvenile bosom, from learning to call them by fine names, and from supposing such as feel, and such as admire them to be fine people, whose business it is to charm and to be charmed, that multitudes of our youth shoot up at once into coxcombs under the notion of Lovers, long before they are capable of comprehending what the character means. In-

stead of a masculine virtue and firm deportment, they contract, in the beginning, an effeminate turn and fantastic manners. Dress and show, and slight accomplishments, grow into objects of the first consequence: complimentary speeches and empty prattle are adopted as the favourite tone; and when they meet their congenial coquettes, all is flattery, and froth, and nonsense, and levity, which the parties, poor things! fondly mistake for being mightily enamoured of one another.

Need I, amongst the many ill effects of such an error, mention that it will frequently, if not generally, prevent any chance of their ever after experiencing the sweets or improvements of a serious and honourable passion? Or is it necessary to prove that this last is an attachment of a much superior kind; that, whilst it secretly operates on the senses and fancy, with a force proportioned to the complexion and habits of the individual, it has its principal seat in

the soul, awakens all her better instincts, and through every stage of its progress is inseparable from ideas of esteem on the score of internal qualifications, whether real or supposed, whether they are read in the outward appearance, or learned by report, or discovered by intimacy?

Put the case of a young man, whose mind is not yet polluted by vice, or perverted by vanity; two things that must always preclude a thorough affection of the tender kind: for how is it possible that vice should be enamoured of its rival; or that any one should truly admire another whose vanity concentrates his admiration upon himself? Figure this amiable and uncorrupted youth to be seriously in love, and consider in what manner he will be affected. In some such, I apprehend, as the following.

He will ascribe to the attractive object a purity, an elevation, a supereminence

of worth, that places her above the rest of her sex. He will contemplate her idea with a kind of religious reverence. To dwell upon it without interruption or disturbance, he will often steal away into solitude. In the hurry of business, his thoughts will fly to her, as the only creature whose approbation can crown his success at last, or whose company can relieve his cares for the present. In the midst of amusement he is for the most part silent, absent, unamused, sees nothing, hears nothing, is impatient to be gone, that he may gaze on her looks, and listen to her voice; all other faces appearing to him without allurements, in comparison, and all other music dull. Among strangers he has little or no joy, because he cannot talk of her virtues, graces, and accomplishments. To expatiate on these is his highest indulgence, in conversing with his friends. If they attend to her praise with good-nature, he is particularly gratified: if they assent to it with marks of lively applause, they

oblige, they delight him beyond conception ; he is all fluency, vivacity, rapture. If any of them should, on the contrary, presume to depreciate her character, or decry her talents, he would be shocked to the soul ; nor could any former intimacy or kindness excuse in his eyes so gross an affront. In her superior presence he is always modest and respectful, often timid and embarrassed. The very same person, who is on her subject eloquent to others, is at times incapable of uttering a word to herself, and can only express the veneration he feels for her by his looks, his sighs, and his confusion. In this situation he is penetrated with a sentiment alike refined and interesting. That bold suitor who appears confident of succeeding with the person he addresses, and was never sweetly bashful in her company, is not a lover, but a sensualist, or a mere pretender who plays his part for some selfish purpose. The young man I now describe, dreads, as the greatest misfortune that could befall



him, offending the woman of his heart; whilst he considers her esteem not only as the surest proof of worth on his side, but as its noblest reward in this world. He would shrink at the thought of hurting her delicacy by any thing in his behaviour, language, or appearance, rude, or coarse, or forward. Were he to fall among loose men, who showed a disposition to laugh at his sensibility or anxiety where she was concerned, and who scrupled not to insinuate that he ought to divert those grave humours by associating sometimes with certain convenient females of easy virtue, as they love to speak, with what abhorrence and contempt would he treat their system! Should any of his connexions or acquaintance solicit him to leave the object of his choice for some other woman of greater beauty, rank, or fortune, what disdain would fill him at the proposal, what displeasure at those who made it! When he reads or hears of a professed lover attempting to seduce some innocent crea-

ture whose greatest error is believing such a wretch, he will burn with indignation at professions so impudently false, and a conduct so flagrantly repugnant to the sacredness of genuine affection.

These, if I mistake not, are a few of its characteristic features in the male mind, (for of that I now speak) : but from the most eminent of these we are surely warranted to infer, that it derives its origin from Virtue; that it is of a generous and noble nature; and that the animal impulse which usurps its name, but wears an aspect and produces effects so extremely inferior always, and frequently so shameful and ruinous, ought never to be dignified with the honourable appellation of Love.

With respect to the strength of this passion, it matters not, in many cases, through what avenues the esteem which gives it birth is admitted; nor with what degree of readiness or deliberation it finds

admittance. Love at first sight has, doubtless, often proved sufficiently foolish, and often drawn after it the most pernicious consequences. A prepossession so hastily formed, is at no time the clearest mark of a guarded mind. Still less can it ever, in the first instance, lay claim to the sanction of sober intellect; and that affection will, without question, be commonly the most solid and lasting, which grows by insensible gradations out of long acquaintance, and frequent fellowship of minds. Nevertheless it cannot be denied, that some of the most elevated and delightful alliances, which have subsisted between the sexes, took their rise, on the man's side at least, from impressions almost instantaneous in the beginning, however they might afterwards be confirmed and improved by time and cultivation. On the woman's part, indeed, too quick a susceptibility of passion has been justly pronounced very little becoming the delicacy of the female character.—I said, Too quick a sus-

ceptibility of Passion. The sentiment of a tender liking suddenly awakened in the soul by the mystic power of physiognomy, or deportment, or conversation, as denoting an internal character formed to attract a particular mind, I conceive to be a thing perfectly compatible with the correctest feelings and the purest ideas.

As to our Patriarch, it is evident that he was enamoured of his Rachel at the first interview, which the history relates in a very natural manner, with circumstances extremely beautiful. Let us read the narrative in its own inimitable style: a paraphrase would destroy it. “ Then Jacob went on his journey, and came into the land of the people of the East. And he looked, and behold a well in the field; and lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well’s mouth. And thither were all the flocks gathered:

“ and they rolled the stone from the  
“ well’s mouth, and watered the sheep,  
“ and put the stone again upon the well’s  
“ mouth in its place. And Jacob said  
“ unto them, My brethren, whence be  
“ ye? And they said, Of Haran are we.  
“ And he said unto them, Know ye La-  
“ ban, the son of Nahor? And they  
“ said, We know him. And he said  
“ unto them, Is he well? And they  
“ said, He is well: and behold, Rachel-  
“ his daughter cometh with the sheep.  
“ And he said, Lo, it is yet high day,  
“ neither is it time that the cattle should  
“ be gathered together: water ye the  
“ sheep, and go, and feed them. And  
“ they said, We cannot, until all the  
“ flocks be gathered together, and till  
“ they roll the stone from the well’s  
“ mouth: then we water the sheep.  
“ And while he yet spake with them,  
“ Rachel came with her father’s sheep:  
“ for she kept them.” Such were the  
simple unambitious manners of those

days. Say, ye daughters of Britain, were they the less virtuous, or the less happy? Mark the sequel. “ And it  
 “ came to pass, when Jacob saw Rachel  
 “ the daughter of Laban his mother’s  
 “ brother, and the sheep of Laban his  
 “ mother’s brother, that Jacob went near,  
 “ and rolled the stone from the well’s  
 “ mouth, and watered the flock of La-  
 “ ban his mother’s brother. And Jacob  
 “ kissed Rachel, and lifted up his voice,  
 “ and wept.” Can you help applauding his attention, his courtesy, his sweet sensibility, the undissembled transport that flowed at his eyes from his swelling heart? Or will any of you suggest, that those tears were unmanly, or this native burst of tender passion unbecoming? Let me not suppose you such utter strangers to the loveliest movements of the human mind.

That Jacob was not wholly unacquainted with the merit and appearance

of Rachel before he saw her, may be readily presumed from the near relation of the two families. But who knows not, that such previous notices are often far enough from insuring affection, when the parties meet; and that the eye may look with indifference, perhaps with dislike, on an object of whom the ear had received the most flattering description? The divine accord of *Virtuous Love* must arise from a source that lies much deeper. It can be found only in minds that are unison.

Among the wonderful harmonies of Nature, it is worthy of particular remark, with what perspicuity kindred souls shall discover, and with what joy recognize each other, the moment they come together, as though they had been acquainted and attached in some pre-existent state, and only waited for an opportunity of renewing, in this world, their former intercourse. How propitious an event, when they are permitted to meet! What mul-

titudes may be seen to wander up and down with restless anxiety, and to wear life away in an impatient search after their congenial spirits, without ever finding them!

When the heart has long sighed and panted for its mate; when it has repeatedly pleased itself with the hope that this or the other was the darling object, whose idea had so often excited tenderness and enchanted imagination, but has been repeatedly disappointed and checked; what despondence must be the result, what shrinking back into its own solitary void, if not supported by proper considerations! Persons so situated ought to reflect, that of forming this union, however desirable, there can be no necessity but what themselves create, by neglecting the discipline of their passions, the regulation of their fancies, and the pursuit of such pleasures as Providence and Piety have placed within their reach.



To proceed upon a point which cannot be stated too clearly ; let none conclude, from the warmth my argument may inspire, that I wish to recommend a Romantic or over-strained attachment, though ever so sincere and well intentioned. It would ill become a Minister of religion, to utter a sentence in favour of any thing so repugnant to that spirit of sobriety which religion teaches respecting every terrestrial connexion. To dream of Paradise in whatever state of life, is to forget both the defects and the distresses inherent in the condition of humanity. If the garden of innocence itself could not secure the first pair against frailty or sorrow, what is to be expected by their guilty offspring, condemned to wander the wilderness of the world, through multiplied snares and calamities ? Yet such is their folly, that, whatever strikes their imaginations with delight and wonder, they suffer at once to captivate their hearts, without staying to consider whether it be calcu-

lated to preserve respect, or to insure contentment.

Among the young in particular, where the intercourse of the sexes is concerned, what can be more visionary, or absurd, than the notions often entertained of angelic excellence and consummate happiness? On these occasions nothing is talked of but rapture, transport, extacy, perfection, felicity supreme! Such extravagance must appear abundantly ridiculous to those that are not seized with the same phrenzy.—I said, Phrenzy. What was remarked long ago is certainly true: “There have been many men who  
“ have run out of their wits for women.” Nor can it be denied, that philosophers and heroes have frequently been of the number; this strange mysterious passion getting the better at once of all their wisdom and magnanimity, when off their guard. It is indeed astonishing, to what extremes of violence, fury, infatuation,

minds otherwise strong and enlightened have been driven by a single idea of the kind, which they permitted to engross and inflame them. Some female object, in whom the impartial spectator could see nothing extraordinary, perhaps little amiable, perhaps much of the reverse, has had power to dazzle, to blind, to bewitch, to impel them to madness. And has female nature always escaped untouched? Let poetry, let history, let observation tell. Ah, my sisters, with what peculiar vigilance ought you to watch over your imaginations on this quarter!

To the virtuous of your sex God has frequently given superior generosity of affection. But is there not frequently too, connected with it, a tendency to enthusiastic fondness, which, without a powerful counterpoise from the side of duty and discretion, may be exceedingly dangerous on a thousand accounts? Although your

reputation and honour should remain unhurt, what formidable inroads would be made on your quiet and comfort, on the sobriety of your minds, and the delicacy of your manners, were you to harbour a wild, fantastic, and agitating prepossession!

Let me not be despised for inculcating, on either sex, Prudence in this particular. I am not insensible, that fond lovers and fine ladies detest the very name of Prudence, and that any one who offers, with whatever caution, to hint advice of this sort, is in danger of being deemed equally unfeeling and sordid, or at best but little acquainted with true gallantry. To talk of reason, or to think of circumstances, where the dear, the charming passion is in question; what an infringement on the rights of Love; what an affront to the prerogatives of the Fair! — Foolish and contemptible! As if he must necessarily be a cold lover, who is not

a distracted one ; or as if that man were wanting in deference for worthy women, who wished to estimate their worth with discernment, and point out to them, as well as to his own sex, the path of wisdom and happiness.

