

ther suppose it may be practised innocently by others, as well as my self, who am often Partner to my Landlady's Eldest Daughter.

P O S T S C R I P T.

HAVING heard a good Character of the Collection of Pictures which is to be Exposed to Sale on *Friday* next; and concluding from the following Letter, that the Person who Collected them is a Man of no unelegant Taste, I will be so much his Friend as to Publish it, provided the Reader will only look upon it as filling up the Place of an Advertisement.

From the three Chairs in the Piazza Covent-Garden.

S I R,

May 16, 1711.

AS you are SPECTATOR, I think we, who make it our Business to exhibit any thing to publick View, ought to apply our selves to you for your Approbation. I have travelled *Europe* to furnish out a Show for you, and have brought with me what has been admired in every Country thro' which I passed. You have declared in many Papers, that your greatest Delights are those of the Eye, which I do not doubt but I shall gratify with as beautiful Objects as yours ever beheld. If Castles, Forests, Ruins, Fine Women, and Graceful Men, can please you, I dare promise you much Satisfaction, if you will appear at my Auction on *Friday* next. A Sight is, I suppose, as grateful to a SPECTATOR, as a Treat to another Person, and therefore I hope you will pardon this Invitation from,

S I R, Your most obedient humble Servant,

J. GRAHAM.

N^o 68. *Friday, May 18.*

Nos duo turba sumus ———

Ovid.

ONE would think that the larger the Company is in which we are engaged, the greater Variety of Thoughts and Subjects would be started in discourse; but instead of this, we find that Conversation is never so much

much straitned and confined as in numerous Assemblies. When a Multitude meet together upon any Subject of Discourse, their Debates are taken up chiefly with Forms and general Positions; nay, if we come into a more contracted Assembly of Men and Women, the Talk generally runs upon the Weather, Fashions, News, and the like publick Topicks. In Proportion, as Conversation gets into Clubs and Knots of Friends, it descends into Particulars, and grows more free and communicative: But the most open, instructive, and unreserved Discourse, is that which passes between two Persons who are familiar and intimate Friends. On these Occasions, a Man gives a Loose to every Passion and every Thought that is uppermost, discovers his most retired Opinions of Persons and Things, tries the Beauty and Strength of his Sentiments, and exposes his whole Soul to the Examination of his Friend.

TULLY was the first who observed, that Friendship improves Happiness and abates Misery, by the doubling of our Joy and dividing of our Grief; a Thought in which he hath been followed by all the Essayers upon Friendship, that have written since his Time. Sir Francis Bacon has finely described other Advantages, or, as he calls them, Fruits of Friendship; and indeed there is no Subject of Morality which has been better handled and more exhausted than this. Among the several fine things which have been spoken of it, I shall beg leave to quote some out of a very ancient Author, whose Book would be regarded by our Modern Wits as one of the most shining Tracts of Morality that is extant, if it appeared under the Name of a *Confucius*, or of any celebrated *Grecian* Philosopher: I mean the little Apocryphal Treatise entitled, *The Wisdom of the Son of Sirach*. How finely has he described the Art of making Friends, by an obliging and affable Behaviour? And laid down that Precept which a late excellent Author has delivered as his own, 'That we should have many Well-wishers, but few Friends.' *Sweet Language will multiply Friends; and a fair-speaking Tongue will increase kind Greetings. Be in Peace with many, nevertheless have but one Counsellor of a thousand.* With what Prudence does he caution us in the Choice of our Friends? And with what Strokes of Nature (I could almost say of Humour) has he described the Behaviour of a

treacherous and self-interested Friend? *If thou would'st get a Friend, prove him first, and be not hasty to credit him: For some Man is a Friend for his own Occasion, and will not abide in the Day of thy Trouble. And there is a Friend, who being turned to Enmity and Strife will discover thy Reproach. Again, Some Friend is a Companion at the Table, and will not continue in the Day of thy Affliction: But in thy Prosperity he will be as thy self, and will be bold over thy Servants. If thou be brought low he will be against thee, and hide himself from thy Face.* What can be more strong and pointed than the following Verse? *Separate thy self from thine Enemies, and take heed of thy Friends.* In the next Words he particularizes one of those Fruits of Friendship which is described at length by the two famous Authors above-mentioned, and falls into a general Elogium of Friendship, which is very just as well as very sublime. *A faithful Friend is a strong Defence; and he that hath found such an one, hath found a Treasure. Nothing doth contravail a faithful Friend, and his Excellency is unvaluable. A faithful Friend is the Medicine of Life; and they that fear the Lord shall find him. Whoso feareth the Lord shall direct his Friendship aright; for as he is, so shall his Neighbour (that is his Friend) be also.* I do not remember to have met with any Saying that has pleased me more than that of a Friend's being the Medicine of Life, to express the Efficacy of Friendship in healing the Pains and Anguish which naturally cleave to our Existence in this World; and am wonderfully pleased with the Turn in the last Sentence, That a virtuous Man shall as a Blessing meet with a Friend who is as virtuous as himself. There is another Saying in the same Author, which would have been very much admired in an Heathen Writer; *Forsake not an old Friend, for the new is not comparable to him: A new Friend is as new Wine; when it is old thou shalt drink it with Pleasure.* With what Strength of Allusion, and Force of Thought, has he described the Breaches and Violations of Friendship? *Whoso casteth a Stone at the Birds frayeth them away; and he that upbraideth his Friend, breaketh Friendship. Tho' thou drawest a Sword at a Friend yet despair not, for there may be a returning to Favour: if thou hast opened thy Mouth against thy Friend fear not, for there may be a Reconciliation; except for Upbraiding, or Pride, or disclosing of Secrets,*

