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E. O. Bleackley,
Manchester.

828
H849
1782

*E. O. Bleackley, Esq.,
Cliff Brow,*



THE

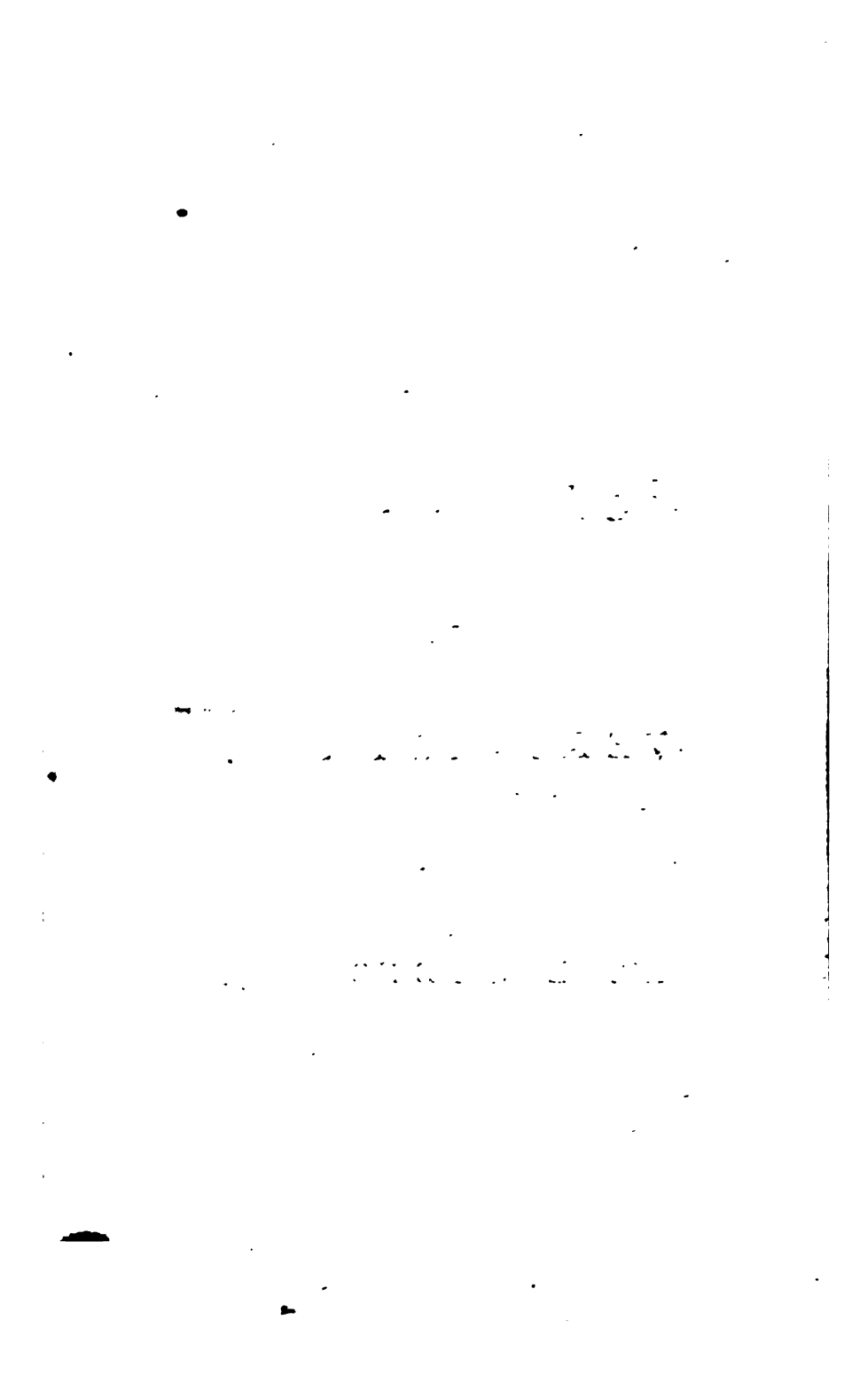
Miscellaneous Works,

IN

VERSE and PROSE,

OR

GORGES EDMOND HOWARD, ESQ.



T H E
Miscellaneous Works,
I N
V E R S E and P R O S E,
O F
GORGES EDMOND HOWARD, ESQ.

A U T H O R O F
SEVERAL TREATISES OF LAW, EQUITY, AND REVENUE.

“ Interpone tuis interdum gaudia curis,
“ Ut possis animo quemvis sufferre laborem.”

CATO.

Let lighter pleasures mingle with thy care,
That mental labours thou may'st better bear.

V O L. II.

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1782

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

1952

JOHN H. SCHUBERT, PH.D.

PH.D. THESIS

ON THE THEORY OF THE ...

ADVISOR: ...

CHICAGO, ILLINOIS

1952

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English
McLain
12-19-35
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TO THE

KING AND QUEEN.

I THINK I may be certain of having the general voice with me, when I say, I could not have found any in your extensive Dominions, to whom I could so properly have dedicated this Collection of APOTHEGMS and MAXIMS, for the promotion of Religion and Virtue, as to Two such approved, illustrious Patterns of both.

YOUR DEVOTED AND

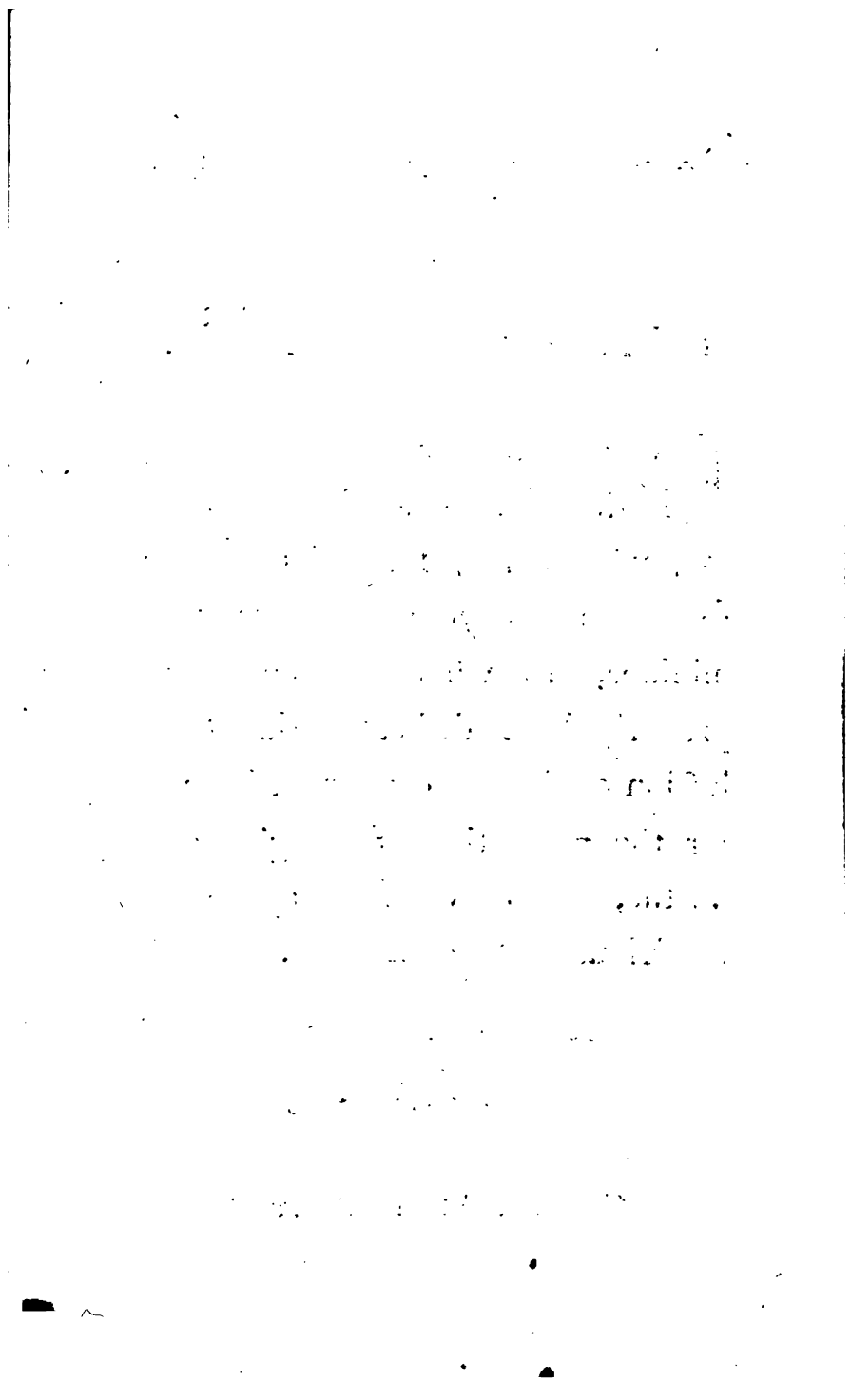
EVER FAITHFUL SUBJECT,

GORGES EDMOND HOWARD.

Vol. II.

b

12-19-35-31389



TO THE
R E A D E R.

THAT the practised method of conveying instructions, both religious and moral, was, in the most early times, by short Sentences, commonly called APOTHEGMS, APHORISMS, or MAXIMS, is a matter so well known, that to enlarge on it here would be needless.

They have the same effect as fables have, “on the reading of which,” (as I have met it somewhere expressed, though I do not recollect the author) “we are made to believe, that we advise ourselves; we peruse the author for the sake of the story, and con-

viii T O T H E R E A D E R.

“ sider the precepts, rather as our own con-
“ clusions; whereas, argumentation and
“ close deductions of reason, though in the
“ best chosen words, or the most harmoni-
“ ous numbers, are seldom closely attended
“ to by those of tender years, and, of course,
“ must make but very small impressions up-
“ on their infant minds.”

I have been most strictly careful through-
out the whole, to select every such sentiment
as led to the promoting of Religion, Virtue,
and good Conduct; and to reject all those,
let the wit or humour be ever so pleasing,
or brilliant, that in the least tended to turn
serious things into ridicule, (as has been too
often the case even with some of the most
splendid writers) to the prejudice of Religi-
on, (the only real safety of Society) or the
discouraging of Virtue.

I flatter myself, that if these APOTHEGMS
and MAXIMS, or the most select of them, were

to

T O T H E R E A D E R. ix

to be translated into such of the learned languages as are now used in public schools and colleges, particularly the Greek and Latin languages, they would be of no inconsiderable advantage in forming youthful minds to the practice of piety and virtue, and fixing therein such early and powerful impressions thereof, as neither time, nor circumstance, might ever erase; besides being of much and great service, as well in the prudent, as in the political conduct of life. They may also be of singular use to young pupils, for themes, as also in composition of every kind, either for the press, or for public declamation; as the rich sentiments with which they are replete, will insensibly infuse themselves into the thoughts of the writer or speaker, when the words have left his memory: To which the SAYINGS OF GREAT AND WISE MEN, that are contained in the next volume, will be an additional assistance. I also flatter myself,

x T O T H E R E A D E R.

self, that the Fair Sex, by whose conduct in life that of ours is not a little governed, may reap some benefit from them.

I wish, for the satisfaction of my readers, that I could have mentioned at the foot of each of them which are not of my own formation, the names of the authors whence I had selected them ; but it is now near forty years since I first began to collect them, and I had not then the least notion of ever publishing them—I did it only for my own amusement and improvement--but they are taken from writers of the first repute in this way, such as PYTHAGORAS, EPICETUS, CICERO, SENECA, PLUTARCH, MARCUS ANTONINUS, BACON, ROCHEFOUCAULT, SELDEN, HALIFAX, TEMPLE, BERKELEY, SWIFT, POPE, ROLLIN, YOUNG, OCKLEY'S HISTORY OF THE TURKS, PALMER, SHENSTONE, and others.

Such

Such of them as are of my own composition, and they are not a few (I think I may with safety say a third) I have formed from many of those ingenious and exalted reflections, religious and moral; which are interspersed all through those inestimable treasures of instruction and wisdom, the SPECTATOR, TATLER, GUARDIAN, IDLER, RAMBLER, ADVENTURER, THE WORLD, DUCLO'S MANNERS OF THE AGE, FULLER, THE WORKS OF FIELDING, RICHARDSON, &c. as also from my own experience and observations upon human life and its objects (men and things), having, as is well known, for a course of forty years and upwards, gone through as great a multiplicity and variety of businesses in this kingdom, as any man whatsoever, but especially in the law way, whence more knowledge of that state is to be gained in one year, than in twenty colleges in fifty.

xii T O T H E R E A D E R .

