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"One of the chief distinctions between a wise man and a fool is, that while the latter discovers whatever his fancy may suggest, the former only communicates what is proper to be known."

TALKATIVE, forward youth, was presented to a celebrated teacher of rhetoric, to be instructed in the art of oratory. The guardian of the intended pupil enquired of the professor, what sum he usually demanded for a course of instruction? The instructor without giving a direct answer to the question replied, that whatever was his common price for tuition, he should on that occasion ask a double sum; "for," said he, "I shall be obliged to teach this lad to hold his tongue, before he can with propriety be learnt to speak. It is not only necessary that a person should know how to speak but when to speak. I always find trouble in managing a boy who is disposed to make more use of his tongue than his ears."

So many essays have been written on the subject of ill-timed, indiscreet conversation, that perhaps no reader will wish to see such a topic introduced. There is, however, one question connected with this subject, that I have a mind to discuss.

Many persons are at a loss to determine which succeeds best in the world, a man of a modest, or impudent carriage. There is great difference of opinion on this point. Indeed the same person, at different times, thinks differently on it.

When one observes a man of small abilities, and a narrow spirit, whose company is courted in the most fashionable circles, merely because he says what he pleases without restraint, and fears and regards nobody, it is apt to force a conclusion that impudence has very attractive charms. On the other hand, when a person of dull genius and reserved manners, beguiles people into a belief that he possesses great wisdom and penetration, it leads to a supposition, that silence and gravity are the most infallible means to secure reputation.

What rule can therefore be formed to direct the steps of a youth, in introducing himself, with the best advantage, to the world?

Perhaps few directions can be given, that will be applicable alike to all persons and to all situations. The conduct and behaviour of any particular person must depend on his disposition, and on the objects he proposes to accomplish by his intercourse with mankind. If he has a natural volatility of spirits, and wishes to obtain those pleasures that result from being noticed in a great variety of mixed companies, he will find that prattle and vivacity will promote such views more effectually than a modest distant demeanour. The fact is, he acts in his proper character, and avoids the charge of affectation. He is trifled with, without being ridiculed; and attended to, without being respected: He is well received in many polite parties, and eats many good dinners. Sensible men say he is merry and harmless; and those who have no more understanding than himself, declare, that he is a man of wit and humour: His noise and bustle give him a consequence with the undiscerning part of mankind; while those who view him, as he deserves, don't with the trouble of disputing his pretensions to such a degree of estimation, as he acquires. In short, he becomes a privileged man; nobody offends him, or is offended at him. He says what he pleases to others; while they in their turn, say what they please to him, without any ill-humour on either side.

But a person of a different temper, and who has different wishes to gratify, must model his manners upon far other principles. A man of a slow perception and grave cast of mind, can only derive importance by concealing, as much as possible, the defects of his understanding and the coldness of his heart. For this purpose, his intercourses with men should be few and reserved. He should speak little, and affect such an air of mystery as will make people imagine, that he keeps back something much more important than what he communicates. He will no doubt have knowledge enough to make some proper remarks; and he should have prudence never to make any that are improper. Those who are as dull as himself think he is a prodigy of wisdom; while those who have penetration to see through the disguise, have it not in their power to convince other people of the deception. This prudent man commits no act, and delivers no opinion that can be urged to his real disadvantage. In short, he is a negative character, which can stand the brunt of positive attacks.

What shall we say to appearances that are so contradictory? They shew the difficulty of draw-

ing general conclusions, with regard to our conduct in life. Men must act in some degree from their predominant disposition, and from their accidental situation in society. My observations thus far have supposed that these two characters; the one remarkable for sobriety and reserve, the other for jollity and loquaciousness were alike void of superior understanding or attainments. They both gain more estimation than they deserve, but for different reasons. The popularity that each of them sustains would be lost, if they were reciprocally to act the part, the other had assumed.

The subject shall be once more introduced.

CHARACTER OF THE FRENCH.

From *Sherlock's Letters*.

IN England the French have few friends. But they have one; and that one am I. They could, not, I acknowledge, have a feebler advocate; but while I have a tongue to speak, or a pen to write, wherever I go I'll do them justice.