To follow without fear the start of the moment ; to sacrifice all that can give lasting satisfaction, or solid consequence in life, for the sake of appearing prodigiously disinterested and heroic ; in a word, to indulge the present impulse, at whatever hazard to both parties for the future ; this, my young friends, may sound like spirit and boldness to those that are yet unacquainted with hardships, and ignorant how soon fancy and ardour are chilled by poverty and neglect. But I aver in the face of prejudice and nonsense, and I conjure you to remember it, that the noblest affection, and the most permanent, will ever be found in those hearts where sweet susceptibility and an

amiable tendernefs are supported by real esteem, and regulated by the foundest understanding, in humble affiance on the divine direction and favour.

So much indeed has been said by all ages concerning the blindness of this passion, in what relates both to the qualities of its object, and the effects of indulging it without controul, that most people seem to think such incapacity of judging, a weakness inseparable from it. But what other passion can you name, that is not prone to magnify its purpose, or not disposed, in the eagerness of its pursuit, to overlook the dangers and evils that may arise? Where is the lover of wealth, of power, or of fame, whose partiality for his favourite good, and impatience to enjoy it, has not imposed on his judgement, by adding to the darling possession imaginary splendor, and withdrawing his attention from the hazards and inconveniencies to which it may expose him? But are

we therefore to conclude it impossible, that wealth, or power, or fame, should ever be valued with reason, or sought with moderation? Because most lovers of the sex seem, for a while at least, to be under a species of enchantment that places them in fairy land, and represents their admired objects beyond the life, does it follow, that no man can be tenderly attached to a virtuous and reasonable woman, without losing his senses, or forgetting his duty?

The extravagant conceits, so commonly observed in the class of people called Lovers, may be deduced in a great measure from the warmth, and aptitude to wonder, which are natural to youth and inexperience: but, as if these were not of themselves sufficiently imposing, almost the whole tribe of versifiers, novelists, and romancers, have conspired with them to mislead unguarded minds on this subject. How? By exhibiting gaudy

pictures of a passion which is originally but too alluring; by, in a manner, deifying that passion, and the imperfect beings who excite it; by frequently holding up to its view an excellence more consummate and more wonderful than ever existed among mortals; in fine, by placing its gratification, and the whole apparatus with which Art, not contented with the simplicity of Nature, has embellished it, in such lights as beguile the credulous votary with expectations that never can be answered.

If the productions of a chaster fancy lay open the inquietudes and calamities occasioned by Love, when it is either inordinate or ill directed, they often make little impression upon the young reader, whose soul is pre-occupied by those florid ideas, and rapturous descriptions, which he has met with elsewhere, and which are so particularly flattering to his inclinations. He swallows with greediness the sweet poison, but neglects



the antidote, as less agreeable : he promises himself a more propitious destiny than has been experienced by others, and makes no doubt of managing his attachments, and his joys, with greater propriety than has been practised by numbers in the same situation. Would it be any wonder if, when he comes to the experiment, he should be equally disappointed ?

Do we censure then, in general, what may be termed the Poetry of Love ? Such rigour is, far from our thoughts. When the mind is warmed and exalted by this strangely animating propensity, it will, no doubt, be addicted to glowing representation and lofty imagery ; it will fix with eagerness on whatever is most shining and delightful in the prospect before it, and, as much as possible, turn away its eye from circumstances that might breed disgust, or damp admiration. It may be observed, even of those whose temperament

is naturally cool, that, when they are fired in their turn with the enthusiasm we speak of, their thoughts acquire a tendency to flow in verse, which is never felt by them at any other period; and they adopt insensibly such passionate language, and tender appellations, as would, in a different state of mind, appear to them fantastical and childish. From fits of this kind, perhaps, the wisest themselves are not always exempt: but in calmer intervals, and these, it may be presumed, will return most frequently to such, their good sense and serious principles will dispose them to reflect, that there is nothing on earth completely excellent or blest; that there are abatements in every condition; that the brightest characters have their shades; and that Infinite Perfection only can fill the wishes of immortal man. In this way, the transition from the poetical colours of an enamoured imagination to the plain prose of ordinary life, will not seem too wide; or rather, both united will make

an agreeable composition of the natural and the elevated, of the pathetic and the easy. How much better than the idle flights, and frivolous raptures, of an ungoverned passion; which, after winding up the fancy for a while above the measures of truth and moderation, leave it to sink into the dejection and spleen of deep disappointment, or at best into the tiresome flatness of insipidity and languor!

Who has not heard that many have lived to treat with coldness, perhaps with bitterness, perhaps with execration, cruelty, brutality, the very persons whom, in the days of courtship, they used to talk of adoring?—Adoring! It is a style I never could endure to read or hear from one human being to another. Adoration, my friends, and the whole set of words and phrases in that strain, are surely indecent in a high degree, when applied to any object but the alone Supreme.

This perversion of language, not more destitute of piety and decorum, than of sober reflection and sound judgement, has, as we hinted before, been assiduously propagated by the wanton poets of all ages, and in latter days has received particular encouragement from those monstrous things (I mean the common mas) so well known under the title of Novels, Romances, and I know not what puerile and preposterous Histories, said to be taken from Real Life, though they often betray the grossest ignorance of it, and commit the most palpable errors against the rules of probability. Not contented with such impertinence; not contented with often describing their heroines as absolutely perfect, and their heroes as the very models of whatever can be imagined most magnanimous, most graceful, most generous, most accomplished; they seldom fail to introduce the latter worshipping the former as Divinities, and both corrupting each other with perpetual adulation

a little more or less disguised. Instead of labouring to lower the romantic hopes, to moderate the extacies, and chasten the intemperate fancies of the readers, who are chiefly the young, the dissipated, and the debauched, is there not reason to fear that they pursue a very different design, and frequently foster all those disorders by suggesting improper images, painting inflammatory scenes, and throwing false delusive lights upon a passion which they are pleased to call Love, but which, far from meriting so respectable a name, has in all generations proved, by its excesses, the degradation and the plague of human kind ?

I cannot help thinking, that youth and society are much indebted to the few authors (what pity they should be but few !) who have employed their genius more directly to counterwork the pestilential influence of such writings ; to contrast a low and agitating appetite with

the comfort and dignity attendant on an animated, but calm reciprocation of esteem and complacence; to present before the mind deserving, but not faultless objects of affection; to display the perturbation, the mischiefs, the complicated misery, proceeding from irregular, immoderate, and misplaced attachments; to set forth the frequent necessity of mutual patience, even in the union of the worthiest spirits; ———what shall I say more?———to furnish compositions of the inventive kind, that at once awaken and gratify curiosity, delineate and distinguish characters, captivate the imagination, and touch the heart, without transgressing any law of religion, of virtue, or of nature. Were the time mispent by so many young persons on the common run of poetry, plays, and novels, to be employed only on pieces written in this style, what advantages might be expected to ensue! Their taste, in a matter relating so nearly to the felicity of life, would be set right in the beginning: they

would learn betimes to look on beauty, fortune, parade, as no way essential to a happy connexion: they would enter thoroughly into the charm of a chaste and manly passion: they would be convinced, that Legitimate Love can only be the child of Virtue meeting Virtue in two correspondent minds; that such affection will always produce respect, and be in return preserved and heightened by it; that this respect demands real, but not immaculate excellence; and that wherever a tender attachment arises from the best perceptions, and rests upon the surest grounds, there sensual indulgence will be least valued, and the idolatry of courtship will appear unbecoming, frivolous, and fulsome.

Having mentioned the Idolatry of Courtship, I am led on to remark more particularly, and it shall be our Last consideration at present, that no regard from one creature to another can be right, which

would either exclude, or rival the love of the Creator. "Little children, keep yourselves from Idols," is the pious and paternal admonition of the inspired Divine, of the venerable St. John, whose soul, like that of his Master and Friend, seems to have been a composition of meekness, lovingness, and fervour, but, like that too, regulated, refined, and heavenly. "Little children, keep yourselves from Idols," is a caution I would earnestly enforce on the youth of both sexes. I refer not now to its primary signification. I want to guard you against the misplaced homage of the heart. To what created object that is directed, matters not very much: its alienation from the uncreated Being, must, in every case, be considered as a fundamental breach of man's first duty.

Shall I add, that the most virtuous characters are by no means out of danger in this instance? Think not, my ho-



noured hearers, that the admonition is necessary to those only, who, with a profaneness equal to their folly, boast of joining the votaries of Venus, and conducting their credulous paramours to her shrine. When young people, full of vivacity and ardour, have caught the flame that glows in the lover's breast, be assured there is the utmost hazard of its spreading, like an impetuous conflagration, through the whole extent of their faculties, so as to swallow up, for a time, other views, and other feelings, of high importance, and not even to spare those of piety itself. What appears extraordinary, the hazard will be greatest where there is the greatest benignity and the finest spirit: for there this fond bewitching impulse will be most apt to burst into a blaze; and it is odds but to him who is thus on fire, the whole universe beside, with all its interests, shall seem a trifle: nor will the transition to a forgetfulness of its Author be improbable

or difficult, when the heart is possessed by an interfering object, which it figures to be every thing that is admirable, glorious, unparalleled, and as such entitled to the throne of its affections——What! to the throne of those affections, which the Almighty formed principally and ultimately for himself, as he alone is adequate to their boundless extent and duration! What! shall an immortal mind make to itself a graven image of mortal beauty? Shall a heaven-born soul, capable of ascending to the Fountain of Felicity, ever full and ever new, stop short at a scanty passing rivulet, and be content to proceed no farther? Surely, Sirs, that man is much to blame, who suffers his happiness to be wholly or chiefly dependent on the creature of a day. Surely, the lover that adopts this language (and who knows not how general it is?) may be said, whilst he worships his mistress, to dishonour himself and his Maker at the same moment.

At what rate, think ye, are we to estimate the sense and modesty of those females who expect to be thus addressed, and conclude a man to be not in love, who, reserving his devotion for the Omnipotent, disdains “to bow down before them that are no Gods?” From such, I confess, I should not look for any eminent degree of condescension, duty, or compliance: nor should I be greatly surprised, were their adorers soon transformed into their tyrants; as, on the other hand, I should believe, that he was likely to be the truest lover, the tenderest friend, and the best husband, who, beginning at the Father of Spirits, contemplated some amiable daughter of his, that resembled him in purity and goodness, and whose highest ambition upon earth, was—to be loved and cherished for his sake.

From the attractive qualities which he has distributed amongst his offspring; from his adapting their minds to the

mutual agency of this intellectual and moral magnetism ; from the enchanting ties, by which the hearts of the worthy and the pious are often united, with an appropriation ineffably endearing ; from the numberless purposes of public utility and private delight, which that union is calculated to serve ; from all these considerations we are convinced, that Honourable Love between the sexes is both the will and the work of their common Parent : and we know from the highest authority, that the state of life, to which it naturally tends, was appointed by Him from the beginning of ages. But observe, I beseech you, that if, permitting a passion in itself innocent, virtuous, useful, to trespass the bounds which reason and religion have fixed ; if, forgetting that, even with the wisest management, it often proves but a bitter sweet, and a pleasing anguish, you should attempt to rest in it as your final aim ; if, neglecting your larger connexions with society, the improvement

of your mental powers, and the great concerns of your salvation, you should confine your cares, and joys, and hopes, to this one attachment; observe, and remember what I say, it will then lose its original value, and become a source of infinite folly and disorder; your spirits will be enervated and narrowed; you will forfeit every pretension to firmness and dignity; and the Most High, who "will not give his glory to another," nor suffer with impunity any creature to rival him, will render the very affection I recommend, an occasion of additional disquietude, deep disappointment, and endless vexation.—To express and conclude the whole in a few words, esteem what is estimable, love what is lovely, in beings like yourselves. Why not? But see that you regard them only as so many rays of less or greater lustre, intended to conduct your thoughts to "the Perfection of Beauty," and the Centre of Souls. Let it never be for-

gotten, that Sovereign Excellence alone can claim sovereign veneration; and that the end, the glory, and the happiness of man, must for ever consist in what a late poet has termed, “The applauding smile of Heaven.”



A D D R E S S V I I I .

O N

T H E S A M E .