In order to render the whole the more satisfactory, as well as more useful to my readers, I have endeavoured to digest them under proper heads; and, though several of them under the same head may have pretty much the same thoughts, yet, where they are well diversified in the expression, or thrown into different or new lights, I thought it better to insert them all, than reject any of them, as I might have been mistaken in my choice.

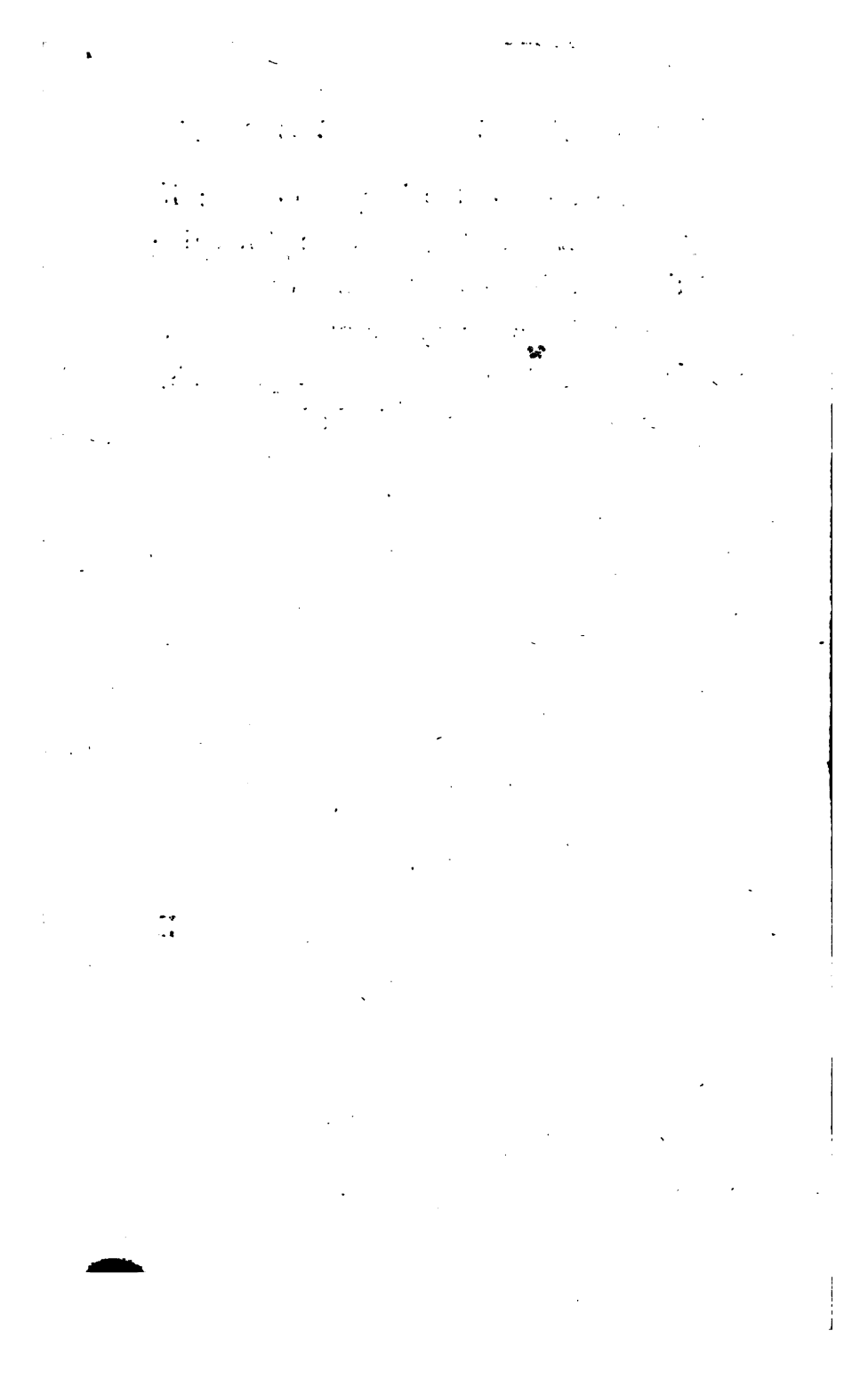
Several APOTHEGMS have been added to this publication, and almost as many, which were in the former one, have been omitted, especially such as were not short and explicit, or might bear a double construction.

To conclude: If they shall be esteemed as well adapted to the laudable ends, for which the publication of them is intended, I shall think

T O T H E R E A D E R. xiii

think myself one of the happiest of men: if not, I shall have that most pleasing self-satisfaction of being sure, that I meant well; however, I believe I may venture to say, that so large a collection under their proper heads, hath not hitherto been published,

THE



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V O L U M E.

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APOTHEGMS

APOTHEGMS AND MAXIMS

ON

VARIOUS SUBJECTS,

FOR THE

GOOD CONDUCT OF LIFE, &c.

VOL. II.

B

2. 1941-1942

1941-1942

APOTHEGMS AND MAXIMS

O N

VARIOUS SUBJECTS, &c.



A C T I O N S.

MANY great and shining actions which are represented as the effects of deep designs, are but the effects of humour, passion, or chance.

Men and actions as well as pictures, have their point of sight; there are some that must be seen near, to make a right judgment of them; and others that are never so well to be judged of, as when at a distance.

We should often be ashamed of our brightest actions, if the world could see upon what motives they were performed.

To commend brave actions with warmth, is, in some measure, to give ourselves a share in the merit of them.

Never let us say or do any thing which we would be ashamed of every one's hearing or seeing.

We are far from knowing all the influence our passions have over our actions.

4 APOTHEGMS AND MAXIMS.

'Tis the design alone, that constitutes an action meritorious, or otherwise.

Do every thing so, as to have your own approbation: and you will have inward peace.

We ought never to enter upon any action, of which we doubt whether it is honest, or dishonest.

Mens' actions are the truest expositors of their powers and inclinations.

We too often act first, and reason only afterwards.

See BUSINESS. See SECRECY.

ADMONITION AND ADVICE.

PRIVATELY admonish, but never publicly reprehend your friend; an open admonition is an open disgrace.

To retract or mend a fault at the admonition of a friend, hurts your credit, or liberty, no more, than if you had grown wiser upon your own thought; for it is still your judgment and temper, which make you see your mistake, and willing to retrieve it.

There is in the best counsel, something that displeases, it is not our own thoughts, and therefore presumption and caprice furnish pretences enough to reject it at first sight, and reflection only forces its reception.

A man should study the taste and humour of others, to be able to insinuate himself into them, that the advice he gives, may have its effect without disgusting.

Counsel in trouble gives but small comfort, when relief is not to be had.

Good

APOTHEGMS AND MAXIMS. 5

Good advice is a great advantage of friendship; miserable is his case, who, when he needs, hath none to admonish him.

Men are of nothing so liberal, as of their advice.

We may give good counsel, but cannot bestow good conduct.

Old people should not expect that advice shall always have the same force upon the young, as experience has upon themselves.

Advice, like physick, should always be accommodated and proportioned to the condition and capacity of the patient.

All advice and precepts want authority, when they are not supported by example.

Nothing renders advice so inoffensive, as its being offered with tenderness and affection.

Good counsel is cast away upon the arrogant, the self-conceited, or the stupid, who are either too proud to take it, or too heavy to understand it.

An ounce of experience is worth a pound of advice.

Advice is seldom welcome, and they who want it the most, always like it the least. It is generally offensive, as it shews us that we are known to others as well as ourselves.

See REPROOF.

ADVERSITY, AFFLICTIONS AND MISFORTUNES.

NOTHING goes nearer a man in his misfortunes than to find himself undone by his own folly; or that he has been accessory to his own ruin.

Heaven

6 APOTHEGMS AND MAXIMS.

Heaven seldom sends a grievance without a remedy, or at least such a mitigation as takes away a part of the sting and smart of it.

If a man, truly great, falls, honour attends him in his lowest condition.

We never can be hurt but by ourselves. If our reason be what it ought, and our actions according to it, we are invulnerable.

It is a Spanish maxim, He who loseth wealth loseth much; he who loseth a friend loseth more; but he who loseth his spirits loseth all.

None should despair, because God can help them; and none should presume, because God can cross them.

We have all strength enough to bear the misfortunes of other people.

Custom and time make misfortunes easy to us, and necessity gives us courage to bear them.

'Tis better to employ the faculties of our mind to support the misfortunes which happen to us, than to foresee those which may happen.

It is rather more laudable to suffer a great misfortune with fortitude and resignation, than to do great things.

A man greater than his misfortunes, shews he was not deserving of them.

Let calamity be the exercise, but not the overthrow of your virtues.

Disappointments and crosses that come not by our own folly or negligence, are corrections of heaven, to gain which, cannot be a dear purchase, cost what it may.

Misfortune, that is a bridle to a mean spirit, is a spur to a brave one.

Neither

Neither good or bad in this world last long.

It is not enough to learn to act well, we must also learn to suffer and to die well.

There is a courage in adversity, that can put fortune out of countenance. Men are not despicable by poverty, but by their manner of supporting it.

Afflictions, by mortifying our vanity, teach us humility.

It is easier to behave well in a low station, than in one that is exalted; for adversity keeps the mind more on its guard and exercise.

The surest method of consolation against all that can happen, is always to expect the worst. Sorrow and disquiet are remedies for nothing; They make us still more wretched in ill fortune.

We often comfort ourselves thro' weakness for misfortunes, under which, reason has not strength enough to comfort us.

Whatever pretences we may have for our afflictions in the general, vanity and interest are the causes of them.

In the midst of poverty and misfortune, God's goodness is the honest man's surest reliance.

Persons in misfortune, are apt to construe even unavoidable accidents into slights or neglects.

Adversity is the state of trial of every good quality. No one is out of the reach of misfortune, therefore no one should glory in his prosperity.

The unhappy never want enemies.

Calamity is the test of integrity.

The person who makes a proper use of calamity, may be said to be in the direct road to glory.

The

8 APOTHEGMS AND MAXIMS,

The mortifications we meet with proceed more from our sanguine dispositions, which lead us to expect what is not to be found, than from the miseries we daily encounter.

Adversity is the trial of principle; without it, a man hardly knows whether he is an honest man.

A wise man will bring his mind to bear inevitable evils, and to make a virtue of necessity.

Adversity is easier borne, than prosperity forgot.

That which was bitter to endure, may be sweet to remember.

The contempt of pleasure is a certain preparatory to the contempt of pain; moderation in both is peculiar to great minds.

He bears his misfortunes best, who conceals them most.

Philosophy teaches us to endure misfortunes, but Christianity to enjoy them, by turning them to blessings.

Weak minds are more apt to consider what they have lost, than what they possess; by which, they render themselves unhappy, and disagreeable to all they associate with.

Patience, resignation and fortitude, those beautiful colours of the mind, like those of the rainbow, appear only amidst clouds.

None but the guilty can be long and completely miserable.

They are the frowns, and not the smiles of fortune, that constitute the hero.

Indiscreet consolations only sharpen violent afflictions.

Before an affliction is digested, consolation comes too soon; and after it is digested, it comes too late.

Small

Small causes are sufficient to make a man uneasy, when great ones are not in the way; for want of a block he will stumble at a straw.

Nothing more unqualifies a man to act with prudence than a misfortune, that is attended with shame and guilt.

Afflictions, if we make a right use of them, are messengers of love from heaven, to invite us thither.

See EQUANIMITY, GRIEF and SORROW.

A D V I C E.

See before ADMONITION.

AFFABILITY, COMPLACENCY, AND COMPLAISANCE.

A NUT-SHELL full of honey, will catch more flies, than a gallon full of gall.

Civility is a political magick.

Be courteous to all, for there is no person so contemptible but it may be in his power to be a sincere friend, or an inveterate enemy.

It is an easy purchase, when friends are gained by kindness and affability.

A man without complaisance ought to have a great deal of merit.

Nothing more engages the affections of men, than an handsome address, and graceful conversation.

Ease

10 APOTHEGMS AND MAXIMS.

Ease with propriety is the foundation of true elegance.

The politeness of the understanding consists, in inventing obliging things with delicacy.

They only who have constancy, can have true sweetness of temper; and many who appear to have it, have nothing but a weakness, which is easily turned into sourness.