Let every man who knows that nation speak of it as he found it; if he lived in their intimacy for years (as I did) and if he found them ill-natured, ill-mannered, treacherous, and cowardly, let him speak his mind. I quarrel with no man who judges for himself, and who speaks the truth. But let the indulgence I grant, be granted to me again; and let me be permitted to tell the world, that, however other men may have found them, I found them good-humored, good-natured, brave, polished, frank, and friendly.

They were my friends, faithful and just to me;
But Brutus says they are perfidious;
And Brutus is an honorable man.
I speak not to disprove what Brutus spoke;
But here I am to speak what I do know.

I found them all animated with a desire to please, and always ready to do me every service in their power. I owe them a thousand obligations. I had faults; they corrected them; I wanted knowledge; they informed me: I was rough; they softened me: I was sick; they visited me: I was vain; they flattered me: I had need of council; they gave me the best advice: every man has need of agreeable company; and every man may be sure to find it in France.

OF THE LADIES OF FRANCE.

By the same.

WHEN a French lady comes into a room, the first thing that strikes you is, that she walks better, holds herself better, has her head and feet better dressed, her cloaths better fancied, and better put on, than any woman you have ever seen.

When she talks, she is the art of pleasing personified. Her eyes, her lips, her words, her gestures, are all prepossessing. Her language is the language of amiableness; her accents are the accents of grace. She embellishes a trifle; she interests upon a nothing; she softens a contradiction; she takes off the insipidness of a compliment by turning it elegantly; and, when she has a mind, she sharpens and polishes the point of an epigram better than all the women in the world.

Her eyes sparkle with spirit; the most delightful sallies flash from her fancy; in telling a story she is inimitable; the motions of her body, and the accents of her tongue, are equally genteel and easy; an equable flow of softened sprightliness keeps her constantly good-humoured and cheerful; and the only objects of her life are to please, and to be pleased.

Her vivacity may sometimes approach to folly; but perhaps it is not in her moments of folly she is least interesting and agreeable. English women have many points of superiority over the French; the French are superior to them in many others. I have mentioned some of those points in other places. Here I shall only say, there is a particular idea in which no woman in the world can compare with a French woman; it is in the power of intellectual irritation. She will draw wit out of a fool.

EXTRACT FROM "AMERICAN ESSAYS."

ON EMIGRATION.

Calum non animum mutant, qui trans mare currunt;
Quod petis, hic est,
Est ulubris; animus se non deficit agnus.

HORACE, *Epist. xi. lib. 1.*

IT is evidently wise and prudent in the Scotch and Irish, particularly those of them who are poor; as also in the inhabitants of any other country, alike circumstanced, with respect to excessive population, and poverty, and the consequent difficulty of acquiring lands, or any other property, and many of them of procuring even the necessaries of life, to migrate to countries more fertile, and less populous; where, with a moderate share of industry, they may probably soon become lords of soil, and enjoy a plenty of all the necessaries of life, with new and pleasing sensations of independence, and consequence, never felt in the depressed and servile state of the poor in Europe: Yet it is by no means prudent, or commendable, in the present inhabitants of the eastern States, who in general enjoy all the necessaries, and many of the conveniences of life, with health, and a competent share of liberty and independence, to remove into the remote interior country, or *Western territory*, with the vain hope of meliorating their fortunes or circumstances.

As I am one of those who have been induced to quit my native soil, with the hope of reaping some advantage by the exchange; and having seen many different parts of America, from Nova-Scotia eastward to West-Florida, I am induced to draw this conclusion, That the new countries, which owe their population to emigrations principally from the eastern States, are more indebted to the fertility of human invention, than to the extraordinary fecundity of their soil, or any other natural advantages; and though from a comparative view of the state of the poor in Europe, I have reason to believe, that they would make a very eligible exchange, in taking the chance of any situation within the boundaries of the United States; yet I must insist that I have yet seen no country where I conceive the industrious inhabitants of the New-England States, particularly the mechanics and farmers, could remove with the probable prospect of greater real advantages, taken in the aggregate, than they enjoy at home: It is therefore of the last importance, especially to those who have families, that they consider, and deliberate well, before they conclude to resign their old friends, their near and dear relations—their healthy, cheap, plentiful, and happy country, and proceed to the serious, momentous, and often ruinous business of plucking up stakes.