# A D D R E S S VIII.

O N

## T H E S A M E.

**O**F Love in general we are told by a masterly writer, that “ it is the  
“ grand leading affection of all, the great  
“ instrument and engine of nature, the  
“ bond and cement of society, the spring  
“ and spirit of the universe; that it is  
“ the whole man wrapt up into one desire;  
“ that the soul may sooner leave off to  
“ subsist, than to love; that this affec-  
“ tion, in the state of innocence, was  
“ happily pitched on its right object;  
“ for then,” adds he, “ it flamed up in  
“ direct fervours of devotion to God,  
“ and in collateral emanations of charity  
“ to its neighbour.” Led by this last  
consideration to reflect on Love, in par-

particular, as operating between the Sexes, he subjoins, “ It was not, then, only  
 “ another and more cleanly name for that  
 “ coarse and filthy passion, which pre-  
 “ tends to ape it. No, it was a vestal and  
 “ a virgin fire, and differed as much from  
 “ that which usually passes by this name  
 “ now-a-days, as the vital heat from the  
 “ burning of a fever.”

Let us not suppose, however, that the ardours of a Pure Attachment are universally extinguished among men. It is to be hoped they still glow in many a bosom. We wish, Gentlemen, to see them kindled in yours, as soon as situations and circumstances shall favour, and would willingly convince those who prefer the unhallowed flames of incontinence, that they give up refinement, dignity, and some of the most delightful sensations that can warm the heart, for wretchedness, degradation, and depravity.

Partly with this view, and partly to pave the way for what I am now to offer on the Effects of Honest Love; I have already attempted to trace its Nature, Foundation, and Limits. What has been advanced on so interesting a subject, I take it for granted, you have not forgotten. I trust, you thoroughly understand that I do not plead for a puerile, foolish, romantic, or extravagant passion, generated only by the senses, or nursed by the fancy alone. Let the licentious, the frivolous, and the gay—let profligate poets, prostitute novelists, artful debauchees, and ignorant boys, magnify a propensity made up of appetite without affection, of prepossession without reason, of inclination without esteem; let them labour to exalt into importance a sensation indulged beyond the measures of prudence, or against the rules of decorum, the laws of virtue, and the commands of religion: but far be it from a preacher of truth and righteousness to join in such language, or give any

countenance to a system so incompatible with the best concerns of earth and heaven.

Our remarks on this occasion must also be understood with exceptions. The wishes of the heart may, through a mistake of the head, be pointed from the worthiest principles to an unworthy object; and, even where that is not the case, an affection which deserves to be happy, on account of its purity and elevation, may from untoward incidents, unfavourable conjunctures, or an unwise though well-designed conduct, be productive of the utmost misery. This is not the period of final retribution: the next world will make amends to the sincerely good, for whatever evils they suffer in the present, from the imperfect condition of their being.

Having said thus much by way of introduction, let us proceed to observe in

**T**he first place, that Generosity is an inseparable attendant of the passion we are now contemplating. “ Jacob served seven  
 “ years for Rachel, and they seemed unto  
 “ him but a few days, for the Love he  
 “ had to her.” Yes, my friends, to the heroic sense of true affection, labour is an amusement, and hardship a pleasure; great burdens feel light, and seven years seem but a few days. What will a man of any spirit not be ready to perform, to suffer, to sacrifice, for her whom his soul loveth ? Every thing conducive to her felicity, and consistent with his duty, will be welcome to him as good news from a far country, or the unexpected discovery of hidden treasure.—Of hidden treasure, said I ? What were the wealth of the creation, to the hope of being beloved by an amiable woman ?

It has been long agreed among the best judges, that this connexion of the heart has nothing to do with an estate ; that as

soon as you experience its ennobling energy, the usual ideas of splendor, and affluence, and rank, and fashion, will fade from your imagination; and the obscurity of retirement, with her who constitutes your world, will be accompanied with a satisfaction, which the bustle of company and the parade of fortune can never confer. Believe me, Sirs, they are utter strangers to the elegance and glory of the tender passion, who have not found themselves disposed to yield, if necessary, a great interest, for the sake of securing the greatest personal one, next to the love of the Creator; I mean that of an estimable female, formed to double the joys, and diminish the sorrows of life, by a tender and unwearied participation of both.

Would you reckon him a generous man, or a real lover, who preferred any selfish indulgence, to the happiness, reputation, or ease, of a deserving woman; who, to gratify his sensuality, his avarice, or his ambition,

could endure the thought of involving her in dishonour or distress? And what shall we say of those, that can descend to the baseness of taking to their bosom a wretched victim who is dragged by violence, or a mercenary creature who is lured by hire? Where is their delicacy, where is their pride? Despicable men, who can bargain for the possession of a body without the consenting soul! Wretched sensualists, who debase yourselves beneath your nobler fellow animals! They never meet in the mysterious rites which Nature has taught them, but from the impulse of mutual affection. The human voluptuary is the single being in the universe, whose eccentric and inordinate desires seek their gratification separately from the all-pervading, all-inspiring, all-exalting charm of reciprocal fondness. Why does not every female of sensibility and understanding treat with indignant scorn the libertine that dares to affront her, by offering to buy her hand without her heart?—But



he professes to admire the last, and makes a hundred high-flown speeches which he has made to a hundred other women. And can you, my too credulous friend, be at a loss to distinguish between the jargon of gallantry, and the native, simple, unstudied eloquence of a virtuous passion? \* Do you not perceive, that the man I speak of considers you as at bottom a courtesan, who is ready to sell him, with more or less form and ceremony, her meretricious favours? But how can such a man, if he has a grain of spirit left, endure the thought of a connexion with that woman, who for more money, or higher rank, would in all probability give the preference to the silliest, the ugliest, or the most abandoned, fellow breathing?

The very proposal to bribe tenderness must ever prevent it. True tenderness can only be felt by the ingenuous and the un-

\* See a Discourse, by the Author, on the Character and Conduct of the Female Sex.

depraved. The bad of both sexes have outlived the possibility of it. Those do not even wish for real attachment from others, who have none themselves. Among such characters, a specious exterior, a splendid figure, trivial amusements, and low pleasures, are all in all. Fain would I persuade the better part of men, and of women, to be on their guard against the contagion of both: fain would I persuade the former never to forego the sacred joys of Virtuous Love, for aught they can find in a common prostitute, in a kept mistress, or in their neighbour's wife: and fain would I impress upon the others a conviction, that mere men of the world can wear the softest demeanour, and practise the warmest address, with hearts as hard and as cold as marble; meaning themselves at the moment that they affect to look and talk with rapture to an agreeable woman, labouring to captivate for the sake of diversion, and contriving to seduce while they swear eternal honour.

How different the disposition of our Patriarch ! Instead of attempting to deceive the lovely Rachel, or sporting with her peace, he was sincerely desirous to win her hand, because she had won his heart ; and he nobly resolved to merit, before he claimed, her. Disdaining the meanness of merely purchasing her person, he joyfully submitted to a long service, that he might prove himself worthy of those affections, without which the possession of that person could have given him but little pleasure, governed as he was by honourable principles.

Nor was his predilection for the lady lessened after he had obtained her, or his zeal for her welfare at all abated, as too frequently happens in wedlock. It must not be omitted, that in marshalling his family when he left the house of Laban, and was about to meet his brother, whose hostility he so much dreaded, he put the handmaids and their children

foremost, Leah and her children next, but Rachel and her son hindermost. Why? Because, setting the highest value on her, he would have her farthest from the danger, if it might be escaped, and last in the suffering, if it proved unavoidable.

What says Scripture? "Love is stronger than death: many waters cannot quench, nor the flood drown it." And what says Observation? Love is too pure and gentle a passion for a heart corrupted and hardened by covetousness, by luxury, or by intemperance. True Generosity, which is its very soul, can never reside with such ignoble vices.

There is a spurious kind of liberality that affects to resemble it, though really nothing better than a disguised selfishness. Who has not heard what sums have been lavished, what hazards have been run, and what mischiefs encountered, in the service of strumpets, with an appearance

of the greatest unconcern and bravery; infomuch that their dupes have been cried up, by them and by one another, as the most generous and gallant of men, when all the while they were only stimulated by an inglorious appetite, or an unaccountable caprice, that drove them into a state of frenzy and captivity together; during which the calls of honour were shamefully neglected, and the claims of humanity most barbarously violated? When the beauty, or the art, that bewitched and enthralled them, lost its operation; when desire was satiated, or novelty drew them to different objects; with what savage insensibility have they abandoned to want and woe the helpless beings, for whom so lately they made such costly sacrifices!

Has a man of this stamp formed a design upon the virtue of some weak unsuspecting maiden? He pretends the warmest concern for her happiness, as well as affection for her person: he proceeds to

load her with presents: perhaps he contrives opportunities of entertaining her at great expence. To impose on her credulity and secure her confidence more completely, he is sure to vow invariable constancy: "he will never forsake such a sweet angel; he would sooner part with life itself;" and so forth.—You have anticipated the sequel: not many months, peradventure not many weeks, it may be but a few days, after he has robbed her of her innocence, which perhaps was all her portion, the fated spoiler leaves her with that unfeeling coolness which is a sure characteristic of confirmed perfidy; leaves her to shift for herself, in the midst of shame, and anguish, and horror, and despondence, and snares unnumbered, that are now more formidable than ever, as she has less power, less resolution, and less encouragement, to resist them; while he turns himself, with renewed assiduity, to other quarters, and there repeats the same appearances of bounty, and the same de-

ceitful protestations of regard, with the same undissembled zeal to destroy. Meantime, his associates are loud in the praises of his liberality; and the wretch himself has the impudence to talk of tenderness, of honour, and of Love. Righteous Heaven! what obliquity, and what obduracy, are produced in the minds of men by habits of voluptuousness!

But the practices of this mighty generous tribe do not always stop here: it often happens, that they go at last into the state of matrimony, without a single spark of either affection or esteem, but merely from views of interest, to repair the wastes of former prodigality, or supply the materials of new riot: and when they are married on motives like these, what is to be expected, but that their devoted partners should, notwithstanding the fortunes they may have brought, be hated and neglected for the wanton and rapacious crea-

ures, to whom long custom and low propensities have chained them?

Among the curses with which offended Nature punishes these heinous transgressors of her laws, it is not surely the least, that, galling as their chains must necessarily prove, they have lost the power of shaking them off, and recovering their internal freedom, or, what were yet better, of exchanging those heavy bonds for the voluntary and soul-delighting, because soul-approved ties, by which Virtue knits together her male and female votaries. No allurements of beauty, no lustre of sense, no sport of humour, and no sweetness of affection, in the woman who is unfortunately married to a man of this character, can hinder his vagrant and corrupted passions from preferring to the pleasure of her society

———“ the bought smile

“ Of harlots; loveless, joyless, unendear'd,

“ Casual fruition.”———



## 238 ADDRESS VIII.

The single recollection that she is his wife, chills his fancy, and disgusts him at the very person, whom, had she no such claim to his tenderness, he would even adore. What depravation and barbarity! How mournful the lot of the much-injured sufferer! How different the situation of this pair from that described by the poet!

———“ Happy they! the happiest of their kind!  
 “ Whom gentler stars unite, and in one fate  
 “ Their hearts, their fortunes, and their beings blend,  
 “ ’Tis not the coarser tie of human laws,  
 “ Unnatural oft, and foreign to the mind,  
 “ That binds their peace, but harmony itself,  
 “ Attuning all their passions into love;  
 “ Where Friendship full exerts her softest power,  
 “ Perfect esteem enliven’d by desire  
 “ Ineffable, and sympathy of soul;  
 “ Thought meeting thought, and will preventing will  
 “ With boundless confidence ”———

Alas, that the originals of so lovely a picture should grow every day more rare!

When was there a period, since this country became civilized, in which the nobleness of Love was so little known?

as at present, in which the passion itself was so much a stranger among the upper ranks of life, in which marriage was so avowedly a matter of traffic through almost every class of society, or the feelings of the heart so seldom consulted by either sex? But why speak of these? What have the feelings of the heart to do with the lust of gold, with the rage of show, with expensive pleasures, or a perpetual round of dissipation? It is certain, that all the softer and finer affections naturally shun noise, and ostentation, and fordid interest, and vulgar luxury: nor can they be so much as understood by the worshipers of wealth or grandeur, by the slaves of sensuality, or the fools of fashion. Describe to such, in particular, the power of that tender, yet magnanimous sentiment, which we are now surveying;—inform them how often toil and danger have, by its wonderful chemistry, been transmuted into delight and triumph;—inform them what pains and losses have been

sustained with fortitude, nay embraced with rapture, for the sake of an estimable object, a man or a woman of worth, to whom the soul was attached;—inform them that this celebrated principle shall inspire achievements, to which no personal consideration, or separate enjoyment, could have incited;—add that death itself, if necessarily encountered in such a cause, seems divested of its terrors, and learns to smile;—What will be the consequence?—They will laugh you to scorn for ideas which must appear to them chimerical, because unlike any thing they perceive in their own minds: they will treat your discourse as the dream of musty antiquity; or, at best, they will hear it with total indifference. In short, Sir, you might just as well talk to the blind about the beauty of colours, or to the deaf about the melody of sounds.