Nothing is so nauseous as undistinguished civility; it is like an harlot, or an hostess, who looks kindly upon every one that approaches her dwelling.—It is only fit for such persons of quality, as have no other way to draw company, and draws only such as are not welcome any where else.

Courteous language is worth much, and costs but little.

That condescension which has neither pride nor insult in it, gives a grace to the person, as well as to the action which demonstrates it.

A polite man doubles an obligation by the graceful manner of conferring it.

See hereafter GOOD BREEDING, &c.

A F F E C T A T I O N.

WE are never made so ridiculous by the qualities we have, as by those we affect to have.

There are a thousand fops made by art, for one fool by nature.

Affectation is the only quality that can warrant ridicule.

Travelling,

Travelling, generally rather confirms and encreases, than cures affectation.

It often costs a man as much pains to make good his pretensions to any amiable quality, as to have it.

All artifice naturally tends to the disappointment of those who practise it.

Nothing hinders a man so much from being unaffected, as the fondness of appearing so.

We should succeed better by letting the world see what we really are, than by appearing what we are not.

Affectation discovers sooner what one is, than it makes known what one would appear to be.

Avoid all affectation and singularity: what is according to nature is best, and what is contrary to it, always distasteful: nothing is graceful that is not our own.

By assuming the knowledge we have not, we lose the credit of that we have.

Affectation only serves to betray what it means to conceal.

Nature pleases: affectation disgusts.

A F F L I C T I O N,

See ADVERSITY.

A F F R O N T S.

THERE are none whom it is more dangerous to affront, than those who are most cautious of offending.

There is not any thing a man should fear more, than either to give, or take an affront.

'Tis

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'Tis more prudent, to pass by trivial offences, than to quarrel for them : by the last, a man is even with his adversary, by the first above him.

But yet, he that maketh himself a sheep, will never want a wolf to devour him.

When you pass by an affront, let it not be either from timorousness, or carelessness, for that is the ready way to invite more.

Affronts are innocent when men are worthless.

See ANGER. See REVENGE.

A G E.

EVERY man desires to live long, but no man would be old.

Old age often gives good advice, when it is no longer able to give bad example.

Old age is a tyrant, which forbids the pleasures of youth on pain of death.

An old man concludeth from his knowing mankind, that they know him too, and that maketh him wary.

The defects of the mind like those of the face, grow worse as we grow old.

He that would expose old age, laughs at himself before-hand.

Age is not without its pleasures, if we did but know how to use them ; or at worst, it is equivalent to the enjoyment of pleasures, not to stand in need of any.

Time goes faster with old men, than with young ; perhaps, because they reckon more upon it.

A gay

A gay old man is as rare as a fly in winter.

Observation is an old man's memory.

No wise man ever wished to be younger.

He is vain in old age, who endeavours to recal youth.

Youth is naturally most inclined to the better passions; love, desire, ambition, joy.—Age to the worst, avarice, grief, revenge, jealousy, envy, suspicion.

It is as proper for age to retire, as it is for youth to produce itself in the world.

The fatigues of luxury are much more unreasonable for old men, than those of business.

The vivacity which increases with old age, is not far removed from madness.

Old fools are more fools than young ones.

Young men change their inclinations thro' heat of blood, and old men keep theirs through custom.

As we grow old, we grow more foolish, and more wise.

Young women, that would not appear coquets, and old men that would not be ridiculous, ought never to talk of love, as a thing, that concerned them.

Few people know how to be old.

In old love, as in old age, we live to pain, when we live no longer to pleasure.

The fire of youth, is hardly a greater obstacle to salvation, than the coldness and insensibility of age.

Increasing years generally cause one to esteem fewer people, and to bear with more.

A M B I T I O N.

N **T**RUE Ambition leads us to obtain the noblest ends by the worthiest means ; whereas, false Ambition fires us with a lust of fame, which we pursue by any means that may acquire the wished-for end ; as **EROSTATUS** burned the temple of **DIANA**.

The tallest trees are most in the power of the winds, and ambitious men of the blasts of fortune — great marks are soonest hit.

Ambition often puts men upon doing the meanest offices ; so climbing is performed in the same posture with creeping.

We pass often from love to ambition, but seldom turn from ambition to love.

N A life without rest is painful, like a long way without an inn.

It is strange for men to seek power and lose liberty, or to seek power over others, and to lose power over a man's self.

A man in public affairs is like a passenger at sea, never at his own disposal, but in that of the winds and tides.

Ambition often makes us troublesome to others, and unquiet to ourselves, as the end of one appetite or design is but the beginning of another.

Ambition is like choler : if it can move, it makes men active ; if it be stopped it becomes adust, and makes men melancholy.

It is too often the parent of dissimulation and envy.

That

That which appears to us to be generosity, is nothing often, but an ambition disguised, which despises little interests to pursue greater.

Moderation is the languor and sloth of the soul, as ambition is the vigour and activity of it; therefore, the first can never conquer the latter, as they never meet together.

Some men are so ambitious of honours, that they had rather not be good, than not esteemed great.

Ambition in its common acceptation imports an absence, nay, a disdain of content.

It is, in its perverted state, a monstrous excrescence of the mind, which makes superfluity, honour, riches and distinction, but mere necessaries of life.

A N C E S T R Y.

IT is the saying of a great man, that if we could trace our descents, we should find all slaves to come from princes, and all princes from slaves.

We are all of us equal, if we could but recover our evidence.

The glory of our predecessors is not more to our honour than the degeneracy or wickedness of their posterity, is to their shame.

He is the best gentleman, who is the son of his own deserts; and not the degenerated heir of another's virtue.

True nobility is generally modest and reserved; meanness, rash and impudent.

He that boasteth of his ancestors, doth in a manner slight that virtue which was the foundation of his quality.

Who

Who is most truly noble for his high birth?—He that despises it as a possession, but values it as an incitement to virtue.

Give me blood acquired in preference to blood inherited;—TO BE BORN OF ONE SELF, AS TIBERIUS said of CURTIUS RUFUS.—TACIT. ANN. lib. ii.

Virtue and merit are the only source of true nobility.

From our ancestors come our names, but from our virtues, our honours.

The respect that is paid to the descendants of great ancestors, is like the worship of images, only relative to those they represent.

A N G E R.

THERE is no ill which a man doth in his passion, but his memory will be revenged for it afterwards.

To be angry, is to revenge the faults of others upon ourselves.

Anger may glance into the breast of a wise man, but it rests in the bosom of fools.

He is below himself, that is not above an injury.

And the revenge of one injury, generally exposes us to more.

A wise man hath no more anger, than shews he can apprehend the first wrong; nor any more revenge, than justly to prevent a second.

Passion warps and interrupts the judgment.

He that can reply calmly to an angry man, is too hard for him.

Angry

Angry persons augment their misfortunes by an impatience, more insupportable than the calamity that causes it.

It holds in anger as in mourning, it must, and will at last fall of itself.

Many things that are innocent in themselves, are yet made injurious by construction; wherefore, some things we are to pause upon; others, to laugh at; and others again to pardon:—

Anger is a VOLUNTARY VICE, for it may be suppressed or overcome by caution and good counsel.

A choleric and angry man is a declared enemy to civil society.

Anger is like a ruin, which breaks itself upon that it falls.

He who rules his anger, subdues his greatest enemy.

Avoid an angry man for awhile; a malicious one for ever.

If we can suppress our anger under the awe of a greater fear, we can do it at all times.

He that can suppress his anger in the presence of his prince, could do the same in the presence of a peasant: and why not in that of his God, where we are always?

Take nothing ill of another, until you have made his case your own; be not willing to do, what you are not willing to suffer, and anger seldom shall disturb you.

Anger may make dull men witty, but it keeps them poor.

It is more prudent to pass by trivial offences, than to resent them; by the last, you are even with your adversary, but by the first, above him.

When passion enters in at the foregate, wisdom goes out at the postern.

A mind transported with passion, rejects the best reasons, and retains the worst opinions; like a boulder which lets the flour pass, and keeps nothing but the bran.

Catch not too soon at an offence, nor give an easy way to anger; one shews a weak judgment, the other a perverse nature.

A truly wise man, will be like the Caspian sea, which, it is said, is never seen to ebb or flow.

It is easy to make a passionate spirit answer all our views upon it.

Angry men seldom want sorrow.

The end of passion is the beginning of repentance.

There are two things a man should never be angry at, what he can help, and what he cannot help.

Anger is the daughter of sorrow, and the mother of revenge.

Anger is not only an evil itself, proceeding from and leading to evil, but often to the very evil, it would most avoid, contempt.

Anger is a two-edged passion, which, whilst it deals its blows without, wounds yet more fatally within.

To contain the spirit of anger, is the worthiest discipline we can put ourselves to.

He who, in his intercourse with mankind, is apt to be testy and warm, if he loves solitude, need not fear being disturbed in the enjoyment thereof.

See PASSION.

A R G U M E N T.

See DISPUTE, &c.

A V A-

A V A R I C E.

IT is one of the offsprings or effects of luxury.
It is more opposite to œconomy than liberality.

History tells us of illustrious villains, but there never was an illustrious miser in nature.

Misers mistake gold for their good, whereas it is only a means of attaining it.

A covetous rich man may be said to freeze before the fire; to be a mere dog in a wheel, that toils to roast meat for others to eat.

He is like a centinel placéd at a treasury, who is to watch that, which he dare not touch.

Coveting what we need not, takes from us the use and fruition of what we have; or, in other words,

The desire of having, takes from us the delights and comfort of possessing.

A covetous man lays up for old age when young; and for death when old.

A covetous man is often made wretched even by opinion; for he counteth all that as lost, which he coveteth, and doth not get.

No one can punish a covetous man more than he punishes himself.

Death only has the key of the miser's chest.

He is abhorred by mankind; for illiberality is the source of hatred, as generosity is of love.

TANTALUS in the fable, was ready to perish with thirst, tho' up to the chin in water; change but the name, and every rich miser is a TANTALUS.

Avarice is so insatiable, that it is not in the power of liberality to content it.

Avarice is the vilest, but not the most unhappy of passions.

It judges as ambition does, with this difference, that one is actuated by hope, the other by fear; that is,

An ambitious man hopes to arrive at all things one after another; a covetous man fears to lose all; they neither of them know how to enjoy.

Misers sometimes prefer to the appearing such, the punishment of being profuse.

What a man spends is gone; what a man leaves behind him is enjoyed by others; but what a man gives away he carries with him.

Wise men use liberally their estates, and during their lives make their friends partakers of them; but the avaricious are so foolish, that they amass riches even for their enemies.

Two black cares attend increasing wealth: care of too much, and thirst for more.

Covetousness is the shirt of the soul; the last vice it parteth with.

A miser can only be said to have riches as a sick man has a fever, which holds and tyrannizes over the man, not he over it.

Greediness in riches is but improved poverty.

Some things are wanting to poverty, all things to avarice.

Many things are wanting to luxury, all to avarice.

A miser wants what he has, as well as what he has not.

An avaricious old man is like the foolish traveller who encreases his provisions for the road, as he grows nearer to his journey's end.

There

There is nothing the covetous man doth not deprive himself of, in hopes to enjoy every thing.

Nothing so strongly exposes human nature as covetousness, by shewing us an instance in one person, how much she desires, and how little she wants.

It is the painful art of making industry sinful, wealth indigent, influence dishonourable, life sordid, death terrible, and heirs ungrateful, without any manner of guilt.

God to chastise, and as it were to insult the covetous man, gives him the thing, but with-holds the enjoyment : nay, commands abundance to make him poor.

It is much easier to dig metal out of its native mine, than out of a covetous man's coffers.

The covetous man cannot be properly said to possess wealth, as that may be said to possess him.

By grasping at too much, we often lose what we were in possession of.

A covetous man acts, as if he thought the world made for him only.

A miser's heir may at a small expence obtain the reputation of generosity.

Frugality is a necessary virtue ; niggardliness an odious vice.

Covetousness as well as prodigality brings a man to a morsel of bread.

If covetousness had ever any good in it, it is in this only, that it often starves other vices.

It is often not want, but abundance that makes avarice,

A few

A few pounds in the year might free a man from the scandal of avarice.

See CONTENT. See RICHES.

B A S H F U L N E S S.

BASHFUL people frequently confound themselves, in endeavouring to avoid confusion.

Bashfulness, even to a fault, is ever to be preferred to a hardy confidence.

An aukward bashfulness is as ridiculous, as true modesty is commendable.

