

IT may perhaps appear odd, that I, who set up for a mighty Lover, at least, of Virtue, should take so much Pains to recommend what the soberer Part of Mankind look upon to be a Trifle; but under Favour of the soberer Part of Mankind, I think they have not enough considered this Matter, and for that Reason only disesteem it. I must also, in my own Justification, say that I attempt to bring into the Service of Honour and Virtue every Thing in Nature that can pretend to give elegant Delight. It may possibly be proved, that Vice is in it self destructive of Pleasure, and Virtue in it self conducive to it. If the delights of a free Fortune were under proper Regulations, this Truth would not want much Argument to support it; but it would be obvious to every Man, that there is a strict Affinity between all Things that are truly laudable and beautiful, from the highest Sentiment of the Soul, to the most indifferent Gesture of the Body. T



N^o 467. *Tuesday, August 26.*

— *Quodcunque meæ poterunt Audere Camœnæ,
Seu Tibi par poterunt, seu, quod spes abnuat, ultra;
Sive minus; certeque canent minus; omne vovemus
Hoc tibi; ne tanto careat mihi nomine Charta.*

Tibull. ad Messalam.

THE Love of Praise is a Passion deeply fixed in the Mind of every extraordinary Person, and those who are most affected with it, seem most to partake of that Particle of the Divinity which distinguishes Mankind from the inferior Creation. The Supreme Being itself is most pleased with Praise and Thanksgiving; the other Part of our Duty is but an Acknowledgment of our Faults, whilst this is the immediate Adoration of his Perfections. 'Twas an excellent Observation, That we then only despise Commendation when we cease to deserve it: and we have still extant two Orations of *Tully* and *Pliny*, spoken to the greatest and best Princes of all the Roman Emperors, who, no doubt, heard with the

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greatest Satisfaction, what even the most disinterested Persons, and at so large a Distance of Time, cannot read without Admiration. *Cæsar* thought his Life consisted in the Breath of Praise, when he professed he had lived long enough for himself when he had for his Glory; others have sacrificed themselves for a Name which was not to begin till they were dead, giving away themselves to purchase a Sound which was not to commence 'till they were out of hearing: But by Merit and superior Excellencies not only to gain, but, whilst living, to enjoy a great and universal Reputation, is the last Degree of Happiness which we can hope for here. Bad Characters are dispersed abroad with Profusion, I hope for Example Sake, and (as Punishments are designed by the Civil Power) more for the deterring the Innocent, than the chastising the Guilty. The Good are less frequent, whether it be that there are indeed fewer Originals of this Kind to copy after, or that, thro' the Malignity of our Nature, we rather delight in the Ridicule than the Virtues we find in others. However it is but just, as well as pleasing, even for Variety, sometimes to give the World a Representation of the bright Side of human Nature, as well as the dark and gloomy: The Desire of Imitation may, perhaps, be a greater Incentive to the Practice of what is good, than the Aversion we may conceive at what is blameable; the one immediately directs you what you should do, whilst the other only shews you what you should avoid: And I cannot at present do this with more Satisfaction, than by endeavouring to do some Justice to the Character of *Manilius*.

IT would far exceed my present Design, to give a particular Description of *Manilius* thro' all the Parts of his excellent Life: I shall now only draw him in his Retirement, and pass over in Silence the various Arts, the courtly Manners, and the undesigning Honesty by which he attained the Honours he has enjoyed, and which now give a Dignity and Veneration to the Ease he does enjoy. 'Tis here that he looks back with Pleasure on the Waves and Billows thro' which he has steered to so fair an Haven; he is now intent upon the Practice of every Virtue, which a great Knowledge and Use of Mankind has discovered to be the most useful to them. Thus in his
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private domestick Employments he is no less glorious than in his publick; for 'tis in reality a more difficult Task to be conspicuous in a sedentary inactive Life, than in one that is spent in Hurry and Business; Persons engaged in the latter, like Bodies violently agitated, from the Swiftness of their Motion have a Brightness added to them, which often vanishes when they are at Rest; but if it then still remain, it must be the Seeds of intrinsick Worth that thus shine out without any foreign Aid or Assistance.

HIS Liberality in another might almost bear the Name of Profusion; he seems to think it laudable even in the Excess, like that River which most enriches when it overflows: But *Manilius* has too perfect a Taste of the Pleasure of doing good, ever to let it be out of his Power; and for that Reason he will have a just Oeconomy, and a splendid Frugality at home, the Fountain from whence those Streams should flow which he disperses abroad. He looks with Disdain on those who propose their Death as the Time when they are to begin their Munificence; he will both see and enjoy (which he then does in the highest Degree) what he bestows himself; he will be the living Executor of his own Bounty, whilst they who have the Happiness to be within his Care and Patronage at once, pray for the Continuation of his Life, and their own good Fortune. No one is out of the reach of his Obligations; he knows how, by proper and becoming Methods, to raise himself to a Level with those of the highest Rank; and his Good-nature is a sufficient Warrant against the want of those who are so unhappy as to be in the very lowest. One may say of him, as *Pindar* bids his Muse say of *Theron*;

Swear, that Theron sure has sworn,

No one near him should be Poor.