But for you, my honoured hearers, who have not in the bustle of a selfish

world lost the delicious sensibilities natural to youth, let me indulge the persuasion, that you can readily comprehend the joy of loving, and being beloved, on the most delicate motives of esteem and zeal. To confirm you in so pleasing a conception, you will find from all history, as well as from the best philosophy, that whatever the most enlightened minds have held noblest in human life, has always been strongly marked with characters of generosity, self-denial, or the spirit of sacrifice; and that this has been remarkably the case of an Honourable Attachment between the sexes.

But to advance in the argument: portray to yourselves a youth animated by such attachment, together with the most liberal dispositions: what is there excellent or becoming, that may not be hoped from him, in proportion to his birth, his breeding, and his condition? Let the roughest clown, the coarsest boor, be but

smitten with the unadorned attractions of some pretty simple maid, the smiling daughter of native and rural innocence; he shall instantly be transformed, by a sort of happy magic, into a mild and courteous being: every attention to please, every exertion to serve, to aid, to protect her, every ambition to appear in her eye distinguished by his strength, his prowess; his undaunted resolution, and various rustic accomplishments, all these will spontaneously discover the emotions that actuate his honest bosom: in a word, he is moulded into a gentle and superior creature. His parents and neighbours behold him with a mixture of satisfaction and surprise: in homely phrase, and with approving merriment, they remark to one another the extraordinary alteration. But now, if so great a change is wrought in his instance, what may not be expected from the same cause in spirits better born, better cultivated, and placed in

situations more friendly to the polishings of the mind and manners?

“ Many advantages,” says an admired author, “ are reaped by a young man, “ from a Virtuous Passion, towards the “ better conduct of his life; as, a certain “ complacency to all the world, a strong “ desire to please wherever it lies in his “ power, a circumspect behaviour which “ renders him more particularly accept- “ able to his friends and acquaintance.— “ Love,” it is added, “ will have the “ same good effect upon his fortune. He “ will increase in riches, as he increases “ in those arts which make him agree- “ able; and inspired by so noble a motive “ for the care of his affairs, as a belief “ that the favourite of his soul is to be “ concerned in them, he will practise “ frugality, assiduity, discretion, perfe- “ verance, with ease and pleasure.” It has likewise been observed, that “ this “ elegant affection, taking possession of a

“ man’s thoughts, makes him appear a  
 “ gentleman without studying it, and is  
 “ in effect a liberal education.”

Compare for a moment the manly tenderness, the graceful address, and the unaffected ideas, of a lover on right principles; who leaves not his virtue or understanding behind him, when he waits on the object of his heart—compare them, I say, with the foppish airs, the fulsome compliments, the flattering premeditated falsehoods, and the artificial dancing-school deportment, of a coxcomb, who aims, in the company of women, at nothing more than his own amusement and consequence, by attracting regards which he cannot return, but which he purposes to boast of amongst a set of insignificants, as vain and as vicious as himself. Can you forbear to be struck with the contrast?

Were any one to ask me, Which I esteemed the most effectual, easy, and

compendious method of learning true politeness, lively and agreeable sentiments, and a manner of expressing them at once natural and delicate, I should certainly point him to the society of the most respectable and best educated women he could find: I should tell him, that the most accomplished characters of our sex have always been distinguished by their attachment to those of the other: but I should go on to add, that, when the heart becomes more fixed by an appropriating passion for one lovely individual, the enlivening and refining energy under consideration is then experienced most happily.

A man in this situation often rises, without labour or study, to a strain above himself: his imagination, if naturally ardent, takes wing, and soars more sublimely: his benevolent affections assume a vigour and a sweetness unknown before. Should the darling object indeed chance to



be ill treated, the offender will, no doubt, incur warm displeasure; nor will our lover easily be persuaded to smile on him or her who has traduced the reputation, or interrupted the peace, which of all others he holds dearest: neither do we affirm, that, if he should at any time be in a state of painful suspense about his interest in the person beloved, he will then feel very meekly, or behave very graciously, towards others. But, except in such cases, every impulse of benignity and kindness, whether more extended or more discriminating, will receive an additional strength from those generous emotions which we have seen connected with this passion in its happiest form.

It is to be considered too, that he who is sincerely in love with a woman of gentle, sympathizing, and friendly dispositions, will be ambitious of preserving her approbation, if he has been so fortunate as to obtain it, by copying her temper.

To say the truth, all her virtues will be attended with an assimilating influence on his character. Who knows not, that we slide insensibly, and yet rapidly, into a resemblance of those we admire? The daily and affectionate contemplation of excellence is perhaps both the shortest and surest way to excel; especially when the standard before us is one that eminently engages the heart. Between two minds of the opposite sexes, that are tuned to one another, there may be much diversity in many particular notes: but the general ground and air are the same, and the different parts serve only to complete the harmony.

I must be understood to suppose throughout, that this beautiful harmony is not broken by jealousy, suspicion, or fear of unkindness, on either side; for it cannot be denied, that the tender passion is often but too obnoxious to such disturbance, and is commonly more anxious as

it is more tender. The respectful modesty which Love impresses is liable to run into an excess of diffidence, by creating apprehensions of inferiority and unworthiness, that too readily doubt the return of affection. True Love, it has been remarked by a person of much sentiment and observation, so totally annihilates self-love, that we can scarcely believe we deserve the regard we wish. An adverse look, a cold demeanour, even a short delay, gives pangs to a mind possessed with this passion: nevertheless it is over-paid, greatly over-paid, when you find your terrors were but the mists which arose from the fervent heat of that sun of the soul.

We never said, Gentlemen, we never thought, that even the sweetest and noblest of all unions can pretend to be secure from weakness or inquietude: but when Heaven is pleased to prosper the virtuous lover, when all is animating hope, and joyful complacency, my doctrine is this;

that then every laudable and meritorious action appears connatural, an engaging carriage and conversation follow of course, and the strictest rules of truth and rectitude, of temperance and purity, soften into so many easy modes of pleasing.

Having mentioned Purity, I must tell every young man who hears me, that, next to the restraints of religion, there is not perhaps any preservative from illicit pleasure so powerful, as an honourable and steady affection for a woman of worth and sweetness. The female, indeed, who is foolish enough to imagine, that, because she is handsome, she may be capricious, or that the laws of decorum require her to treat her lover with rigour, will not very long recommend either virtue or herself to his esteem: but when modesty and gentleness, meeting in some amiable fair-one, have captivated the heart of an ingenuous youth, the idea of gaining hers will be attended with such exalted pleasure,

and innocence, as, exemplified in her person, will appear so respectable, that he will be afraid to violate it in his own: or rather, he considers, that from the moment he resigned himself to the mistress of his soul, he was no longer his own, and that unfaithfulness to her were disloyalty and treachery together.

Would Jacob, think ye, have found his seven years service but as that of a few days, had his liking for Rachel been of such a nature as to admit infidelity or deviation? Had he from time to time thrown himself loose amongst other women, is it to be conceived that his tenderness for her could have continued to inspire an alacrity of toil, so incessant and unremitting? No, my friends, true affection for a person who at once deserves and returns it, having taken hold of the heart, will fix that down with such sweet enchantment as not to suffer it to wander after the dishonest allurements of a harlot.

The lustre, dignity, and softness, of female virtue and attachment united, will be an immediate check on every improper desire, should it offer to intrude; and the genuine lover will be seized with a just disdain of forgetting those fairest attractions, for—what shall I call them?—the loathsome caresses of creatures, who, stript of innocence, lost to decency, and dead to all the best sensibilities of the sex, hire themselves out to brutal appetite, or temporary fondness. Happy, thrice happy that youth, who by the protection of the Almighty, and the power of virtuous endearments, is defended from their snares!

Is there not reason to believe, that many men have been ruined by habits of drinking, of debauchery, of gaming, which they contracted in consequence of disappointments on the subject of a commendable passion? While they were under its restraining influence, and supported

by the expectations it raised, their behaviour was regular and steady: but when, from some cross accident, or other cause, the lovely enthusiasm was extinguished, and all their flattering hopes were defeated, they became ungovernable, and in a fit of rage abandoned themselves to corrupting companions and worthless women: business and application were neglected as tasteless and tiresome, the object that quickened them having failed: all the sober part of the sex was forsworn, because they had forfeited their interest in one individual: perhaps, from admiring, but the day before, the charms of decency and virtue, they rushed with execration in their mouths, and bitterness in their bosoms, to the haunts of vice and infamy. From that period they were undone.

Mean while, to urge the mischief often incurred in those circumstances, as an argument against cultivating the affection we recommend, were neither natural nor

just. Where, I wish to be informed, is the terrestrial attachment, that may not disappoint the heart which entertains it, with whatever sobriety? Because no such thing is found to exist, must the heart, therefore, never admit that sweet soother, Hope? If sanguine expectation of any sort is frustrated, will there not still be danger, that he who rashly indulged it, shall fly to some extremity or other for comfort? What, but good sense, and the consolations of piety, can effectually support the soul, when shocked by the failure of a favorite prospect from any quarter? If the brain-sick lover, who promised to himself a paradise in the woman he admired, despairs because he cannot obtain her, and plunges headlong into the gulph of ruin, must the character of a virtuous affection suffer from his conduct, or from his reproaches, whose blind zeal could do it so little honour when he was disposed to praise it? Is there not ground to apprehend that any other event, equally de-



fructivè to darling views of interest or ambition, would equally overfet his unbalanced mind? Has not this happened in numberless instances?

If a man of probity and understanding discovers that he has thrown away his fondest regards on a jilt, who perhaps used every art to attract them; however he may, however he must, be deeply wounded, in all his better feelings, for the present, he will yet afterwards esteem himself happy that he made the discovery before it was too late: he will lift his thoughts with gratitude to that Providence which rescued him from the dreadful precipice, and with devotion to those invisible objects which can never deceive him. His painful remembrance of so base and so wanton a treachery will gradually wear off, with the help of amusement, conversation, books, friendship, plans of useful industry, or honourable exertion, at a distance from the false and selfish creature that

inveigled and cheated him. The company of worthy women, the sentiment of a becoming pride, (such a pride there certainly is) and the lenient hand of Time, will concur with the rest to heal his anguish, and re-establish his tranquillity. I will add, that, though a delicate and susceptible spirit cannot easily transfer its tenderness from one person to another, and though a second attachment of this kind is seldom perhaps so fervent as the first, nevertheless the man in question may, by chusing more auspiciously a new object, find double reason to bless Heaven for his former disappointment.

The vexation suffered in such cases, by the common run of men, will scarcely, I believe, break their hearts: the unmanly and miserable expedients from which they seek relief, we must alike pity and condemn: and with relation to the subsequent likings and marriages which they frequently contract, when weary of a dis-

solute life, if not worn out by it, I will only say, that no very high felicity can be often expected to ensue, for reasons which might easily be assigned.

Let it not however be forgotten, that there are instances of those who, after wandering long from order and happiness, have been brought back to both by the soft yet irresistible attraction of amiable women, whom pitying Heaven placed in their way, to save them from final reprobation, and set them up as signal monuments of the joint power, which the Author of goodness has conferred on Female Excellence and Holy Love.

**A D D R E S S IX.**

**O N**

**F R I E N D S H I P.**

**VOL. I.**

**S**



# A D D R E S S IX.

O N

## F R I E N D S H I P.

**I** ENTER with peculiar satisfaction upon the present subject, persuaded that it cannot fail of being particularly agreeable to you, whose breasts retain their native tenderness, beat with the spirit of generosity, and burn at the very name of Friendship;—Friendship, that noble relation, so far superior to the common connexions of birth or accident, of business or amusement; that delightful union of hearts, which is formed by intimacy, founded on esteem, sanctified by virtue, cemented by a similarity of views and inclinations, whether more or less apparent, and preserved by the reciprocation

of kindness and confidence, of sympathy and zeal.