See HUMILITY. See MODESTY, &c.

B E A U T Y.

A BEAUTIFUL face is a silent advocate.

The best part of beauty, is that which a picture cannot express.

Every outward beauty proceeds from an inward order and harmony, and both the inward and outward beauties are advanced by a proper method.

Agreeableness is arbitrary, but beauty is something more real, and independent on the palate and opinion.

As virtue is an interior beauty, so is beauty an exterior virtue; yet beauty may in a great measure be either deformed, or lose a great part of its brilliancy, by affectation and ill taste.

It

It often signifies as little to be young, without being beautiful; as to be beautiful without being young.

A good figure or person in man or woman, gives credit at first sight to the choice of either.

Beauty in women is like the flowers in the spring, but virtue is like the stars of heaven.

Beautiful persons carry letters of recommendation in their looks.

Pride destroys all symmetry and grace, and affectation is a more terrible enemy to beauty than the scales of leprosy.

Beauty so little consults its own interest, that it too often defeats itself, by betraying that innocence, which renders it lovely and desirable.

Wherefore, as virtue makes a beautiful woman appear more beautiful, so beauty makes a virtuous woman really more virtuous.

BENEFICENCE, BENEFITS, AND BENEVOLENCE.

A GOOD office done harshly, is as a stony piece of bread, it is necessary for him that is hungry to receive it, tho' it almost choaks him in swallowing it.

Interested benefits are so common, that we need not be astonished that gratitude is so rare.

If you promise, delay not, for that loseth all thanks.

Upbraid not any one with a kindness granted, for that turns a benefit to an injury.

Bestow

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Bestow not benefits without distinction, yet without difficulty; we may make every kindness double by timely and freely conferring it.

The value of every man is the good which he doth.

There is often more pain in receiving, than in wanting.

A man is but half disappointed when he has a quick and peremptory denial.

If we do not in some sort live to others, we do not live to ourselves.

Benefits well placed are a treasure laid up; and we are the richer for that we give to a worthy person.

Whatever good we can do without damage to ourselves, we are bound to do.

The favours you confer place under your feet; those you receive in your heart.

It is a part of benevolence to deny gracefully.

He who gives speedily to the needy gives twice.

The generous heart possesses no goods but what it gives; nor can receive a pleasure but by communicating one.

A benefit is a good office done with intention and judgment.

It is a voluntary and benevolent act that delights the giver, in the comfort it brings to the receiver.

Benefits encrease or diminish friendship according to the different circumstances that accompany them.

That man sets too high a rate upon his favours, who expects cringes and entreaties for them.

Grant a courtesy, if you intend it, willingly and speedily, for that doubles it; to keep long in suspense

pence is churlish, for by long expectation the passion to the favour dies.

There are some ungrateful persons who are less to be blamed for their ingratitude, than their benefactors.

No one who is a violent lover of money, of pleasure, or of glory, can well be a lover of mankind.

The power of doing good to worthy objects, is the only enviable circumstance in the lives of people of fortune.

A generous mind when it grants a favour, will do it with a grace.

The consciousness of approving oneself a benefactor to mankind, is the noblest recompence for being so.

To give, is an act of power common to the great, but to double any gift by the manner of giving it, is an art known only to the most elegant minds, and a pleasure tasted by none but persons of the most refined humanity.

See GOODNESS. See GRATITUDE.

B L U N T N E S S.

A M A N without complaisance, ought to have a deal of merit in the room of it.

He whose honest freedom makes it his virtue to speak what he thinks, makes it his necessity, to speak what is good.

He who practises a roughness of behaviour, should excuse this blemish in his character by an irreproachable conduct.

Roughness

Roughness and giddiness are faults of character, which neither absolutely exclude, much less support virtue, but which spoil it when they are united with it.

Nothing is more silly, than the pleasure some people take in what they call SPEAKING THEIR MINDS. A man of this cast, will say a rude thing for the mere pleasure of saying it, when an opposite behaviour full as innocent, might have preserved his friend, or made his fortune.

B L U S H I N G.

See HUMILITY.

BUFFOONERY AND DROLLERY.

See RAILLERY.

BUSINESS, EMPLOYMENT, AND PROFESSION.

MR. BACON used to say, that boldness in civil business, is like pronunciation in the oratory of Demosthenes, the first, second, and third thing.

Also that, 'Tis better to take for business a man somewhat absurd, than over-formal.

And when he saw too much haste made in any matter, was wont to say, "Stay awhile, that we may make an end the sooner."

Let

Let whatever we are bound to do be rather done with a good than a bad grace ; as the latter not only begets ill will, but causes suspicion.

'Tis easier to appear worthy of the employments we have not, than worthy of those we have.

We may appear great in an employment below our merit ; but we often appear little in an employment too great for us.

A busy mind should be always employed, to keep it out of mischief.

The insolence and extortion of office are generally in proportion to the ignorance, idleness, and meanness of the possessors thereof.

A prudent and uniform man will be able to create friendships, even by a graceful non-compliance with an undue request.

Business may be troublesome, but idleness is pernicious.

He that thinks his business below him, will always be above his business.

Speedy execution is the mother of good fortune.

Those who have much business, will require much pardon.

Time, conversation and business discover what the Man is.

To believe a business impossible, is to make it so.

With an honest and a good man, business is soon done.

Goodness makes labour sweet, whilst Evil turns the Pleasure into bitterness.

We are often mistaken for men of pleasure because we are not men of business ; and for men of business because we are not men of pleasure. A great
genius

genius finds leisure for both, an inferior genius for neither.

If men have no pursuits, they are a burthen to themselves; if they have, disappointment is a greater.

Order and distribution are the life of dispatch.

More affairs fail by being in the hands of men of too great capacities for their business, than of those who want abilities: for a man of wit is not incapable of business, but above it.

In some professions, the fewer passions, appetites and ideas a man has, the fitter he is for his business; so that the lower the understanding, the greater the capacity for it.

The subjection of an honest sensible man to a weak and insolent principal in office, is of all slavery the most insupportable.

To be eminent even in a low profession, is to be great in a little, and something in nothing. Mediocrity is below a great Soul—AUT CÆSAR, AUT NULLUS.

Never do that by another, that you can conveniently do yourself; defer not till to-morrow, what ought to be done to-day; and despise not small things.

No profession is bad in itself; for the necessities of man require various employments; and he that excels in his own province, is worthy of praise.

When you are pressed to do any thing over-hastily, be cautious. Fraud and deceit are always in haste; and diffidence is the right eye of prudence.

He that is industrious and honest in his calling, will serve God, his neighbour and himself.

Wish not business done, but do it; yet have some jealousy and fear of yourself.

Opportunity

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Opportunity is swift of flight, slow of return. J 7:1

Ever drive your business, let not it drive you.

The business of the public can only be well executed, when men are sought out for offices, and not offices provided for men; and when some attention is paid to the duty as well as to emoluments.

He who hath great application to trifles, hath seldom a capacity for matters of importance.

Spend not that time in deliberating, which should be employed in doing. M

He who has an over-weening opinion of his own abilities, will seldom be free from error, mistake, and perplexity.

Self-opinion is the high road to error, mistake, and perplexity; as modesty and diffidence are to correctness and ease.

Heat and vivacity in age, is an excellent composition for business.

He who thinks his place below him, will shortly be below his place.

One moment of *regularity* saves hours of *confusion*.

Do one thing at once.

See INDUSTRY.

CALUMNY, CENSURE, DEFAMATION,
AND DETRACTION.

SLANDERERS are like flies, they leap over a man's sound parts to light upon his sores. X

The worthiest people are generally most injured by slanderers; as it is the best fruit, the wasps and insects prey upon.

A villain's censure is extorted praise.

Censure

Censure is a tax which all men of merit pay to the public.

He who credits an ill report, is almost as criminal as the first inventor of it.

There is no sufficient court of judicature against the venom of slander; for though you punish the author, yet you cannot wipe off the calumny.

We are all angry at backbiting, yet there are few, who are not more or less subject to it.

Slight not a reproach, though it be utterly false; for a good name is no less wounded for the time with that, than with a just accusation.

Next to not feeling slander, the most desirable strength of mind is not to appear to feel it.

A brave and honest mind abhors calumny.

He that despiseth slander, deserveth it.

To attack a vice, a folly, or an error, is correction; to attack the person is defamation.

An invective whilst it chastises the person, serveth only to provoke the vice, and he that writes it, does a silly thing, as he loses his end; wherefore, the wisest of men hath said "He that uttereth slander is "a fool."

Even truth loses its force in an invective, as it does in a panegyrick; in the one, it is thrown into the lump with malice, in the other with flattery.

He who writes against the man, and not his crimes, his follies, or his errors, seldom proves more than his own envy, and the other's superiority,

Calumnies are like sparks of fire, which if neglected, will expire of themselves; if blown up, may grow into flames.

A good

A good word is an easy obligation ; but not to speak ill, requires our silence, which costs us nothing.

There is an odious spirit in many persons, who are better pleased to detect a fault, than commend a virtue.

Malice seldom wants a mark to shoot at.

Be not censorious, for thou knowest not whom thou judgest ; it is a far more excusable error to speak well of an evil man, than ill of a good man.

Never employ yourself to discern the faults of others, but be careful to mend and prevent your own.

Criticise only upon your own actions, and you will see reason enough to pardon the weakness of others.

We speak ill of others, more from vanity, than malice.

Characters very good, or extremely bad, are seldom justly given.

We should be particularly careful to keep clear of the faults we censure.

Many escape censure, who do not merit applause.

Most men are apt to judge of others, by what they know of themselves.

If reflections are justly thrown upon us, we ought, instead of resenting, to profit by them.

Detraction is a weed that grows only on dung-hills.

Detractors are foes to themselves, as well as the world.

Defamation is the certain sign of an ill heart ; it arises generally from a neglect of what is laudable in ourselves, and an impatience of seeing it in others.

He

32 APOTHEGMS AND MAXIMS.

He that gives a listening ear to reproach, is one of those that deserve it.

It is better to find out one fault in ourselves than ten in any other person.

See RAILLERY, &c.

C H A R I T Y.

TIS better to run the risk of misplacing bounty, than suffer real objects to want what would preserve them.

That part of Charity which consists in Alms-giving, is only proper, when it is applied to the relief of the indigent, rather than to the maintenance of the idle.

Charity should begin at home, and end abroad; or, charity begins at home, but should not end there.

He that gives to be seen, would never relieve a man in the dark.

He that defers his charity until he is dead, is rather liberal of another man's property, than of his own.

C H A S T I T Y A N D C O N T I N E N C E.

CONTINENCE consists not in an insensibility, or freedom from passions, but in the well ordering them.

C H E E R F U L N E S S A N D M I R T H.

CHEERFULNESS is ever to be preferred to Mirth; the latter is but an act, the former is an habit of the mind.

Cheerfulness

Cheerfulness is the health of the soul, and innocence is its foundation; it makes us happy in ourselves, agreeable to others, and pleasing to God.

Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment: Cheerfulness keeps up a kind of day-light in the mind, and fills it with a steady and perpetual serenity.

A cheerful mind is not only disposed to be affable and obliging, but excites the same good humour in those who come within its influence.

A man finds himself pleased, he knows not why; with the cheerfulness of his companion.

Cheerfulness is like a sudden sun-shine, that awakens a secret delight in the mind without her attending to it.

A cheerful temper joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured.

Cheerfulness will lighten sickness, poverty and affliction; convert ignorance into an amiable simplicity, and render deformity itself agreeable.

An inward cheerfulness is an implicit praise and thanksgiving to Providence under all its dispensations.

C H I L D R E N.

See P A R E N T S.

COMMENDATION AND PRAISE.

WE ought to be more offended at extravagant praise, than at injuries.

Praises are satire when they are not sincere.

Stay for praise till others give it.

An extravagant or superlative praise of any one absent, is a tacit censure on the company; and of any one present, is a satire on him.

He is happy in his worth, who is praised by the good, and imitated by the bad.

None can be pleased without praise, and few can be praised without falsehood; few can be assiduous without servility, and none can be servile without corruption.

A little wit and a great deal of ill nature will furnish a man with satire; but the greatest instance of wit is to commend well.

There are few that love to praise others, and it is seldom done without self-interest.

Praise by different ways, generally satisfies both the giver and receiver: one accepts it, as the reward of his merit; the other gives it, to shew his equity and discernment.

Praise too often carries venom with it, and by a side-blow exposes some defects in the person commended, that we durst not discover after another manner.