So powerful is the attachment of mankind to the place of their birth, that however poor, barren, cold, comfortless, and ungrateful their native country, yet few men emigrate without regret.—Go to the inhabitants of Nova-Zembla, and describe the rich luxuriant fruits, the fertile fields, warm suns, and constant vegetation of the tropic climes; yet, will they scorn them all, nor dare to burst their arctic bounds, but fondly hug their cruel pole, and patient delve their stubborn soil; there they contented toil a fruitless, tedious, half-year's day; and under fierce relentless skies, on beds of hard, eternal ice, wrapped in their frigid zone, freeze, sleep, and starve an equal night—few their enjoyments, and their troubles few—they know no luxury, and feel no gout.

Yet as the mind of man is informed, dilates, and expands, so his wants and desires increase; to gratify which, he ventures, though reluctantly, abroad; still the dupe of early prejudices; he is frequently led by them into many ridiculous extravagancies; nudes on the pleasures he enjoyed at home; forgets the rubs; and if he meets a disappointment, often runs home, like stricken children to their mothers, and like them often meets another scourging. The hardy, brave, and yet unconquered Swiss, hired into foreign service, meet dangers, and death, in any shape, with steady front; yet there are certain tunes peculiar to their country, which are not permitted in France to be played in those regiments; their native music having been repeatedly found to produce very serious consequences, by kindling such an ardent and irresistible desire to return to their own homes, and beloved household gods, that no flattery, or threats, bribes or punishments, could prevent melancholy, mutinies, and desertions.

Mr. KOLBEN relates, "That one of the Dutch Governors at the Cape of Good Hope, brought up an Hottentot according to the fashions and customs of the Europeans—teaching him several languages, and instructing him fully in the principles of the Christian religion; at the same time cloathing him handsomely, and treating him in all respects as a person for whom he had an high esteem, and whom he designed for some beneficial and honorable employment. The Governor afterwards sent him to Batavia, where he was employed under the Commissary for some time, till that gentleman died—and then he returned to the Cape of Good Hope. But having paid a visit to the Hottentots of his acquaintance, he threw off all his fine cloaths, bundled them up, laid them at the Governor's feet, and desired he might be allowed to renounce his christianity, and to live and die in the religion and customs of his ancestors; only requesting that he might be permitted to keep the hanger and collar which he wore, in token of his regard to his benefactor.—While the Governor was deliberating upon this, scarce believing the fellow to be in earnest, the young Hottentot took the opportunity of running away, and never afterwards came near the Cape, thinking himself happy, that he had exchanged his European dress for a sheep-skin, and that he had abandoned the hopes of preferment for the society of his relations and countrymen."

"The English East-India Company made the like experiment upon two young Hottentots, with no better success." See MILLAR, on the Distinction of Ranks in Society, chap. iii. page 119. quar. edit.

Hence we see the almost invincible attachment of mankind to the place of their birth, of which few feel the power and operation till deprived of the enjoyment; this privation we find is sometimes insupportable under the most favorable circumstances, as in the case of the Hottentots; it is therefore natural to suppose, it would not be more tolerable in cases of difficulties and disappointments, which all are sure to meet with, who are so unfortunate as to emigrate from polished life and manners, into new, rude, remote, uncultivated countries. E. C.

MISCELLANEOUS ARTICLES.

[LONDON, MARCH 30.] The revolution which has taken place at Geneva is the more remarkable, as it is the first time these 35 years, that the whole republic have, with one consent, made and agreed to any laws, nor was there ever a greater day of rejoicing than the 13th ult. On the 7th the Senate laid before the council of 200, the laws required, which were approved of, *in globo*, by the majority of 138 against 9. On the 15th, they were carried to the Council-General, and approved of by 1327 votes against 54.

The moment the serenity was declared at the Cathedral, a general acclamation of joy was heard. They afterwards went to the town-house, where all parties embraced each other. The Senate was