We are told by the Hebrew Sage, that "a Friend loveth at all times," and that "there is a Friend who sticketh closer than a Brother." Experience indeed has frequently shown, that it is very possible for the latter to prove inconstant, treacherous, malicious; as on the other hand it is certain, many have found in the arms of Friendship, that protection which was denied them in the arms of Nature.

But the Hebrew Lawgiver carries his idea of this sacred tie yet higher; for when, in rising from brother to child, and from child to wife, he places the last as near "as a man's bosom," it is remarkable, that he places a Friend still nearer, estimating him "as a man's own soul." A Friend has, on the same account, been styled Another Self.

In truth, the affection we speak of has not seldom reached a sublimer height than even this. It has in a sort annihilated the first self, and experienced superlative pleasure in the most expensive sacrifices to the second. Such a Friend was Jonathan. Read his pathetic story, and let your heart comment upon it.—— What a book would the Bible appear to numbers, who are now unhappy enough not to relish it, were it perused attentively with the assistance of that best expositor!——Jonathan lost sight of his personal interests in his ardour for those of his Friend: or rather, perhaps it may be said, forgetting his single and separate existence, he enjoyed, in the thought of the other's advancement, a bliss beyond what he could have derived from his own.

Well might David, in his lamentation for that extraordinary man, exclaim, “Thy love to me was wonderful;”——



mark the very singular expression that follows,—“passing the love of Women.” It is sufficiently known, what heroic tenderness has been displayed by many females. The examples of this kind recorded by the impartial pen of History, or even discoverable within the sphere of our own acquaintance, if that has been tolerably extensive, might surely teach our sex a little more equity in their opinions of the other. If men are commonly, and, as I presume, for the most part justly, supposed to possess greater strength of mind in science, in council, in action, and in danger; let them acknowledge, however, that in generosity of soul, and nobleness of attachment, they have been often surpassed by women. You must, I think, allow it to reflect some credit on the sex, that the instance of Jonathan should be thus held up as a rare exception to their pre-eminence in Love; a pre-eminence which it seems had, as far back as the

days of David, been distinguished to a proverb.

But though this virtuous passion, whether in men or women, be doubtless a beautiful principle, as we have lately seen, and in particular cases productive of marvellous magnanimity, we must yet confess, that upon the whole, and judging by its ordinary tenour, it is a less exalted principle than Friendship; having naturally a nearer connexion with the senses, and usually leaving the heart inferior scope for the communications of a more diffusive and disinterested benevolence. It is unquestionable, that the warmest lovers have not been uniformly the kindest Friends; but, I believe, we may affirm, that he who manifests the truest sense of Friendship, will be capable of every thing most meritorious in love, should he once be smitten by its powerful influence. In like manner, it has been observed, that, though a brother is not always a Friend, yet a Friend is always a brother.

It were easy, Gentlemen, if it were necessary, to repeat, on this occasion, many fine, and many strong things in praise of Friendship, from the most admired authors both ancient and modern; who seem to have taken a kind of ambitious pleasure in adorning its shrine with whatever is most delicate in sentiment, illustrious in facts, lofty in imagination, or eloquent in words. They were probably willing to be thought enamoured of a quality, which they considered as presupposing a number of the most eminent virtues; as implying the highest excellence in man, next to that Wisdom which is immediately from God; and as diffusing over human life such lustre and gladness, that, in the language of the Roman Orator, to banish Friendship from society, would be like depriving the world of the sun.

There certainly is, in this celebrated disposition, indulged to its full extent, a generous glow, a conscious greatness and

amplitude, unspeakably soothing to the soul; who seldom perceives herself so amiable, or so respectable, as when flaming and expanding with the love of kindred minds, and pursuing plans of communicated happiness. That, which the most enlightened, and the most elevated spirits, of every age and country, have unanimously concurred to extol, must undoubtedly possess some intrinsic and transcendent worth and dignity, beside the nameless advantages which accrue from it.

But you, my young auditors, have no need of high encomiums on Friendship, to raise it in your estimation. Youth is the favourite soil of this, as of all the other social affections. In men whom age has cooled, and experience cautioned, who have suffered from the worthlessness of many, and from the selfishness of more, the fund of confidence and sensibility, with which they began the world, is too often exhausted: they are little inclined

to form new connexions; and, however they may cherish such as are old, partly through the power of habit, and partly through the remembrance of that smiling season from whose contemplation, even long after it is past, they now and then catch a reviving ray, yet the enthusiasm with which they then loved is felt no more, unless perhaps by a very few hearts originally cast in a finer mould. Safety and ease are chiefly sought by declining Nature: necessity succeeds to choice; and the charm of fervent esteem and fond complacency is chilled and shrivelled by the coldness of worldly policy.

But such, alas! is the mixed condition of humanity, as to admit of no advantage without some abatement. At the same time that the young are qualified to enjoy intensely all that is most exquisite in the sweetest emotions of the bosom, there is infinite danger, lest they be hurried by eagerness, or betrayed by credulity, into

extravagant attachments and pernicious intimacies, under the specious semblance of Friendship. By expecting more from its gratification than it can give where it is realised, and by seeking that gratification where it cannot be found, endless disappointments are sustained, and fatal mischiefs are incurred. The good, which might be obtained in the line of moderation, is lost in the pursuit of a phantom: chagrin, disgust, and dark suspicion, are generally the result through the rest of life; and numbers, that set out with kind affections and laudable sentiments, finding themselves deceived and undone by unprincipled companions, whom they meant to cultivate as Virtuous Friends, are prompted to conclude, that Friendship and Virtue are empty names; a conclusion big with wretchedness, horror, and desperation.

To the prevention of these evils we would willingly contribute, by warning

you to avoid unreasonable hopes, and to stand on your guard against the impostures and the hazards, to which your honest ardour, and your little experience, may lay you open, from the false, the frivolous, the licentious, and the low.

It is painful to think, that youth have commonly least discretion when they want it most; I mean, when they are contracting regards, and forming unions, which may probably determine the colour of their whole existence. Happy, indeed, beyond comparison, are those young men, whom the wise conduct of their parents or other connexions, or some peculiar favour of Providence operating in whatever manner, has early led into safe and honourable associations, not only in the road of study, or of business, but in that which chiefly engages the heart, and gives the most immediate direction to its principal movements.

This, my beloved hearers, this I conceive to be the great decisive point of time, the awful æra, at which your character and fate are usually fixed for ever. And, O incomprehensible Power, who presidest over all, on what slight, unimagined, and almost unperceived contingencies, does so mighty a concern seem frequently to depend! Is circumspection then or vigilance, is counsel or admonition, wholly precluded? We hope not; and whilst we devoutly pray that Heaven may place you in situations the most auspicious for the formation and culture of the best attachments, it may still be of use to point out some capital mistakes, that are daily committed in this momentous affair.

There is indeed a class of mortals, on whom no advice, respecting this or any other matter, can impress wisdom, and for whom, when they suffer for want of it, there is no reason to feel much regret. We have seldom seen, that the airy and



the conceited are deeply hurt by any disappointments they meet with, in the article under consideration: to-day, they can be wonderfully flattered with the smiles of complaisance, with the protestations of esteem, with the offers of service so familiar amongst the men of the world; they can readily ascribe the whole to their own distinguished merit; they can boast, in every company, the number, the consequence, and the zeal of their friends: and yet to-morrow, when all this perhaps proves on trial to be nothing more than the illusion of a sanguine fancy, they can support the discovery with great composure, from that self-delighted disposition which nothing can ever thoroughly mortify, and that invincible confidence which they still retain in their own power, of securing more solid and permanent connexions. In truth, we are persuaded, that of all human follies, Vanity is the least exposed to serious or lasting distress of any kind. Whatever transient wounds she may

receive, (and it must be owned she is liable to receive many from a thousand competitors of her own stamp) she finds a speedy remedy in the dear complacence with which she always regards herself. By a certain lightness and elasticity belonging to her composition, she springs from object to object; and that gratification which one may fail to yield her, she has no doubt of obtaining from the next.

Should it be asked, by the way, whether a person in whom Vanity predominates is capable of true Friendship; the question, I think, may be easily decided. It is evident, he loves himself too well to love any others very warmly, except as they may by some means add to his importance in his own eyes, or in those of the spectators; and, if at any time he should apprehend his kindness to interfere with that importance, we may readily guess which will be renounced. The vain are cowards, wherever their figure is con-

cerned: their favours have still an ultimate reference to themselves; an idea utterly incompatible with that noble sentiment of generosity, which we have found to be the sovereign attribute of a Friend. Yet must it be owned, that they sometimes possess a large share of good-nature, appear in many instances extremely liberal, and submit to many inconveniences, and even hardships, for the sake of obliging. Such as know their ruling passion may, by cajoling it, (an art which little minds can practise without difficulty) draw from them almost any emolument: nor should those who are indebted to them, without meanness, examine too nicely the motives of their conduct. Human actions are seldom influenced by one single principle, and considerable degrees of virtue often mingle with very different ingredients.

From Vanity to Pride the transition is not great, though their characters are

sufficiently distinct, and though our sensations regarding them are not less so. When Vanity is frustrated in her exorbitant hopes from others, we smile. When this is the case with Pride, we triumph. And it must ever be the case, while those who are actuated by that most obnoxious, most offensive, most insufferable of all spirits, claim a heart which they will not, which they cannot return, it being wholly engrossed by themselves; while they challenge unbounded respect, and show none but to serve their own purposes; while they deem no attention, zeal, or deference, adequate to their desert and dignity; in short, while they seem to think, that all mankind were made for them, and they to lord it over all. It is indeed impossible not to rejoice, when such are disappointed and humiliated. There is a selfishness, an insolence, a malignity, inherent in the proud, that must eternally exclude them from every bond of amity with God and man.

“ They are of their father the Devil,  
 “ and the works of their father they will  
 “ do.” Nor are they less absurd than  
 hateful. It raises a mixture of contempt  
 and indignation, to hear them, who could  
 never endure an equal, or a rival, talk in-  
 cessantly of their friends; to see them ar-  
 rogantly construe civility into esteem,  
 and the common offices of humanity into  
 marks of particular attachment; to ob-  
 serve, that if you are wanting in the least  
 punctilio of that profound regard, which  
 they take it for granted is their right,  
 you injure, you affront them, beyond the  
 power of forgiveness——But let us quit  
 them for better objects of contemplation.

It frequently falls out, that immode-  
 rate expectations from the kindness of  
 others, are a source of bitterness to those  
 whose virtues seem to merit a milder des-  
 tiny. They are often the error of an ex-  
 cellent heart, which, feeling itself fraught  
 with the worthiest affections, makes no

doubt of finding the same in others, grasps with eagerness every appearance of Friendship, is unwilling to question even the slightest evidence, and, though peradventure repeatedly deceived, is still prone to rely; with such enchantment is it drawn to its object! When at last it is torn away by indubitable proofs of dishonesty, insensibility, or fickleness, from one or more to whom it grew, perhaps for a course of years; blessed Heaven, what bleeding agony is it condemned to endure, till honest disdain and just abhorrence come to its aid, and, tempered with the lenient powers of religion and time, compose a balm to heal its wounds!

I will suppose, Sir, that you have hitherto feasted your soul with the ideas of delicacy and candour, of warmth and constancy, of spirit and forbearance, as all meeting in your Friend, though qualities seldom combined in other men; and that you are delighted with the overflowings

of mutual esteem, the interchange of unreserved confidence, the conferring of favours which you believe to be valued as they deserve, and the receiving of returns whose sincerity you would hold it the highest injustice to suspect. You exult in this intercourse: you congratulate yourself a thousand times on a happiness you seem peculiarly formed to relish: you desire nothing so much as its continuance: I speak of your wishes for the present world. But—something intervenes to blast the whole, something which you did not apprehend, and the effects of which you may not have it in your power to remedy. What a shock to all your kindest feelings! What an extinction at once of your dearest pleasures! Where, in this wide creation, is the enjoyment or the prospect that can compensate either, so long as the anguish inflicted by them is recent and alive? Nor do I see how such infelicity could be certainly prevented. Who can read the stupendous volume of

futurity? Who can fathom the mysteries of the human mind, or discover the turns of temper that lurk in it, before they are brought out and developed by particular junctures or occasions? Was you to resist all the generous impulses, or suppress all the virtuous tenderesses, of your nature, when excited by a character of apparent and unsuspected probity? Was you to say, Hold, my heart, thou must not go forth to that individual, though he seems made to meet thee in the sweetest points of Friendship, though he carries in his aspect, demeanour, and conversation, the inexplicable magic thou art so ill able to withstand? It were unnatural; it were impossible. Perhaps there was but one precaution practicable in your case; and there is but one course to be pursued by you hereafter; namely, that of cultivating a more sober attachment, regulated by a juster estimate of qualities at best imperfect and precarious, by a more frequent survey of life, as continually sub-



ject to vicissitude and vanity, and by a stricter attention to your own defects, with less flattering hopes where there is nothing certain, and nothing complete. In this way, my dear Sir, you may reap advantage from an event, which has, to many, occasioned unmingled sorrow. Your past misfortune will be alleviated to your memory, by reflections on your improvement in modesty, temperance, and wisdom: your future tranquillity will become less dependent on others; and the insufficiency of mortal Friendship will induce you to seek more earnestly the divine.