We commonly praise only to be praised; and we are seldom more desirous of receiving praise, than when we give it.

Few people are wise enough to prefer the reproof that does them good, to the praise that betrays them.

There are some reproaches which are praises, and some praises which are detractions.

To refuse praise, is too often a desire of being praised over again.

The desire of deserving the praises given us, strengthens our virtue: and those which are given to our wit, valour, or beauty, encrease them.

We

We seldom praise any body heartily, but those who admire us.

To commend great actions with warmth, is in some sort to give ourselves a share in the merit of them.

Praise being the reward for good deeds, and dispraise the punishment for bad, they ought not to be confounded in the application.

They are generally most fond of praise, who least deserve it.

Praise, when applied to the undeserving, is a reproach.

Praise will beget an emulation in a generous mind, to deserve, or to continue to deserve it.

He hardly deserves praise, who is not fond of it from the worthy.

The praises given to those we really love, are often more grateful to us, than those conferred on ourselves.

Praise makes good men better, and bad men worse.

They that value not praise, will never do any thing worthy of praise.

Praise is the reflection of virtue: and as the shade followeth the body, so praise followeth virtue.

Commendations make labour light, the wit studious, and hope rich.

The praise of our ancestors is a light to their posterity.

COMPANY AND CONVERSATION.

IT is a sure method of obliging in conversation, to shew a pleasure in giving attention.

The wit of conversation consists more in finding it in others, than shewing a great deal yourself.

Diligent attention, and proper repartees, are the two perfections that accomplish a man for company.

It is ungenerous to give a man occasion to blush at his ignorance in any one thing, who perhaps may excel us in many.

Men are pleased with a jester, but never esteem him.

A merry fellow is often the saddest fellow in the world.

He that maketh others afraid of his *wit*, need be afraid of their *memory*.

A *following* wit will be welcome in most companies; a *leading* one is too much for envy to bear.

Outdoing is so near reproaching, that it is seldom pleasing in company; as any thing that shineth, doth in some measure tarnish every thing that standeth near it.

Most men would rather please than admire you; and seek less to be instructed and diverted, than approved and applauded.

Buffoonery and scurrility are the corruption of wit, as knavery is of wisdom.

Decency is the midway between affectation and negligence; and moroseness and punctuality are to be avoided, as the two poles of Pride.

Bad company, like dogs, dirty those most whom they love best.

Evil company maketh the good bad, and the bad worse.

He that lieth with dogs, riseth with fleas.

The desire of pleasing in company is not laudable, but so far as we endeavour at the same time to make ourselves esteemed.

Never

Never let your virtue be troublesome to the company.

Keep good company, and you shall be one of the number.

Be respectful before the learned, and silent before the ignorant.

If you have not sense enough to speak well, have wit enough to hold your tongue; it is a grievous punishment to repent too late of what we say.

Let your discourse be such as your judgment may maintain, and your company deserve.

Attempt not to shew yourself more than you are, nor raise an expectation you cannot answer; it is the sure way of losing the credit you have.

He that speaks more than his share in company, deserves not to be heard, because he requires a civility, he will not grant.

Let your carriage be friendly, but not foolishly free; an unwary openness causeth contempt, but a little reservedness respect; and handsome courtesy kindness.

Let the society we frequent be like a company of bees gathered together to make honey; and not of wasps which do nothing but hum, devour and sting.

The good will and favour of the company, is as often gotten by giving ear courteously, as by speaking pleasantly.

We must pardon many small faults and failings in our companions if we would live well with them; nay, if we would live at peace with ourselves.

Drolls and buffoons whilst they think they make sport for others, commonly become laughing-stocks themselves to all, but those who pity them.

That

That which stirs up our laughter most commonly excites our contempt; to please and to make merry are two very different talents.

The unfortunate are fit subjects of compassion, not of raillery.

He that affects always shewing his wit, seldom fails letting the world know he hath little or none.

Contradiction, in the general, is condemning the judgment of another; and it sours the sweetest conversation.

Beware of great encomiums upon any; it is a kind of detraction from those with whom you converse, besides, it betrays an arrogance; for he that commends another, would have him esteemed upon his judgment.

Never let the irregularities of your own life be the subject of your discourse; for men detest in others, those vices, which they cherish in themselves.

Modesty in discourse gives a lustre to truth, and an excuse to error.

A man may easily utter what by silence he hath concealed; but it is impossible for him to recal what he hath once spoken.

Contradiction prefaced, is often but a cautionary apology for giving another the lie.

Good breeding is acquired from the conversation of ladies, good humour from men; the one teaches us gallantry, the other wisdom.

Be prudent in the choice of your companions; if you covet pleasure only, associate with your equals; if profit, with your superiors; but it is a certain sign of a little soul, to be ambitious of being at the head of those with whom you converse.

Never

Never talk that of others, which you would not be willing they should hear of again, unless there be good reason for it.

Gravity in company is often a trick to gain more credit than a man is worth.

Absence in company, is a sure indication either of a very weak, or a very affected man.

To do as one would be done by, is the surest method of pleasing in company.

The desire of pleasing is at least half the art of doing it.

In conversation, humour is more than wit, easiness, more than knowledge; few desire to learn, or think they need it; all desire to be pleased, or if not, to be easy.

The first ingredient in conversation is truth, the next good sense, the third good humour, and the fourth wit.

Let others take notice of your wit, never do it yourself.

Nothing so useful as well chosen conversation, nor so pernicious as ill.

Never assent merely to please, for that betrays a servile mind; nor contradict to vex, for that argues an ill temper and ill-breeding.

The wise man adapts himself to the several humours and inclinations of those he converses with.

A probable lie will sooner be believed, than a prodigious or improbable truth.

Most men like people better with agreeable faults, than offensive virtues.

No one is obliged to think beyond his capacity; and we never transgress the bounds of good sense, but when we aim to go beyond it.

To

To endeavour not to please, is ill-nature; altogether to neglect it, folly; and to overstrain for it, vanity and design.

Avoid indecent discourse; it is supplying want of wit with want of modesty, and want of reputation with want of shame.

Our conversation should be such, that youth may therein find improvement, women modesty, the aged respect, and all men civility.

He whose honest freedom makes it his virtue to speak what he thinks, makes it his necessity to think what is good.

If you think twice before you speak once, you will speak twice the better for it.

Too much asseveration gives ground of suspicion. Truth and honesty have no need of loud protestations.

A man's behaviour is the index of the man; and his discourse is the index of his understanding.

A learned conversation is the garden of Paradise.

By endeavouring to purchase the reputation of being pleasant, we may lose the advantage of being thought wise.

To use too many circumstances before one comes to the matter, is wearisome; to use none, is blunt.

As a man should not construe that in earnest, which is spoken in jest; so he should not speak that in jest, which may be construed in earnest.

They who have the true taste of conversation, enjoy themselves in a communication of each other's excellencies, and not in a triumph over their mutual imperfections.

Some people take more care in company to hide their wisdom than their folly.

Complaisance

Complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable.

The strong desire which some people have to please in company, generally prevents their doing so.

There is a time when nothing, a time when something, but no time when all things are to be spoken.

Dean SWIFT says, he defies any man to assign an incident, wherein reason will not direct us what to say or do in company, if we are not misled by pride or ill-nature.

Confidence furnishes more to conversation than wit.

A man is never so hard put to it to speak well, as when he is ashamed to be silent.

Confidence too often goeth farther in company than good sense.

Education begins a gentleman, conversation compleats him.

The reason why we have so little pleasure in conversation, is, because men generally think more on what they have to say, than how to answer pertinently what is said.

We oftner forgive those who in conversation are tiresome to us, than those we are tiresome to.

There are but few men whose conversation is agreeable: not so much for want of sense, or learning, as of good-breeding and discretion.

Endeavour rather to be agreeable, than to shine in company; the former is in every one's power, the latter but in that of few.

COMPLACENCY,

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COMPLACENCY, COMPLAISANCE,
CIVILITY AND CONDESCENSION.

See AFFABILITY. See COMPANY and CONVERSATION, GOOD-BREEDING and GOOD-MANNERS.

CONDUCT IN LIFE.

SEE DISCRETION.

C O N F I D E N C E.

See hereafter SELF-APPLAUSE, &c.

C O N S C I E N C E.

CONSCIENCE admonishes us as a friend before it punishes us as a judge.

Most men are afraid of a bad name, but few fear their consciences.

If a man cannot find ease within himself, it is to little purpose to seek it any where else.

No man ever offended his own conscience, but first or last it was revenged on him.

A good conscience is to the soul what health is to the body.

The debauch of the conscience, is the source of all human imperfections.

C O N S T A N C Y.

See COURAGE, &c.

C O N T E M P T.

See PRIDE.

CONTENT.

C O N T E N T,

HE that looks for content, must look for innocence; for they who fly from the one, will never obtain the other.

We should desire but very few things passionately, if we did but perfectly know the nature of the things we desire.

Content alone is true happiness.

He that has the most desires, will certainly meet with the most disappointments.

It is but very little that we really want, and it will not be long that we shall need any thing?

The true pleasures of this world consist in having necessaries, not superfluities.

Could we attain to desire but little, we should not need much.

Let us be thankful for what we have, and then we shall not be much discontented for what we want.

We cannot be poor if we have enough; we cannot be rich if we desire more; and we cannot be wise if we are not content.

All worldly profit or pleasure is correspondent to a like measure of anxiety and wearisomeness.

Whatever is out of our reach, is not worth wishing for.

The desires of the wise man are easily satisfied; for he draws upon Content for the deficiencies of Fortune.

He that is not content in poverty, would not be so in plenty; for the fault is not in the thing, but in the mind.

It is not the augmenting of our fortunes, but the abating of our appetites, that makes us rich.

The

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The future is uncertain ; and rather let us beg of ourselves not to desire, than of Fortune to bestow.

A wise man will desire no more than what he may acquire justly, use soberly, distribute cheerfully, and leave contentedly.

They who wish for what they have not, forfeit the enjoyment of what they have. Happiness only begins when wishes end, and he that hankers after more, enjoys nothing.

Contentment is the true philosopher's stone, that turns all it touches into gold ; in it, we have all the treasure the world contains.

The luxury of water to a true thirst, is far more sweet, than delicious wine to a debauched taste.

What does that man want, that has enough ? or what is he the better for abundance, that can never be satisfied ?

It is a hard thing to undergo misfortunes ; but to be content with a competent measure of fortune, and to avoid greatness, is a very easy matter.

Although we wish to change fortune with many, yet there are few would be the men they wish to change with, in every circumstance.

He is a wise man who never grieves for what he hath not ; but rejoices in what he hath.

None here find themselves happy but in the place of others.

The less we have the more it is in the power of Fortune to encrease our happiness.

To curb our desires is to conquer a kingdom.

Content is natural wealth, and luxury is artificial poverty.

Nature makes us poor, only when we want necessities ; but Custom gives the name of poverty to the want of superfluities.

He

He that fortifies himself with contentment, hath an impregnable fortress.

He who remembers what man is, will not be discontented at any thing which happens.

We never passionately long for the thing, which we only desire from the dictates of reason.

Before we desire a thing passionately, it ought to be considered, what is the happiness of the person that possesses it.

Weak men are more apt to consider what they have lost, than what they possess; and to fix their eyes upon those who are richer than themselves, rather than on those who are under greater difficulties.

Let a man's estate be what it will, he is but poor who does not live within it.

The grant of our wishes would often be the greatest punishment that could be inflicted on us.

It is not unusual for a person to seek as his greatest good, what found, would be his greatest misfortune.

Poverty wanteth some things, covetousness wanteth all.

Discontent generally arises from our desires, more than our wants.

There are few things we should covet with much eagerness, if we knew their real value.

He is wise, who can say, I have not much, but no man has more, for I have all I want.

He is rich, not that possesseth much, but he that covets no more; and he is poor, not that enjoys little, but that wants too much.

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The contented mind wants nothing which it hath not, the covetous mind wants not only what it hath not, but likewise what it hath.

Men generally state their wants by their fancy, and not by their reason.

Not having things, is a more proper expression for a man of sense than his wanting them.

Where sense is wanting, every thing is wanting.

Men are commanded not to covet, because, when they do, they are too apt to take.

See AVARICE. See HAPPINESS. See RICHES.

C O N T I N E N C E.

See CHASTITY.

C O N V E R S A T I O N.

See COMPANY.

C O V E T O U S N E S S.

See AVARICE. See CONTENT.

C O U N S E L.