Swear, that none e'er had such a graceful Art,

Fortune's Free-Gifts as freely to impart,

With an unenvious Hand, and an unbounded Heart.

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NEVER did *Atticus* succeed better in gaining the universal Love and Esteem of all Men; nor steer with more Success betwixt the Extremes of two contending Parties. 'Tis his peculiar Happiness, that while he espouses

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neither with an intemperate Zeal, he is not only admired, but, what is a more rare and unusual Felicity, he is beloved and caressed by both; and I never yet saw any Person of whatsoever Age or Sex, but was immediately struck with the Merit of *Manilius*. There are many who are acceptable to some particular Persons, whilst the rest of Mankind look upon them with Coldness and Indifference; but he is the first whose intire good Fortune it is ever to please and to be pleased, where-ever he comes to be admired, and where-ever he is absent to be lamented. His Merit fares like the Pictures of *Raphael*, which are either seen with Admiration by all, or at least no one dare own he has no Taste for a Composition which has received so universal an Applause. Envy and Malice find it against their Interest to indulge Slander and Obloquy. 'Tis as hard for an Enemy to detract from, as for a Friend to add to his Praise. An Attempt upon his Reputation is a sure lessening of one's own; and there is but one Way to injure him, which is to refuse him his just Commendations, and be obstinately silent.

IT is below him to catch the Sight with any Care of Dress; his outward Garb is but the Emblem of his Mind, it is genteel, plain, and unaffected; he knows that Gold and Embroidery can add nothing to the Opinion which all have of his Merit, and that he gives a Lustre to the plainest Dress, whilst 'tis impossible the richest should communicate any to him. He is still the principal Figure in the Room: He first engages your Eye, as if there were some Point of Light which shone stronger upon him than on any other Person.

HE puts me in mind of a Story of the famous *Buffy d' Amboise*, who at an Assembly at Court, where every one appeared with the utmost Magnificence, relying upon his own superior Behaviour, instead of adorning himself like the rest, put on that Day a plain Suit of Clothes, and dressed all his Servants in the most costly gay Habits he could procure: The Event was, that the Eyes of the whole Court were fixed upon him, all the rest looked like his Attendants, whilst he alone had the Air of a Person of Quality and Distinction.

LIKE *Aristippus*, whatever Shape or Condition he appears in, it still fits free and easy upon him; but in some

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Part of his Character, 'tis true, he differs from him ; for as he is altogether equal to the Largeness of his present Circumstances, the Rectitude of his Judgment has so far corrected the Inclinations of his Ambition, that he will not trouble himself with either the Desires or Pursuits of any thing beyond his present Enjoyments.

A thousand obliging Things flow from him upon every Occasion, and they are always so just and natural, that it is impossible to think he was at the least Pains to look for them. One would think it were the Dæmon of good Thoughts that discovered to him those Treasures, which he must have blinded others from seeing, they lay so directly in their Way. Nothing can equal the Pleasure is taken in hearing him speak ; but the Satisfaction one receives in the Civility and Attention he pays to the Discourse of others. His Looks are a silent Commendation of what is good and praise-worthy, and a secret Reproof to what is licentious and extravagant. He knows how to appear free and open without Danger of Intrusion, and to be cautious without seeming reserved. The Gravity of his Conversation is always enliven'd with his Wit and Humour, and the Gaiety of it is tempered with something that is instructive, as well as barely agreeable. Thus with him you are sure not to be merry at the Expence of your Reason, nor serious with the Loss of your Good-humour ; but, by a happy Mixture in his Temper, they either go together, or perpetually succeed each other. In fine, his whole Behaviour is equally distant from Constraint and Negligence, and he commands your Respect, whilst he gains your Heart.

T H E R E is in his whole Carriage such an engaging Softness, that one cannot persuade one's self he is ever actuated by those rougher Passions, which, where-ever they find Place, seldom fail of shewing themselves in the outward Demeanour of the Persons they belong to : But his Constitution is a just Temperature between Indolence on one hand and Violence on the other. He is mild and gentle, where-ever his Affairs will give him Leave to follow his own Inclinations ; but yet never failing to exert himself with Vigour and Resolution in the Service of his Prince, his Country, or his Friend. Z