The distress I have now painted, may perhaps appear imaginary to some of my hearers, who have as yet suffered nothing from the selfish, the perfidious, or the inconstant, having been hitherto cherished in the bosom of parental affection and domestic peace. They will not readily suspect the very different treatment which

may await them when they leave that sanctuary, nor conceive the pangs their innocent breasts may be doomed to undergo from treachery and malignity under the mask of Friendship: but they should be told, that those who are utterly ignorant of its spirit, are for ever pretending to it; and that the greatest pretenders on this subject, as on all others where either morality or religion is concerned, are the greatest hypocrites, and therefore should be avoided with the most care.

Not that such persons always mean mischief. Knowing this virtue to be held in high valuation by the more reputable part of mankind, many of them hope, that, in talking about it and about it, they shall pass for people of importance and refinement in the same way: and some of them, it is certain, have acquired such plausibility of profession, as easily imposes on the young, the affectionate, and the unsuspecting; who accordingly seldom or

never escape being deceived by it, and whom nothing less than long and severe experience of its fallacy will probably ever be sufficient to arm against its insinuation. Their self-love, meeting with their better feelings, takes fire at the declarations of attachment, fondness, fidelity, Friendship, without staying to enquire into the sincerity or probability of those declarations. With impatient ardour their hearts fly out, to embrace and return assurances so pleasing. On their side all is gratitude, respect, confidence, extacy; when on the other——alas!——what?——need I tell you?——nothing is meant, and nothing felt, but merely the affectation of a style which is fancied to be sentimental, and which is found to be agreeable.

I know not whence it happens; but, if I am not mistaken, the smoothest talkers, the most specious haranguers in company, seldom approve themselves persons of the

most solid worth, or real efficiency, in the practical scenes of life ; whilst, on the other hand, the sincerest proofs of substantial regard, and active zeal, are frequently received from those whose plain phraseology, and unprofessing manner, engage but little attention, and excite no expectation. There are, it is true, exceptions ; enchanting characters, of whom it may be said, that their words are not more ready or more emphatical than their deeds, that their conversation steals not into the soul with a sweeter charm, than their conduct gratifies all its wishes, and answers all its hopes.

I am apt to believe, indeed, that there is not always proper allowance made for the different modes of behaviour amongst men on this very head. The charge of flattery, for example, is sometimes brought without foundation against those whose frank and liberal nature is such, that wherever they feel strong approbation, they

cannot easily refrain from speaking it: their warmth and cordiality can hardly be reconciled to the dryness and reserve so frequent amongst others: they love a passionate Friendship, are transported when they mix with souls of fire, and damped by the contrary appearance of frigidty. What from an habitual flow of benevolence, what from an actual desire of encouraging capacity and virtue, and what from the lively satisfaction they feel in the discovery or the report of merit, they are ready to vent themselves so freely in terms of praise, as to pass sometimes with those of a cooler strain for mere men of compliment. But surely you will own, that between the unstudied and unhackneyed commendation incidentally inspired by this goodness of heart, this vivacity of complacence, and the formal or courtly flourish of trite panegyric and fulsome applause, there is an essential difference, which persons of discretion and modesty cannot be very long at a loss to distinguish.

Nature indeed has imparted to Truth, her favourite offspring, certain features, tones, airs, and expressions, which, though it may be difficult to describe or particularize them, yet such as are accustomed to observe the world in its familiar intercourses, and not blinded by self-conceit, will learn in many, perhaps in most cases, to discriminate from the countenance and voice, the demeanour and style, of Dissimulation, that is continually labouring to resemble her; beside those other rules of judging, which are gradually unfolded by the practice of life.

The practice of life, and that knowledge of men which it may be expected to produce, should certainly teach us, amongst other important lessons, these two; first, a necessary watchfulness against the impositions of fraud and affectation in others; and next, what is inseparably connected with it, a wise restraint on the propensity to confidence and openness

in ourselves, especially if that propensity be very strong, as it commonly is in generous and ardent minds. Such, we have already hinted, will find those lessons sufficiently difficult: nor am I sure, that any observation of the world, or any suffering from its deceit, will ever be able to make them great proficient in political prudence. They will, I doubt, to the last indulge themselves in esteeming and trusting some or other of their acquaintances, to the same height of enthusiasm as usual, let the consequence be what it may. A person so framed cannot exist out of this element. His heart may as soon cease to distribute the vital stream that passes through it, as to throb with those affectionate feelings which it was formed to admit and circulate in maintaining the nobler life of Friendship. It may break; it may die: but whilst it lives, and is fit to perform its office, it must absolutely enjoy the comfort of loving and

confiding, even if it should be denied that of a just return.

People of this character however ought to be reminded, that if they are often deceived by pretended Friends among the empty or the superficial, they have themselves chiefly to blame. Simplicity and inexperience may excuse at first your falling into snares of that kind: but assuredly it is the part of good sense, and manly resolution, to guard you against a train of disappointments from so contemptible a quarter: nor can those be thought entitled to much pity, who complain of the faithfulness of mankind, because they have been frequently cheated in their expectations from fools and triflers; because they could not find sensibility or truth, solidity or steadiness, among the slaves of dissipation, the practitioners in ceremony, and the apes of sentiment.



But you, Sir, perhaps have been deluded by artful dissemblers, whose talents are as agreeable as their principles are vicious, whose whole study is to cover the worst designs with the most captivating manners, who can imitate Friendship's sweetest smiles, adopt her warmest language, and sometimes exceed her genuine votaries in the appearances of zeal and liberality, at the very moment that they are meditating the blackest deeds of malice, or of villainy. In this case, I confess, you are truly an object of compassion. History and life swarm with examples of persons, especially of youth, undone by such accomplished traitors in the guise of Friends. Before you are lost in like manner, let me conjure you to break without delay from their dangerous society, whatever pain the effort may cost your own sensations, or whatever abuse you may suffer from their resentments. Be assured, that where the powers of seduction, by which you have

been thus far entangled, are so great, nothing under God can save you, but a speedy, open, and lasting retreat.

When connexions that passed for Friendship could be no longer cultivated with prudence, it has been customary to caution men against a sudden and declared breach, and counsel them to withdraw insensibly and silently. This may be right in many circumstances. The world is not concerned to know any thing of the matter: to proclaim it, would do no good; and to conceal it as much as possible, may prevent a variety of inconveniencies. But in situations where your character or your virtue is at stake, it appears to me, that your separation should be instant, decisive, and avowed. In the case I have just described, a different conduct might be ruinous. To remain near the net that formerly ensnared you, were presumptuous folly; and it is only an immediate, clear, and constant renuncia-

tion of intimacy with those insidious destroyers, that can insure your innocence, or your peace.

It is a remark no less just than common, that we may judge of persons by the company they affect. Who knows not the attraction of conformity, and the force of example? We naturally take to those whose opinions, inclinations, and manners, are most like our own, at least in the leading instances of life; and nothing perhaps conduces so much to ascertain, or to mould a character, as daily intercourse and chosen familiarity. Of him who walks with wise men we believe that he is wise, or we conclude that he will be so. On the other hand, there cannot be a worse symptom of any one, than his being attached to low and worthless companions; for, if he is not already low and worthless, he must ere long become such by continuing to frequent them. How many pre-

withering plants of virtue have we seen wither  
 in the air of "evil communication!" Into  
 so unwholesome a climate you may be led  
 by accident, or drawn by curiosity, or car-  
 ried by business, or betrayed by art prac-  
 tising on ignorance. But lay it down for  
 an infallible rule, that, if you have a pro-  
 per regard for your best interests, you will  
 not continue there without necessity, after  
 you are aware of your danger; which may  
 for the most part be soon discovered from  
 something or other said, done, or proposed,  
 that is incompatible with principle, or of-  
 fensive to decency. He, indeed, is a for-  
 tunate young man, who escapes from such  
 an atmosphere without infection. What  
 amusement can corrupt associates afford,  
 or what service can they render, which de-  
 serves to be weighed against the advan-  
 tages and pleasures of Wisdom? Nor  
 will her followers be unwilling to receive  
 you into their chearful and benevolent  
 circle, if they perceive you in earnest to  
 join them.

When I say this, I should warn you, at the same time, not to imagine that you can form a Friendship, or correspondence of the heart, with every good man you meet. In the first place, men may be very good, as far as the great outlines of duty go, and yet not very amiable in their style of conversation, their cast of temper, or their turn of manners. And even of such as are, supposing many such within your reach, a felicity which rarely happens to one man, how few can you reasonably hope to find with that peculiar texture in their minds, or those characteristic features of fancy, of understanding, and of affection, which suit your particular taste and feelings!

To take it ill, or to think it strange, that you find not more, that every eye melts not with sympathy, that every heart glows not with affection for you, would argue but little knowledge either of yourself, or of mankind. Permit me, Sir, to

ask, What right have you to require, that others should be formed on your model, any more than they have that you should be formed on theirs? If they were offended or surpris'd, that you did not clasp them to your bosom, would not you justly pity their presumption and folly? Can you seriously believe, that your character is a complete standard of rectitude, that your judgement is an infallible test of truth, and that your deportment should be uniformly copied by all that would excel or please?

Though rectitude and truth be essentially and eternally consistent with themselves, is it not manifest that the former admits of innumerable modifications; and must it not necessarily happen, that the latter will strike different intellects, of different cultures, in different situations, with an endless diversity of views? The material world, we know, exhibits a marvellous theatre of variety; and in propor-

tion to our acquaintance with the moral, we shall discern upon it the same stamp of that Unbounded Genius, if the phrase may be allowed, which belongs to the Author of both. We speak of the almost infinitely various circumstances and shapes, under which the general principles of virtue operate through the wide-extended sphere of society. And with regard to external behaviour, the prevailing humours of men, and what may be termed The Moving Pictures of life; do we not perceive, that the taste and colouring are often no less wonderfully diversified, wherever Human Nature is not sunk in barbarism, subdued by slavery, or stiffened by fashion, but left partly to her original scope, and partly committed to her acquired energies?

But having mentioned these, I would observe, that, in the most advanced state of civilization, there is such a mixture of sensuality, softness, and concealed selfish-

ness, as precludes in a great measure those magnanimous sentiments, and strong feelings, which are requisite to a noble Friendship. What is the consequence? That in this luxurious and effeminate age, where under a polished exterior, and many specious appearances, the heart is at once enfeebled, contracted, and warped, a noble Friendship becomes more and more uncommon.

In truth, I fear, it never was very prevalent. The qualifications which must form, and the coincidences which must favour it, are too many, and too extraordinary, to be frequently expected in the present condition of our being. Had examples of this kind been more numerous, they would have been less memorable. The few which stand on record, have been collected from different and distant ages and nations. They shine like those refulgent but partial rays, that sometimes dart through little openings of a general



cloud, which happens to cover the rest of the hemisphere. Or they may be compared to meteors of remarkable lustre, that now and then relieve and enliven the gloom of night. The instances to which I allude, are so conspicuously luminous and beautiful, that the mere description of them, especially when aided by the pathos of genius, is apt to seize susceptible minds with admiration and rapture. I am not indeed sure, but that, when the fancy of the reader or hearer is more than ordinarily warm and florid, the impressions thus produced in the days of youth, may inflame it with hopes which are never afterwards sufficiently moderated, and very seldom justified by the event, of rising to the same sublimity, and finding Friends of equal elevation.