See ADMONITION and ADVICE.

COURAGE,

COURAGE, CONSTANCY, AND
FORTITUDE.

TRUE courage is doing that by one's self, which it would do before witnesses.

Vanity, shame, and above all, constitution, make up very often the courage of men, and the virtue of women.

A truly brave man will be studious to avoid danger, but unappalled when in it.

The surest way of avoiding danger is not to appear intimidated. One man's fear gives another man courage.

Courage, when divested of rashness, and founded on integrity of life and manners, is a glorious quality; but otherwise, it is rather savageness and brutality.

None are rash that are not seen by any body.

The true courage of the hero is to forget the rank he has obtained by his courage.

True valour braves danger without neglecting resources.

Two sorts of men do not reflect, the terrified, and the rash man.

In things that must be, let us be resolute.

Fear is a false counsellor, that betrays the succour which reason offers.

No courage has real worth, but that tranquil firmness which seeks dangers by duty, and braves them without rashness.

There is a domestic and private courage of no less value than that which is shewn in the field.

Constancy of mind gives a man reputation, and makes him happy in despite of misfortunes.

Courage,

Courage, CICERO says, cannot exist without virtue.

To a man of virtue and resolution, all things are alike; he values not the changes of fortune, any more than he does the changes of the moon.

Though men are famed for active valour, yet women equally excel in the passive.

True fortitude rises under sufferings, and is finely emblem'd by the palm-tree growing under two weights. *CRESKIT SUB PONDERE VIRTUS.*

Cowards run the greatest danger of any men in the battle.

The constancy of the wife, is no more than the art of confining their troubles within their own breasts.

Greater virtues are required to become a good fortune, than to bear an ill one.

It is a mean want of fortitude in a good man, not to be able to do a virtuous action with as much confidence, as an impudent man doth an ill one.

As modesty is the true indication of courage, so impudence is the affectation of it.

What the bombast style is to the just and the sublime, false courage is to true.

He that fears not to do evil, is always afraid to suffer evil.

He is the truly brave man, that dares nothing but what he may, and fears nothing but what he ought.

See PERSEVERANCE. See VALOUR. See VIRTUE.

C O U R T E S Y.

See AFFABILITY.

COURTS

COURTS AND COURTIERS.

HE that would rise at court, must have a large throat to swallow indignities, and a strong stomach to digest them.

He that carries merit to court, will soon be crowd-ed out of the ring.

Whilst courtiers speak for one another, all of them obtain what none of them deserve.

It is not enough for a man to have merit and virtue, but he must know how to bring himself into play.

'Tis but shaping the bribe to the taste, and every one has his price.

He who would recommend himself at court, must associate with the fortunate, and avoid the unfortunate.

The reproaches of courtiers are often equivalent to their praise, and their praises are nothing else but snares.

Courtiers think not of offending those who do not cross them in their designs, and often take pride in obliging them.

There is no where so much occasion for good humour as in courts, and yet there we find least of it.

Court conversation, without love or business, is of all other the most tasteless.

All the skill of a court is to follow the prince's present humour, talk the present language, serve the present turn, and make use of the present interest of our friends.

The court may be said to be a company of well-bred fashionable beggars.

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If a getting fool would keep out of business, he would grow richer in a court than a man of sense.

Men at court think so much of their own cunning, that they forget the cunning of others.

See GREAT MEN and GREATNESS.

See POLITICKS, &c.

C O W A R D I C E.

See COURAGE.

C R I T I C K S.

CRITICKS are like flies, they pass over sound parts, and light upon sores.

Criticise upon your own actions, and then you will see reason to pardon the weakness of others.

When a true genius appears in the world, you may know him by this infallible sign; that the dunces are all in confederacy against him.

Criticks are like brushes of noblemen's clothes.

They are carried to the noblest writers by instinct, as a rat to the best cheese, or a wasp to the fairest fruit.

In the perusal of a book, they are like a dog at a feast, whose thoughts and stomach are set upon what guests fling away; and consequently snarls most, when there are the fewest bones.

That criticks are useful, is most certain; so are executioners and informers.

To suffer abuse is a tax which merit usually pays for its superiority.

CUNNING.

C U N N I N G.

CUNNING is a left-handed wisdom.
 There is not a greater pest in human society, than a perverse craft under the mask of simplicity. The certain way to be cheated, is to fancy one self more cunning than others.

One man may be more cunning than another, but not more cunning than every body else.

Cunning is the top of a fool's character; yet wisdom is but the inferior part of an honest man.

It betrays as reproachful a state of human nature as it is capable of.

He is the cunning man, that neglects other people, and looks narrowly after himself.

Cunning, when it is once detected, loses its force, and makes a man incapable of bringing about even those events which he might have done, had he pass'd only for a plain man.

Cunning is the mimick of discretion, and may pass upon weak men in the same manner as vivacity is often mistaken for wit, and gravity for wisdom.

C U R I O S I T Y.

CURIOSITY is one of the strongest and most lasting of our appetites.

It is only praise-worthy, when it is a desire to learn what may be useful and beneficial.

It is often the parent of knowledge, but much oftener the daughter of indiscretion.

C U S T O M.

CUSTOM is the plague of wise men, and the idol of fools. But Custom without reason, is no better than ancient error.

To fight with Custom, is extreme folly, as it is an invincible Tyrant.

Many things are done only for Custom, which will make a good practice as easy to us, as an ill one.

See DISPUTE.

D E A T H A N D T H E D E A D.

DEATH never happens but once, and yet we feel it every moment of our lives; it is worse to apprehend than to suffer.

One of the Fathers saith, That there is but this difference between the death of old men, and young men; that old men go to Death, and Death comes to young men.

A man may have many reasons to be disquieted with life, but can have no reason to despise death.

In great minds the contempt of death arises from a desire of glory, but in little minds from ignorance and inconsiderateness.

As the life of any man cannot be called happy, or unhappy, so neither can it be pronounced vicious, or virtuous, before the conclusion of it.

Death is the only thing we can be sure of in life; and yet we behave ourselves just as if all the rest were certain, and Death alone accidental.

Few

Few people are acquainted with death, they generally submit to it, not out of resolution, but insensibility and custom; and the greatest part of men die, only because they cannot avoid dying.

Rather despise death, than hate life.

There will quickly be an end of you, therefore in time think what will become of you hereafter.

The fading vanities of this world will have but little esteem with him, who has eternity much in his thoughts.

A man will never better remember himself, than by frequently thinking that one day he must die.

The only way to meet death with true fortitude, is to prepare our lives for it. Actions, not words, can comfort us then.

The GYMNOSOPHISTS have a fine sentiment; that we are in this life but in a state of conception, and that death is our delivery.

Death, which in vigour would have been our fear, in decay, becomes our hope.

We feel death but once; he who fears death, dies every time he thinks of it.

A thinking man can never live well, unless content to die.

It is difficult to love life, and yet be willing to part with it.

The Sun and Death are two things that cannot be steadily looked on.

The person who is worthiest to live is fittest to die.

If you expect Death as a friend, prepare to entertain him; if you expect Death as an enemy, prepare to overcome him: Death has no advantage but when he approaches a stranger.

To be afraid of Death, is to be long a dying. It is a life of dying.

It is no unhappiness to live long, nor unhappiness to die soon; happy is he that hath lived long enough to die well.

See LIFE.

DECEIT AND DISSIMULATION.

IF any deceit be allowable, it is on such an occasion, as would make sincerity cruelty.

Dissimulation is an offspring of ambition.

A distrustful man cannot well complain of the deceit of others.

A fair appearance and decent deportment may indeed preserve our credit here, but without truth, they cannot serve our souls hereafter.

Dissimulation is like most other qualities, it hath two sides; it is necessary, and yet it is dangerous too. To have none at all, layeth a man open to contempt; to have too much, exposeth him to suspicion, which is only the less dishonourable inconvenience.

If a man doth not take very great precautions, he is never so much exposed, as when he endeavoureth to hide himself.

Men given to dissembling, are like rooks at play; they will cheat for shillings, they are so used to it.

The best way for a man to seem to be any thing, is really to be what he would seem to be.

See LOVE.

DEFAMATION.

DEFAMATION.

See hereafter CENSURE, SCANDAL, &c.

DEFECTS AND HUMAN FRAILTIES.

IF we had no defects of our own, we should not take so much pleasure, as we do, to remark the defects in others.

The defects of our minds, like those of our faces, grow worse as we grow old.

Weakness of mind, is the only defect that cannot be amended.

The defects of the soul are like wounds in the body; let what care soever be taken to heal them, the scars always appear, and they are always in danger of breaking out again.

There are some persons whose defects become them, and others displease with their good qualities.

There are few defects that are not more pardonable, than the means that are used to conceal them.

We often value ourselves on the defects, which are most opposite to our own; when we are irresolute, we boast of being steady.

There are few persons but discover, upon their first declining in years, where the failings of their body and mind are likely to lie.

Of all our failings, laziness is that which we are most easily induced to confess; we persuade ourselves that it partakes of all the peaceable virtues; and that without destroying the others, it only suspends the exercise of them.

We

We endeavour to make ourselves valued on the failings which we have no mind to amend.

We confess our faults, to repair by our sincerity the damage they have done us in the minds of others.

It belongs only to great men, to have great faults.

We easily forget our faults when they are known only to ourselves.

We never confess our small faults, but to make it be believed we have no great ones.

The same pride which makes us condemn the faults which we fancy ourselves to be free from, inclines us to despise the good qualities which we have not.

There are some persons so light and trifling, that they are as far from having real faults, as real good qualities.

The man, who gives the world cause to have an ill opinion of him, ought to take the consequence of his own faults.

What a hero must he be, who can conquer a constitutional fault?

It ought to be our care, that whatever errors we fall into, they should be those of our judgment, and not of our will.

Great failings and great virtues are often found in the same person.

The stronger sense a man has of his own failings, the more indulgent he will be to the defects of others.

The care men take to disguise their failings, is a strong proof they are not insensible of them.

There are but few faults that are not pardonable when we confess them.

The

The situation of men causes their defects or virtues to be the more or less visible. A man of rank or fortune, that publicly exhibits his defects and frailties, lights a thousand torches to display his own shame.

See QUALIFICATIONS, &c.

D E S I G N S.

See ACTIONS.

D E S I R E S.

See CONTENT,

D E S P A I R.

See HOPE.

D E T R A C T I O N.

See CENSURE, &c.

D E V O T I O N.

See RELIGION.

DIFFIDENCE AND DISTRUST.

DISTRUST yourself and you will not be deceived.

That which hinders us commonly from letting our friends see the bottom of our hearts, is not so much

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much the diffidence we have of them, as the diffidence we have of ourselves.

Whatever diffidence we have of the sincerity of those with whom we converse, we always believe they speak more truth to us than to any body else.

In love, deceit goes almost always farther than distrust.

Distrust is the right eye of Prudence and the parent of safety, but must keep out of sight.

D I L I G E N C E.

See INDUSTRY.

DISCRETION AND PRUDENCE.

IN general, every one makes Fortune his friend or his foe, according to his good or bad conduct.

Hear others, weigh well, and then act.

Wear as good clothes as your purse can afford, they open all doors, and procure reception. The first sight makes the first impression, and we should make that as favourable as we can.

Have many acquaintance, few friends, but no enemy.

Make other mens' shipwrecks your sea-marks.

Conform where you may innocently to the times and company; it is the polar star of prudence.

One enemy made, may do more harm, than ten friends may do good.

Be courteous to every man, but intimately acquainted only with good men.

He

He that begins well, has done half his work : but true prudence will begin nothing until it has well considered the end.

A firm faith is the best divinity ; a good life, the best philosophy ; a clear conscience, the best law ; honesty, the best policy ; and temperance, the best physick.

Value not yourself by the opinions of others.

Do unto others, as you would they should do unto you.

If you would be happy, correct your imagination by reason ; reject common opinion, and live according to the dictates of conscience.

Let reason go before every enterprise, and counsel before every action.

Rest satisfied with doing well, and leave others to talk of you, what they please ; for the censures of the world are not in your power, and therefore should give you little uneasiness.

Pitch upon that course of life which is the most excellent, and custom will render it the most delightful.

Rather avoid those vices you are naturally inclined to, than aim at such excellencies and perfections as you were never made for.

Live in peace with all men, yet have but one counsellor of a thousand.

To contend with our superiors is folly and madness ; with our equals it is doubtful and dangerous, and with our inferiors is base.