crets, or a treacherous Wound; for, for these things every Friend will depart. We may observe in this and several other Precepts in this Author, those little familiar Instances and Illustrations which are so much admired in the moral Writings of Horace and Epictetus. There are very beautiful Instances of this Nature in the following Passages, which are likewise written upon the same Subject: Who so discovereth Secrets, loseth his Credit, and shall never find a Friend to his Mind. Love thy Friend, and be faithful unto him; but if thou bewrayest his Secrets, follow no more after him: For as a Man hath destroyed his Enemy, so hast thou lost the Love of thy Friend; as one that letteth a Bird go out of his Hand, so hast thou let thy Friend go, and shall not get him again: Follow after him no more, for he is too far off; he is as a Roe escaped out of the Snare. As for a Wound it may be bound up, and after reviling there may be Reconciliation; but he that bewrayeth Secrets, is without Hope.

AMONG the several Qualifications of a good Friend, this wise Man has very justly singled out Constancy and Faithfulness as the principal: To these, others have added Virtue, Knowledge, Discretion, Equality in Age and Fortune, and as Cicero calls it, *Morum Comitatus*, a Pleasantness of Temper. If I were to give my Opinion upon such an exhausted Subject, I should join to these other Qualifications a certain *Æquability* or Evenness of Behaviour. A Man often contracts a Friendship with one whom perhaps he does not find out till after a Year's Conversation; when on a sudden some latent ill Humour breaks out upon him, which he never discovered or suspected at his first entering into an Intimacy with him. There are several Persons who in some certain Periods of their Lives are inexpressibly agreeable, and in others as odious and detestable. *Martial* has given us a very pretty Picture of one of this Species in the following Epigram;

*Difficilis, facilis, jucundus, acerbus es idem,
Nec tecum possum vivere, nec sine te.*

*In all thy Humours, whether grave or mellow,
Thou'rt such a touchy, testy, pleasant Fellow;
Hast so much Wit, and Mirth, and Spleen about thee,
There is no living with thee, nor without thee.*

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It is very unlucky for a Man to be entangled in a Friendship with one, who by these Changes and Vicissitudes of Humour is sometimes amiable and sometimes odious : And as most Men are at some Times in an admirable Frame and Disposition of Mind, it should be one of the greatest Tasks of Wisdom to keep our selves well when we are so, and never to go out of that which is the agreeable Part of our Character. C



Nº 69. Saturday, May 19.

*Hic segetes, illic veniunt felicius uvæ :
Arborei factus alibi, atque injussa virescunt
Gramina. Nonne vides, croceos ut Tmolus odores,
India mittit ebur, molles sua thura Sabæi ?
At Chalybes nudi ferrum, virosaque Pontus
Castorea, Eliadum palmas Epirus equarum ?
Continuò has leges æternaque sædera certis
Imposuit Natura locis* —————

Virg.

THESE is no Place in the Town which I so much love to frequent as the *Royal-Exchange*. It gives me a secret Satisfaction, and, in some measure, gratifies my Vanity, as I am an *Englishman*, to see so rich an Assembly of Countrymen and Foreigners consulting together upon the private Business of Mankind, and making this Metropolis a kind of *Emporium* for the whole Earth. I must confess I look upon High-Change to be a great Council, in which all considerable Nations have their Representatives. Factors in the Trading World are what Ambassadors are in the Politick World ; they negotiate Affairs, conclude Treaties, and maintain a good Correspondence between those wealthy Societies of Men that are divided from one another by Seas and Oceans, or live on the different Extremities of a Continent. I have often been pleased to hear Disputes adjusted between an Inhabitant of *Japan* and an Alderman of *London*, or to see a Subject of the *Great Mogul* entering into a League with one of the *Czar of Muscovy*. I am infinitely delighted in mixing with these several Ministers of Commerce, as they are distinguished by their different Walks and different

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