You may deem me rigorous, in labouring to check a luxuriance not only so pleasing in itself, but so innocent in its cause: and yet, when you reflect on all you have

heard, you will perceive the necessity of this moral discipline. Perhaps we might go so far as to say, that one of the earliest lessons, which should be inculcated on young men of lively spirits, is to distrust their own vivacity on all, or most subjects regarding practice. It is certain, that from this root, which, is usually strongest in the richest soils, the principal evils that embitter life have often sprung. There is a voluptuousness of the heart, as well as of the senses, which, though infinitely superior on the score of dignity, and frequently connected with the purest virtue, may yet in many cases require mortification no less than the other. Without the mental sobriety which prudence teaches, you may be involved in the same calamities, though not in the same guilt, by the best passions as by the worst.

Prudence, I am sensible, is not entitled to the praise of a sublime attainment. It is often found in common minds;

and it is sometimes not found in the noblest, or the brightest. But these never seriously justify themselves for the want of it: they are sorry, they are ashamed, when conscious of having transgressed its laws. None but libertines, or fools, presume to call it a sneaking disposition, a low-souled quality, the mark of a sordid character, or at the highest a mere servant to the Virtues. The wise ancients always considered it as one of those Virtues, and always treated it with respect, as of cardinal importance. But you need not wonder when you hear it degraded by some wretched creatures, who are violating daily its most indispensable precepts, and who have even the insolence to boast of despising it; in the hope, I suppose, of being ranked among men of spirit and genius, because such have not often been remarkable for prudence. May you, Gentlemen, never be guilty of so indecent an affectation, nor yet of the unhappy conduct which generally occasions it. Let

Integrity be your first care, and your next discretion. You cannot too much disdain or abominate Cunning, and all her serpentine brood : but Discretion or Prudence is of a very different order, and belongs to a very different race. She is nearly allied to Wisdom ; and, if you except Religion, she is the surest guard of integrity, and the safest guide of life.

One of her main dictates is, to be diffident of your own judgement where you have not proved it, especially in matters of consequence to your morals and your peace : but both will depend in a peculiar degree on your choice of Friends ; and therefore be advised to proceed in it with great caution. The knowledge of men is to be gained by experience, rather than by books. Not many of the last paint them true : something is mistaken, exaggerated, or diminished : and if a few masters exhibit them as they are, that is, for the most part strangely mixed and

shaded, the sanguine eye of youth catches at the splendid tints and the agreeable features, but overlooks those of another kind ; whereas experience, being immediately conversant with the originals, sees their real countenance and natural colour. As for mere speculation, it is so apt to proceed upon systems instead of facts, that very little indeed can be learned from it, where facts are chiefly in question ; and flattering systems will be always preferred, by juvenile minds, to those of a severer cast. What is the inference ? It is this, that you ought never to form any intimate connexion, which your parents do not clearly approve.

Your Parents having tried the world, must doubtless be better judges of it than you who have not ; and they will be disposed, on such occasions, to study your sobriety, your character, your interest, whilst you are prone to think only of your gratification : they consult your happiness for life ; you, the entertainment of the hour :

they know that present pleasure is often pernicious, and, at best, but a small portion of the felicity for which you were designed : you are too eager in the pursuit which engages you at the instant, to weigh very carefully the consequences, or to extend very far your views of future good : from a warmth and candour that have not yet been damped by cruel treatment, you are too unsuspecting to apprehend danger, falsehood, or malice, where you hear nothing but the language of affection, and see nothing but the face of complacence ; when your parents, who know how often these are assumed to deceive, may fear lest you should be betrayed by your simplicity. They, indeed, may sometimes carry their suspicions too great a length; and often measure both men and things with an over scrupulosity, having often, it is probable, been disappointed by both ; but in general, their estimate will be nearer the truth than yours, and you will be safer in following the line of caution which

they recommend, than the indiscriminate impulse of your own ardour: you may, it is true, be less delighted for a time; but you will commonly afterwards be delighted more and longer. In short, they enquire into the principles, the manners, the circumstances, and the relations, of those with whom you associate, or wish to associate; whilst you consider only appearances and professions, the power of talking and amusing, with the readiness to comply and oblige at all adventures. Give me leave to say, If you have any reflection, you cannot but perceive the extreme difference, in point of soundness and security, between these two modes of judging; and if you have any fairness or openness, you cannot but own it, and condemn, as neither dutiful nor wise, those young persons, whoever they be, that venture to chuse their companions——I will not now call them their Friends——against the consent, or without the suffrage, of their Parents.

Permit me to add, that next to the infatuation and impiety of opposing or disregarding yours in a matter of this magnitude, were you indeed capable of it, would be the folly, meanness, and unworthiness of carrying on, without their knowledge, any intimacy which concerned either your hearts or your fortunes. That correspondence should be avoided, like destruction, which appears in so questionable a shape, as not to be fit for a father's or a mother's eye. If any of you are unhappily engaged in such a correspondence, abandon it, I conjure you, abandon it, without a moment's delay. Such a correspondence has been often fatal. In many instances, it is to be dreaded more than the most artful stratagem of your most inveterate foe. What do I say? Your worst enemy cannot draw you into guilt, or shame, or unpitied sorrow, without your own concurrence: but here, Sir, you expose yourself, for aught you know, to all these hazards, with much deliberation, and at the expence of much contrivance



on your part : you reduce yourself to a state of conscious littleness, of low anxieties, and painful apprehensions lest discovery should overwhelm you with confusion. But were there no other evil attending your situation, do not you blush at the thought of writing, conversing, acting, living, under a cloak of concealment? Can you enjoy that which you dare not avow? Can you be happy in receiving letters which you must hide, as if they were stolen, or in paying visits from which you must slink away “as a thief “in the night?” Will you honour with the appellation of Friend, that person who can consent to all this? The very idea would fill you with indignant scorn, were you not intoxicated and blinded by your passions. But it is wonderful what absurdities people can swallow, and to what humiliations they can submit, for the sake of momentary indulgence. The wisdom of a Man, and yet more the faith of a Christian, would save you from both : they would teach you to sacrifice little

interests though present, when incompatible with superior objects though remote; and always to seek your satisfaction in your duty.

But perhaps you will tell me, that your parents are known to be unkind and unreasonable, that their caprice would deny you the amusements suited to your time of life, and particularly, that their jealousy would preclude you from cultivating any agreeable connexion whatsoever. — Are you certain? Do you not mistake them? Have they not been misrepresented? Are none of your companions disposed to inflame your prejudices against them? Have they never been provoked by yourself to a seeming severity, which they would not else have shown? You must allow me to suspect, when I hear such complaints from a young man, that they are seldom well founded. This is not the age of rigour. Parents in these days are apt to be but too indulgent. Sup-

pose however, that yours are the reverse; it still becomes you to comply with them, so long as they require nothing unlawful; nor is it by any means impossible, that, by a submissive and affectionate carriage, you may soften them into gentleness, or at least obtain from them favours which you can never hope, and should never wish, by a different behaviour to extort.

Of the infelicity suffered by mortals, especially in domestic scenes, I verily believe, the greater part proceeds from petty indiscretions, rather than from great vices. Those parents in particular, who render the condition of their children uncomfortable, would often make them happy, if the children themselves did not, by their petulance or imprudence, tease and irritate them. The generality of boys and girls, who have not been wisely educated, attend only to the gratifying of their own inclinations, and forget that their fathers and mothers ought always to have

the pre-eminence. I am persuaded there are comparatively but few at any age, or of any class, who might not be conciliated, in some degree, by good-natured and well-timed attentions.

It may be proper however to' remind parents, that they, of all people in the world, should give most allowances to those youth whom Heaven has put under their care, with a peculiar confidence in their tenderness : nor is it either equitable, or just in them, to require from young creatures the same cool reflection, or the same uniform moderation, which may be expected from such as are advanced in years. The truth is, that, in this relation as well as others, there are some unnatural, and some preposterous beings, whom no sweetness can win, and who are only the more peevish, or even tyrannical, for being treated with modesty and deference. When this is the case, it should be considered as a trial appointed by Providence

for purposes undoubtedly gracious, among which may well be reckoned, improvement in patience and sobriety, two of the most necessary qualities in life.

At the same time, it is but fair to add, that if parents, whose children are disposed to be every way dutiful, will yet use them barbarously, or chill them by perpetual sullenness, or shock them by frequent fits of passion and violence, they can have little reason to complain, should their children become less attached and less observant, or should they fly, as often as they can, from scenes so discouraging and so disgusting, to any associates who may come in their way.—Foolish, and unworthy! Is it thus that you provoke to wrath, that you force on danger, perhaps on ruin, the very persons whose security, virtue, and welfare, you are bound by every tie to consult? Is it thus that you fling from you the glorious privilege of making your families blest? It is thus that you clothe yourselves with

terror, in those eyes to which you should appear with the divine attractions of love and goodness? Gracious Heaven! can you endure to think of turning those houses, which should be habitations of peace, into prisons, and yourselves, who should be the guardians of your offspring, into their jailers? Can you bear the reflection, that instead of causing their honest hearts to palpitate with joy and gratitude every time you enter, you, their Parents, the instruments of their existence, and who ought to be the instruments of their happiness——that You should, by your dreaded presence, quash every comfort which began to rise when you were gone, and kill the little buds of affection, which, did you but smile upon them, would break forth like those of the spring at the sun's reviving rays?——On wrong behaviour, you cannot suppose that we wish you to smile: neither do we expect, that in any case you can smile always: we allow for a thousand circumstances in which your

thoughts may be naturally too much absorbed, or your feelings unavoidably too distressed, to admit the instant emanations of tenderness and complacency. But, oh Sirs, what pity is it, that you should indulge to habits of ill temper or discontent on any occasion, and especially in the very places where tranquillity and kindness ought to dwell, as in their favourite residence !

To such children as are favoured with wise and affectionate parents, we cannot help saying, it will be remarkably their own fault, if they do not improve a circumstance so exceeding favourable, into the greatest felicity ; I mean that of cultivating those parents as their most faithful counsellors, and their most precious Friends ; Friends whose sincerity, whose benignity, whose zeal for their welfare in all respects, will rarely be equalled by any, with whom they can afterwards hope to be connected. In reality, I conceive

there is but one character beside, that can ever rival them in these points, or surpass them in the power of conferring heartfelt delight, namely, a prudent, virtuous, and amiable woman, united with you in the bonds of holy wedlock and tender esteem.

From persons beyond the endearing circle of a family, who have seen many days, more especially if they have also experienced much distress from the injustice and ingratitude of mankind, I would not encourage you to look frequently for the softness or generosity of Friendship, as I hinted in the beginning. But there is a lower degree of it, and still very valuable, to be found in such, if they are persons of sense and worth, and if you have enough of both to gain their confidence.

I have known some aged people who appeared to be wonderfully soothed and



attached, when they met with young minds that listened to them with a kind of filial attention and docility, that honoured their virtues, revered their years, and studied to lighten their burthen. Being happy in an original benignity of temper, which principle had still preserved, and having to sound, perhaps to excellent, natural understandings, added a large fund of observation, their remarks and narratives were peculiarly amusing, interesting, and instructive: nor would it be easy to express the eagerness with which a circle of ingenuous youth, sitting round them, imbibed entertainment and wisdom from their communications; the triumph they felt on seeing themselves privileged with their regard, and the zeal they discovered to assist their infirmities, or mitigate their pains, as occasion might require. I know not, that the utmost warmth of juvenile Friendship could ever yield to well-formed spirits such elevated delight. Of this I am very sure, that those hearts

care made of stone, which can, at a period when all should be tenderness, and virtuous susceptibility, look upon age thus amiable, and thus dignified, with contempt or indifference. Nor am I less certain, that they who know how to avail themselves of its society, are in the fairest road to the best improvements. Intelligence and goodness, adorning grey hairs, are absolutely irresistible, wherever there is a soul to discern the venerable attraction. May you, Gentlemen, never have the misfortune to be intimately connected with any of either sex, who could read, without admiring it, the character of Mrs. Shirley, in the History of Sir Charles Grandison, or that of Mr. Allworthy in another book, which I am sorry, for his sake, I cannot recommend without a particular caution, as it exhibits, at the same time, the picture of a young man too alluring by his better dispositions, whilst he indulges to criminal and hurtful propensities.