Never defer that till to-morrow, which you can do to-day ; nor ever do that by proxy, which you can do by yourself, nor neglect the least things. This is the Philosopher's stone.

Be always at leisure to do good ; never make business an excuse to decline the offices of humanity.

Forget the faults of others, but always remember your own.

Hear not ill of a friend, nor speak any of an enemy ; believe not all you hear, nor report all you believe.

He that ever bears in mind that there is not any thing certain in life, will avoid being transported with prosperity, and being dejected in the day of adversity.

So deliberate, that you may resolve ; so resolve, that you may perform ; and so perform, that you may persevere.—Mutability is the badge of infirmity.

Let us behave so well to our enemies as to make them our friends, and care for our friends in such a manner, as to attach them invariably to our interest.

Discretion points out the noblest ends to us, and pursues the most proper and laudable methods of attaining them.

Discretion the more it is discovered, gives a greater authority to the person who possesses it.

Discretion is the perfection of reason, and a guide to us in all the duties of life.

Charity obliges us not to mistrust a man ; prudence not to trust him before we know him.

A wise man will oblige friends to preserve them, and enemies to gain them.

Beware of mixing in brangles : he who throws himself into the briars, can hardly escape without scratches.

When we are guided by Prudence we are surrounded by all the other Divinities.

No virtues can gain that man esteem, who has forfeited his pretensions to prudence.

Do nothing to-day, that you may repent of to-morrow.

Sell not virtue to purchase wealth.

In the morning, think what you have to do, and at night ask yourself what you have done.

Think before you speak, and consider before you promise, if you would have the character of wise and honest.

Take time to deliberate, and advise, then lose no time in executing your resolutions.

Have not to do with any man in his passion; for men are not like iron, to be wrought on when they are hot.

Pursue not a coward too far, lest you make him turn valiant to your disadvantage.

Speak not in the ears of a fool; for he will despise the wisdom of your words. Cast not your pearls before swine; nor attempt to hew a block with a razor.

In your worst state, hope; in your best, fear; and in all, be circumspect.

That which is splendour, sumptuousness, and magnificence in people of quality, is in private men extravagance, folly and impertinence.

Set bounds to your zeal, by discretion; to error, by truth; to passion, by reason; and to division, by charity.

Hasty resolutions are seldom fortunate; wherefore first consider consequences.

If our reason be what it ought, and our actions according to it, we are invulnerable.

Be slow in chusing a friend, and slower to change him; courteous to all, intimate with few; slight no man

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man for his meanness, nor esteem any for his wealth and greatness.

Never suffer your courage to exert itself in fierceness; your resolution in obstinacy; your wisdom in cunning; nor your patience in fullness and despair.

Never reveal your secrets to any, except it be as much their interest to keep them, as it is yours that they should be kept. Only trust yourself, and another shall not betray you.

In all our undertakings, let us first examine our own strength, the enterprise next, and thirdly, the persons with whom we have to do.

Mark what makes other men esteemed, and imitate it; what is disesteemed, and avoid it.

We want as much moderation not to be corrupted with our good fortune, as patience not to be dejected with our bad.

Learn what is decent, and you may live pleasantly.

Many friends may do one little good, one enemy much hurt.

With discretion, the vicious preserve their honour, and without it, the virtuous lose it.

Courage without wisdom, is rashness; wisdom without justice, craft; justice without temperance, cruelty.

If at any time you are pressed to do a thing hastily, be careful; fraud and deceit are always in haste.

No man is obliged to think beyond his capacity, and we never transgress the bounds of good sense, but when we aim to go beyond it.

Prudence

Prudence is a christian, as well as a moral virtue; without it, devotion degenerates into superstition, liberality into profuseness, and zeal into a pious frenzy.

We should manage ourselves with our fortune, as we do with our health, enjoy it, when good, bear it patiently when ill, and never use desperate remedies, but upon desperate occasions.

It is rare to see a man decline in his fortune, who has not first declined in his wisdom and prudence.

If we manage not our constitutions, we throw them away before we have done living, and conspire against the interest of our own ease and pleasure.

Do not pursue the things of this world immoderately; be not dejected on account of any unexpected disappointment; crave nothing too eagerly; rejoice not excessively at any casual preferment; so shall you live in peace and tranquillity, and die with content.

Shun the least appearance of evil, that you may not be suspected; however, choose rather to be suspected, when you do not deserve it, than to do evil, without being suspected.

Keep no company with a man who is given to detraction.

Be careful in your promises, and just in your performances: it is better to do, and not promise, than to promise and not perform.

Meddle not with any thing, that will give you pain when 'tis past.

Attempt nothing which you do not perfectly understand; but learn every thing that is absolutely necessary.

We should always live, as if we were to die the next moment.

A prudent man hath his eyes open and his mouth shut; he as much desires to inform himself, as to instruct others.

Attempt with prudence, pursue with hope, and support intervening accidents with patience.

No man is truly wise, but he who hath been deceived; and our own errors will teach us more prudence than the grave precepts or examples of others.

At a time there was a great contest between Folly and Prudence, which should have the precedence; the difference grew so high, that they agreed to refer it to JUPITER; who hearing what could be said on both sides, at last gave his judgment, that Folly should go before, and Prudence follow after.

Opinion is the guide of fools, but reason and prudence are the conductors of wise men.

To sleep upon a thing that is to be done, is better than to wake upon a thing already done.

He that declines physick until he be weakened with the disease, is bold too long, and wise too late.

It is a maxim of prudence, to leave things before they leave us.

A wise man is out of the reach of Fortune, and all attempts upon him are no more than XERXES's arrows; they may darken the day, but cannot strike the sun.

There are seasons for all things, and things for all seasons; and they who either invert, or do not observe them, are ever attended with trouble.

Although no encomiums can be too great for prudence, yet let us not think that it can ensure us the least event.

It is not less prudence sometimes to know how to use good advice, than to be able to advise one's self.

The wise man finds his advantage in not engaging, more than in conquering.

The presumptuous, the conceited, and the thoughtless, seldom escape falling into great errors.

The man who finds himself more feared than beloved, must generally have something in his outward behaviour to correct.

The troubles of the discreet proceed from other people, of the indiscreet from themselves.

A prudent man will leave nothing to Fortune that he can extort from her by counsel or by forecast.

Consideration gets as many victories, as rashness loses.

Prudence, which conducts all human affairs, is nothing more than a circumspect and well-informed self-love; its opposites are inconsiderateness and blindness.

A man, it is said, should live with his enemy in such a manner; as might leave him room to become his friend; and with his friend in such a manner, that if he became his enemy, it should not be in his power to hurt him.

Do nothing but what is praise-worthy, nor be puffed up with popular applause. Entertain honour with humility, poverty with patience, blessings with thankfulness, and afflictions with resignation.

Exert yourself with all your might in honouring of God, and doing his commandments, and a blessed eternity shall be the certain reward of your service.

DISPUTE AND DISPUTATION.

NEVER dispute with a man in his profession to which you do not belong; a victory on your side cannot be of any advantage to you, and may be a real injury to him. It is an insult of the highest nature, and makes an irreconcilable enemy.

Beware of long and obstinate disputes; it is much easier not to begin them, than to put an end to them.

Generally in disputation, what men want of reason for their opinions, they usually supply with rage.

He who loves disputation lives in trouble.

There are but few cases, where a victory in disputation will make amends, either for the losing of a friend, or the making of an enemy.

In controversy, say not all thou canst say, but all that is necessary.

Answer arguments with reason; if reason be not heard, or approved, then answer with silence.

In debates, let truth be your aim, not victory; and endeavour rather to gain, than expose your antagonist.

He that in debate rather takes to pieces the arguments of his opponent, than offers any of his own, acts prudently; he fights him in his own country.

Strive not with contentious words; it is better to turn your eye from what displeaseth you, and leave every one to his own opinion and party.

To dispute against common custom, is to fight against the whole world.

To

To give no advantage in any argument, nor to lose any that is offered, is a benefit which arises from temper.

Truth often suffers more from the heat of its defenders, than from the arguments of its opposers; and nothing does reason more right, than the coolness of those that offer it.

What makes so many go astray in their arguments is, that they would fain think beyond the extent of their intellects.

He only employs his passion in disputation, who can make no use of his reason.

Disputes may sometimes do well between lovers, but seldom between friends.

In disputations, the parties are generally more intent on considering, what they shall themselves utter, than the force of their adversary's argument; this in the general, is the cause of their confusion and continuance.

Dispute is seldom managed without passion, and yet there is scarce any dispute worth a passion.

It is better, by yielding to Truth, to conquer Opinion; than by yielding to Opinion, to be defeated by Truth.

He that seeks Truth, will not seek to conquer by all possible means; and he that finds Truth, will have a security against being conquered.

Truth conquers by itself; opinion by foreign aids. Argument seldom convinces any man contrary to his inclination.

Contradiction should waken attention, not passion. Disputation generally leaves Truth in the middle, and Party at both ends.

Never be ashamed of being convinced; for he that is confuted, is wiser than he was, and therefore ought to return thanks instead of resentment.

Affection is a constant briber of the judgment; and it is hard for a man to admit a reason against the thing he loves, or to confess the force of an argument against an interest.

In holding an argument, neither be too cholerick, nor too opinionated; the one distempers your understanding, the other abuseth your judgment.

See OBSTINACY and PERVERSENESS.

DISSIMULATION.

See DECEIT.

DISTRUST.

See DIFFIDENCE. See SUSPICION.

DROLLERY.

See RAILLERY.

DRUNKENNESS.

A MAN may lose more reputation in one day of liberty and jollity, than he can gain in a long course of serfousness.

If we make BACCHUS our chief deity, APOLLO will never keep us company.

Three

Three things may greatly contribute to discover to us the heart of man, wine, love, and play.

It is a piece of arrogance to dare to be drunk, because a man sheweth himself without a veil.

He that is a drunkard is qualified for all vice.

Other vices make their own way, drunkenness makes way for all vices.

SILENUS, the foster-father of BACCHUS, is always carried by an Ass, and hath horns on his head; the moral is, that drunkards are led by fools, and have a great chance to be cuckolds.

As suck is to infants, so is wine, moderately drank, to the aged, and is therefore called old men's milk.

Drunkenness turns a man out of himself, and leaves a beast in his room.

He who premeditatedly resigns his reason, is actually guilty of all that he is liable to from the want of reason.

E B R I E T Y.

See DRUNKENNESS.

E D U C A T I O N.

AN uncultivated mind, like unmanured ground, will soon be over-run with weeds.

An industrious and virtuous education of children, is a better inheritance for them, than a great estate.

What sculpture is to a block of marble, education is to the human soul.

Choose

Choose rather to leave your children well instructed, than rich; for the hopes of the learned, are better than the riches of the ignorant.

Severity in the education of youth, which is often revenge under the cloak of just correction, rather confirms than reforms an evil disposition, by producing a hatred of the instructor.

There are some delicate minds that can hardly ever get over the effect of being disgraced by a public chastisement.

Some geniusses, like some fruits, ripen not till late.

Neither a learned, nor a fine education is of any value, than as it tends to improve the morals of men, and to make them wise and good.

The benefits of a good education, are of such a nature, that they cannot be recalled.

Education correcteth good natures, and polisheth bad ones.

A private education promises virtue and good breeding; a public one, a manly assurance, and an early knowledge of the world; the first generally makes an honest man, the latter, a man of business.

Education is a second self-love; the taste of books is necessary to our behaviour in the best company, and the knowledge of men is required for the true knowledge of books.

Good education is the cause of a refined disposition.

The pursuit of good education, is better than the pursuit of riches.

SEE KNOWLEDGE. SEE LEARNING.

ELEVATION,

E L E V A T I O N.

THERE is an elevation which is independent of fortune; it is a certain air which distinguishes us, and seems to design us to great things; it is a value which we insensibly set upon ourselves; it is by this quality chiefly that we extort respect from others; and it is this which commonly raises us above them more than either birth, honour, or even merit itself.

There may be some merit without elevation, but no elevation without some sort of merit.

Elevation is to merit, what dress is to a fine woman.

E L O Q U E N C E.

CLEARNESS is the rule of speaking, as sincerity is the rule of thinking. Too bright flashes of wit, like flashes of lightning, rather dazzle, than illuminate.

A noble simplicity, when properly used, makes more impression than tropes and figures: a fierce and warlike eloquence succeeds better with a violent and hasty man, than an eloquence full of insinuation, and wholly pathetic.