It is indeed to be lamented, that the writer should, though without intending it, have given so imposing a varnish to immorality. I warn you against the delusion, and entreat you to remember in all such cases, that no qualities, however pleasing, however captivating, can make amends for licentiousness. I should not have hinted at this production, had I not reason to apprehend it has done harm amongst youthful readers of both sexes, and were it not still in the hands of many. But may we not here remark with satisfaction, that whilst it, and some other writings of the same author, seem, upon the whole, calculated to produce more evil than good, a near relation of his, well known, is constantly employed in counterworking, with singular sagacity and diligence, the mischiefs to which the public is exposed, from the effects of early excess in general, and of the profligacy that so frequently grows out of it? Whatever blind imputations may be propagated against the

extraordinary person to whom I refer, by bad men, from motives which may easily be guessed, I cannot but think, that his unparalleled usefulness, as a Magistrate, in detecting crimes on the one hand, and his admirable plan for preventing vice on the other, by a most wise and charitable Institution, of which he was the Founder, will transmit his name to posterity with distinguished honour.

To return, and to speak at large, it is always matter of regret, when either in books, in life, or on the stage, the disapprobation which ought to be excited by iniquity or folly, apparent in any character, is not only effaced on viewing the agreeable endowments that accompany it, but the folly or the iniquity itself seems in a manner to receive countenance, and encouragement, from their neighbourhood to those endowments.

As to the stage, it is peculiarly pernicious when this is the case; and amongst

other representations which should be utterly banished from it, The Beggar's Opera is surely one. To proscribe forever so dangerous a piece, would reflect reputation on the Managers of our theatres; and if they forget to do themselves that credit, I heartily wish the Law might interpose its authority. What can be more dangerous to the morals of unguarded youth, than to have their eyes and ears familiarized with objects and scenes of vice, especially when accompanied with the advantages of action, music, wit, and humour; and yet further, when softened and recommended by certain mixtures of good-nature and kind affection? Offenders of this stamp should never be seen or heard without necessity; as the most impudent and abandoned should never be presented in any lights, but such as may strike with horror.

But perhaps you will tell me, that I have wandered from my subject. I deny it. My subject is Friendship, and my

purpose was to enquire by what means you, my beloved charge, might be saved from contracting vicious and imprudent attachments, and guarded against the particular snares most likely to entangle you on that side. Now, I think, we have discovered and proved, with sufficient clearness, that your best security, next to God's direction and guardianship, which I pray you may in this, as in all other instances, implore and obtain, will be to frequent the company, and follow the counsel, of persons in years, whether parents or not, who unite cheerfulness and benevolence with wisdom and piety. Nor do I speak merely from speculation. I can aver with sincerity, that all, or almost all the virtuous youth I have known of either sex, have been those who enjoyed and improved the inestimable blessing of such company and such counsel. I could at this moment point to some individuals of untommon worth, the rising ornaments of religion and humanity, who are ready

to acknowledge with grateful pleasure, that they stand indebted, for their most valuable attainments, to their frequent and intimate Communion with people much their seniors ; people who, from Nature or from accident, were led to cherish them in their bosoms, and by whose conversation and example they were sweetly and almost imperceptibly nursed into what they are. Such, I trust, shall never suffer themselves to be drawn into close connexions with any, let their accomplishments in other respects be what they may, of whom they know, or have heard, that they slighted those richest sources of improvement and delight.

But is it possible to say all this, and yet omit expressing our surprise, that persons stricken in years do not more frequently endeavour to engage the esteem and confidence of well-disposed youth? Alas! you little know what power you have, had you also the inclination, to charm them

into goodness. You little know what divine satisfaction you forfeit, when, instead of attracting them by the double tie of love and veneration, and impressing their hearts with the wisest and happiest lessons, you disgust them at yourselves, and at every thing of this kind, by impatience, superciliousness, or spleen. But if you are insensible to noble considerations, think; I beseech you, what guilt and woe you may incur, should your forbidding behaviour frighten those youthful travellers, perhaps your own children, from the paths of purity and peace. But for you they might have been happy for ever. Can you support the idea?

It is indeed certain, that many of the old are not at due pains to preserve those placid dispositions, which would alike cheer their last stage to themselves, and render their society both desirable and useful to others; to the young especially. But the young should consider on the other hand, that



numbers are so worn with care, or disappointment, or decay, or disease, or peradventure with all these jointly, as to be no longer capable of showing the good-humour they were wont to discover, or their taste for those friendly intercourses which they formerly enjoyed, as the chief seasoning of life. Now is the proper time for you, if duty calls you, either from connexion or situation, to cultivate virtues of higher relish than all the pleasures that the gayest companion could ever impart; I mean forbearance, mildness, sympathy, and sweet attention to ease the inquietudes of age, and support the weary pilgrims in their descent to the grave.

As for those people, whether older or younger, who are all involved in caution and secrecy, in management and mystery, be assured that, let them wear whatever appearances of wisdom or importance they will, you can derive from them neither advantage, nor instruction, nor entertain-

ment, to reward your attempts at their intimacy, should you on any occasion be advised or prompted to court it: for I cannot suppose, that you would ever court it of choice: the character I draw is naturally infrigidating, and odious to youth of the least generosity or openness. Setting aside the danger, which is but too probable, of your being sooner or later grievously betrayed by such politicians, what could you expect from them at best, but counsels or aids, on the kind or upright intention of which you could never rely with certainty? Whilst you laboured in vain to possess their confidence, they would be willing enough to accept of yours: whilst you told them with simplicity of soul all you thought or felt, they might seem perhaps to tell you something in return; but, depend upon it, you would then know as little of their real opinions or inclinations as before—except it were this, which a small share of discernment indeed might teach you, if you would take

the trouble to use it, that neither their inclinations nor opinions were worth the studying, unless the necessities of business made them so; in short, that they were at bottom but poor creatures, of vulgar minds and narrow breeding, or however of no genuine ability or sterling value.

For you who are entering the world, that great theatre of dissimulation, it would doubtless be a good rule, whatever difficulty the ardent and unsuspecting may find in observing it, not to throw away your secrets on those who keep back their own. By acting differently, you will prevent the freedom of communication from the wise, who will think the worse of your understandings, though perhaps they may think the better of your hearts; and by such frankness you expose yourselves every way to the cunning, who, if they should not be wicked enough to hurt you in your interest, will yet most assuredly divert themselves at your expence. To reconcile

candour with prudence, and the confidential spirit of Friendship with the guard of habitual circumspection, is indeed an arduous attainment, and in the case of some tempers, I believe, the most arduous that could be proposed.

When the worthless and the frivolous suffer from indiscretion, we seldom feel much concern. But those are always objects of our pity, that from a want of distrust, occasioned by the warmth of their benevolence, and by too favourable sentiments of mankind, become the prey of the artful, the selfish, and the malevolent; a set of beings, who, if they have once seriously injured any man, never fail from that moment, and for that reason, to hate him as long as they live, more especially, when they find that he comes to know them. This knowledge it is commonly thought, in such cases, a very necessary piece of wisdom to conceal. But I have not often seen young persons of honour

and sensibility, who were so cautious: they could not suppress their honest indignation; and, to confess the truth, I loved them the better for it. Nothing in life can recompence a good mind, for the pain of perpetually stifling its emotions, and parrying, with the vigilance of a fencer, the strokes of envy or injustice. To shun for ever those who are disposed to strike them, to pray for their amendment, and to set a better example, appears to me at once the wise and the christian part, in situations of this nature.

To proceed but one step farther at present, let me say somewhat about forming connexions of the amicable kind, with men of learning. If they are also men of principle, and will permit you to repair with them to the temple of Friendship, you would be strangely wanting to yourselves, did you neglect so happy an opportunity. If you have ground to believe that they

are not men of principle, you cannot be too careful to avoid their intimacy: they certainly are, of all others, the persons who can hurt you in the most essential manner. What multitudes of youth, who were unsettled in their faith, have been ruined in their morals, by associating with ingenious libertines and infidels! Nor would I advise even the best established of my young auditors to venture very freely among such company. I am sure, that no entertainment to be found there could make you an adequate compensation, should your minds be shaken, and at last your hearts corrupted, by cavils and witticisms, to the prejudice of virtue and religion, whether more or less avowed.

But suppose you not to run any risk of this sort, among those scholars whom you wish to make your Friends: have you room to hope they will return your attachment? Do they appear to resemble that

truly venerable and justly admired instructor and patron of Youth, the Athenian Sage, or that excellent Roman, the generous, as well as elegant and accomplished, Pliny, whose memory derives the highest honour from his indefatigable endeavours to befriend and promote, in every possible way, bashful and deserving young men, particularly those of his own profession? — Blessed Heaven! what is there in society, either noble or prosperous, which might not be brought about, on the same plan, by persons of eminence and talents at this day?

In ancient ages, the lovers of literature and philosophy seem, from their writings, to have been animated by an uncommon spirit for the best conversation, and the most friendly correspondence. It is one of the lights in which antiquity shines most conspicuous: it reflects a lustre on the hearts, no less than the heads, of many great men, by whom Greece and Rome

were adorned in their politer periods. Such urbanity of wit and manners, such mutual readinefs to listen with respect, to argue with modesty, to contradict with candour, and to approve when they could, like gentlemen and like Friends, demonstrate an exalted vein both of sense and good nature, that cannot be sufficiently commended. Is it copied as it deserves by the votaries of knowledge and erudition in these times? May I presume to say, that the selfishness and vanity of modern life has too often infected our men of parts themselves; and that many of them have betrayed jealousies and meannesses, to which it might have been expected their acquirements and their characters would have made them superior? It is matter of equal humiliation and regret, that the mind of man, even in its most cultivated state, so seldom rises to aught uniformly sublime or enlarged. A principal misfortune of this age is, that intellectual improvements are much more studied than moral; that when the un-



derstanding goes in quest of truth or science, and the fancy is smitten with objects of taste and criticism, the passions are commonly left to themselves, under as little controul or regulation, beyond a certain smoothness of appearance and demeanor, as can be found among the lowest of the people. In general, no endowments connected with the heart are half so much regarded now as the refinements of a fashionable system, the fallies of a lively wit, or the brilliancy of external ornament. And yet I am inclined to think, that, in the eye of Reason, none of these intitle their possessors to equal praise with the unaffected modesty of a Buccleugh, or the unwearied philanthropy of a Dingley, a Thornton, a Hanway, or a Howard.

Improvements in learning and the liberal arts ought undoubtedly to produce liberal sentiments, and an extensive benevolence: and when they have this effect, we can imagine nothing more estimable in themselves, or more desircable for

youth than to be intimate with such as are masters of them. But when distinguished taste and literary eminence are disgraced by pride, by envy, by rancour, or paltry rivalships, what shall we say?—What can we say, but that we should watch over our own tempers in our inferior scale of capacity, and feel a just concern for the frailties of Human Nature? —Mean time, I am happy in being able to inform you from the best authority, that the public will soon be furnished with full evidence, to prove Addison was by no means the jealous, dissembling, and invidious character a celebrated cotemporary wit and poet represented him. It will surely give universal pleasure, to see so vile a slander against so amiable and so useful a writer completely refuted.

Upon the whole; without wishing to extinguish in your breasts a single spark of candour or generosity, we would only consult your ease and happiness, by ad-

vising you to correct those mistaken or exaggerated ideas, on the subject of this Address, which might expose you to the severest disappointments, or even plunge you in the worst mischiefs. If you are treated by most of those about you with civility, if you receive from many of them marks of kindness, be thankful: it is more than has fallen to the share of thousands, not less deserving: it is full as much as you could, with any probability, expect from the bulk of mankind. For the peculiarities of Friendship you must look elsewhere: I mean, to the handful of singular spirits whom Heaven has moulded of finer materials, and animated with a portion of its own fire. If from amongst them you can each of you draw one, or two, or peradventure three, that shall correspond to your best sentiments respecting this most precious of earthly blessings, you are fortunate; you are happy indeed! Trust me, Sirs, the lottery of life does not abound with such prizes——If you

will not believe me, “enquire, I pray  
“ you, of former days; ask of the genera-  
“ tions that are past, since the day that  
“ God created man upon the earth,” whe-  
ther, in all their long succession, through  
the mighty tract of time from the begin-  
ning till now, they have seen many men  
who could boast the possession of more than  
a few, a very few, well tried, thoroughly  
approved, truly sympathetic, and never  
failing Bosom Friends?

END OF VOL. I.