In serious subjects avoid a florid style; it touches only the fancy, but never makes impression on the judgment.

The more simple any discourse is, the more true, noble, and magnificent will it appear, like those uncultivated places, which nature has so much enriched

by

by their situation, as to allow no room for additional beauties and improvements.

Common eloquence is usually a cheat upon the understanding; it deceives us with appearances, instead of things, and makes us think we see reason, whilst it is only tickling our sense.

In gaining the people, it is much better to set too high a value upon one's pretensions, than to lessen them; rashness strikes the multitude, and draws them along without leaving them the liberty of reflection.

Illiterate men often persuade more effectually than the learned, because they seem to speak more naturally and from a feeling sense; the learned are generally suspected of design.

Discretion in speech, is more than eloquence.

To use many circumstances, previous to the matter, is wearisome; and to use none at all, blunt.

Modesty in speaking gives a lustre to truth, and an excuse to error.

Be master of the subject on which you are to speak, for no man can speak or write clearer than he thinks.

A truly sensible man will never be so desirous to say a great deal, as to speak to the purpose.

True eloquence consists in saying all that ought to be said, and in saying no more:

In saying common things in a new way, and uncommon things in a familiar way.

A patient hearer is a sure speaker.

E M P L O Y M E N T.

See BUSINESS.

EMULA-

E M U L A T I O N.

THE courage which emulation inspires, soon finds the means of succeeding.

Emulation is lively and generous; envy, base and malicious.

Envy seeks other's evil; emulation its own good.

Envy repines at excellency, without imitation; emulation imitates and rejoices in it.

We envy often what we cannot arrive at; we emulate nothing but what we can, or at least think we can attain.

Emulation is enamoured of all virtue and accomplishments; its generous food is praise; its sublime profession transcendency, and the life it pants after, immortality.

It kindles at all that is illustrious, and lights its torch at the Sun.

See ENVY.

E N V Y.

HE that envieth, maketh another man's virtue his vice, and another man's happiness his torment; whereas, he that rejoiceth at the prosperity of another, is partaker of it.

We envy the great for those very things, that are the greatest plagues to them, their great retinue.

Envy is only fixed on merit, and like a fore eye is offended at every thing that is bright.

It is a passion so-full of cowardice and shame, that no one ever had the confidence to own it.

Envious

Envious persons are doubly miserable, in being afflicted with others prosperity, and their own adversity.

Beware of envy; for to grudge a man any advantages he may have of you, is to censure the dispositions of Providence.

Envy is the adversary of the fortunate, wherefore, he must be very unhappy, who has no enemies.

He may bear envy, who is either courageous, or happy.

Death openeth the gate to good fame, and extinguisheth envy.

Jealousy is in some sort just and reasonable, since it only tends to preserve a good which belongs to us, or which we believe does belong to us; whereas envy is a madness, that cannot bear the good of others.

The approbation we give those who are just entering into the world, proceeds often from a secret envy which we bear those who have made a fortune in it already.

We wish no evil to those we despise, but to those who have a right to despise us.

The virtue that excites envy, has at least the advantage of confounding sooner or later the envious.

Pride, which inspires us with so much envy, serves often to allay it.

Envy is more irreconcilable than hatred.

Envy is destroyed by true friendship, and coquetry by true love.

The truest sign of a noble soul, is to be placed by nature above envy.

Our envy always lasts longer than the happiness of those we envy.

There

There are still more people free from interest, than from envy.

None are less envied, or more applauded than they, who are thought rather happy than able, and fortunate, than cunning.

If we well knew how little others enjoy, there would be no envy, which is a double folly; folly, as it is a sin, and folly, as it is a mistake.

All other passions seek good, or at least imagined good, in some shape or other, but envy evil. All other passions propose advantages to themselves; envy seeks the detriment of others.

Compassion is grieved at others evil, envy at others good.

Indignation is grieved that the unworthy prosper; envy, that the meritorious prosper also.

Emulation is grieved at its own wants, envy at the enjoyment of others.

We are angry, or ashamed, we love, or fear, for a day, or a year; but the envious envy for life; so that envy is the most universal source of unhappiness on earth.

It has under its banner, hatred, calumny, treachery, cabal; with the meagreness of famine, venom of pestilence, and rage of war.

Envy repines at superior merit, emulation aspires to superior eminence.

Envy strives to depress rival merit, emulation to outshine it.

Envy, in spite of itself, pays a homage to greatness, at the same time that it seems to despise it; for to envy a man is to honour him.

Envy never pardons merit, but when it is deceived by its own malignity, and conceives it has found out faults it can feed on.

There is a cure for all enmity, but the enmity of the envious man.

The envious man is in pain upon all occasions that ought to give him pleasure.

He is in a constant state of misery, as all mankind are in a plot against his quiet, by studying their own happiness and advantage.

The only sure way to an envious man's favour, is not to deserve it.

Malice may be sometimes out of breath, envy never. A man may make peace with hatred, but never with envy.

Envy taketh the shape of flattery, and that maketh men hug it so close, that they cannot part with it.

A man is undone, when envy will not vouchsafe to look upon him.

See EMULATION.

E Q U A N I M I T Y.

A TRULY noble spirit never varies with fortune; in its worst estate, it will hope, in its best fear, and in all be circumspect.

There is no condition so low, but may have hopes; nor any so high that is out of the reach of fears.

Adversity overcome, is the highest glory; and patiently sustained, the greatest virtue. Sufferings are but the trials of gallant spirits; and to succumb, is want of fortitude.

Virtuous

Virtuous persons, like the Sun, appear greatest at their setting.

The change of fortune may diminish hopes, but encrease quiet.

Let us make the best of every thing, for at the worst we may yet mend it, and think it best.

He that swells in prosperity, will sink in adversity.

He is truly wise, who can endure evil, and enjoy good.

Discontent is the greatest weakness of a generous soul; for many times it is so intent upon its unhappiness, that it forgets its remedies.

If we be not as happy as we desire, it is well we are not so miserable as we deserve. If things go not as well as we would they should have done, it is well they are not so ill, as they might have been.

Hope will be our best antidote against all misfortune; and God's omnipotence an excellent means to fix our soul.

Suffer not little things to have great hold of you, or you will be as much transported, as if they deserved it.

If we did but seriously consider, we should find that we have received more good than we have done, and have done more evil than we have suffered.

The expectation of another life to a truly pious man, will render all the evils of this life tolerable; happy miseries that end in joy! happy joys that have no end! happy end that ends in eternity!

He who is least grieved at calamities, and struggles most against them, is the greatest both in public and in private life.

We

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We ought to call in reason like a good physician to our assistance in misfortunes.

We want as much moderation not to be corrupted with our good fortune, as patience not to be dejected with our bad.

To a man of virtue and resolution, all things are alike; he values not the changes of fortune any more than he does the changes of the moon.

Great spirits are easy in prosperity, and quiet in adversity.

True magnanimity does not consist so much in undertaking difficult things, as enduring evils; and he who bears misfortune with fortitude, is equal to the conqueror of a world.

See ADVERSITY, &c.

E R R O R S.

See DEFECTS.

E X P E C T A T I O N.

THERE is more joy in expectation, and preparation, than in fruition, be the pursuit what it will.

Mankind cheat themselves by their raised expectations of pleasures in prospect.

High expectations are seldom tolerably answered.

The joys of expectation are the highest of all our joys.

FACTION.

F A C T I O N.

BE not of any faction, wise men are always free. W

In all factions carry yourself with moderation, and you may make use of both sides.

Factions in states never hold their ground long; for if they be not suppressed by the power of the government, they will be ruined by the distempers, that arise among the members that compose them. }

Schismaticks both in religion and the state are like a top; if you scourge them, you keep them up; but if you neglect them, they will go down of themselves. |

A soft current is soon stopt, but a strong stream resisted, breaks into many, or overwhelms all. }

See GOVERNMENT. See PARTY.

F A C U L T I E S A N D P A R T S.

WE should estimate men by the application of their parts, and not by the eminence of those qualities abstracted from their use.

Persons of moderate parts commonly condemn every thing that is beyond their reach. So, phlegmatic men are apt to impute every thing to frenzy, which rises above the ordinary level of dulness.

It is true skill in a man of superior understanding, to know how to be on a level with his companions.

A man of great talents but void of discretion, is like POLYPHEMUS in the fable, strong and blind, ended

dued with an irresistible force, which for want of fight is of no use to him.

Quickness of parts are seldom joined with great solidity. The most rapid rivers are seldom or never deep.

All great geniusses have faults mixed with their virtues, and resemble the flaming bush, which hath thorns among lights.

He who without genius or parts pursueth any science or profession, is eternally swimming against the stream.

It is with a fine genius, as with a fine fashion, all those are displeas'd at it, who do not follow it.

Envy, hatred, and malice, are the certain taxes paid for excellence.

Talents are only given us to raise ourselves: No one possesses any to debase himself: Such is the order of nature.

Though memory and invention are not upon good terms, yet when the first is added, the other is usually stifled.

The memory hath claws by which it holdeth fast, but it hath no wings like the invention to enable it to fly.

The greatest genius cannot excel without culture, nor the finest education produce any thing noble without natural endowments.

A wise and self-understanding man, instead of aiming at talents he hath not, will set about cultivating those he hath, as the way in which Providence points out his usefulness.

FAILINGS,

FAILINGS, HUMAN:

See DEFECTS, &c.

FALSHOOD:

See LYING. See TRUTH.

FAME AND REPUTATION.

GREAT merit and high fame are like a high wind and a large sail, which often sink the vessel.

A reputation gained by many great actions, may be lost by one mean one.

There are few persons of greater worth than their reputation; but there are many whose worth is far short of it.

Fame is like a river, that bears up things light and swollen, and drowns things weighty and solid.

Reputation is the fairest face of virtue, and soonest cheats the world.

There is as much policy wanting to secure a reputation, as wit and learning to deserve it.

In all the affairs of this world, so much reputation is indeed so much power.

There are few persons but are more concerned for the reputation of wit and sense, than of honesty and virtue.

He that sets no value upon a good repute, is as careless of the actions that produce it.

He that will sell his fame, will also sell his public interest.

We should be careful to deserve a good reputation, by doing well, and then, not to be over anxious about the success.

The gaining of reputation, is but the revealing of our virtue and worth to the best advantage.

There are none that condemn a bad fame, so much as those who despise the virtues that produce a good one.

They that slight reputation, seldom value virtue; for when once they are indifferent to other people's words, they are commonly so to their own actions.

The generality of the world never judge of men but by their reputation, or their fortune.

He who is careless of his reputation, is so either from an abandoned nature, or from a consciousness that he deserves not the world's good opinion.

Reputation often depends less upon ourselves, than upon fortune.

Reputation is often got without merit, and lost without crime.

Reputation serves to virtue, as light does to a picture.

To men in high stations, great fame is often most fatal.

As fame is the general mistress of mankind, he that enjoys it, has almost as many rivals as men, and often as many foes as rivals.

The best way to establish a reputation is to suspend the enjoyment of it.

The justest character of a man is to be had of men.

When a man arrives to a certain degree of reputation, every thing he does is considerable.

A contempt of reputation quickly leads to a contempt of virtue.

The higher the character a person has to support, the more he should regard his minutest actions.

Admiration is a short-liv'd passion, that immediately decays upon growing familiar with its object, unless it be still fed with fresh discoveries, and kept alive by a new and perpetual succession of miracles.

F A U L T S.

See DEFECTS.

FAVOURITES OF KINGS AND
MINISTERS OF STATE.

THE favourites of princes are generally the envy of the people; they get every thing, and seldom deserve any thing.

To study the humour of a prince, may for the present advance, but to understand the interest of his kingdom, is always secure.

He who serves a prince's private interest, may be great for a time; but he is always so, who is careful of the public good. X

A good minister will always prefer the public interest to his own.—

Will deem it a greater honour to serve his prince, than to continue in his favour: and be less solicitous to avoid disgrace, than to deserve it.

Resolving to serve well, and at the same time to please, is generally resolving to do what is not to be done. X

A minister that will serve well must often rule the master so hard, that it may hurt him.

It is an undertaking bold as it is noble to venture to be a good minister.

A favourite is like coin, to which virtue may give the stamp, but it is humility must give the weight.

To be proud of authority, is to make your rise your downfall.

When pride and presumption go before, shame and loss follow after.

Fortune may begin a man's greatness, but it is virtue must continue it.

Never do that in prosperity, which you may repent in adversity.

Admit none to be of your cabal, but such as have their fortunes solely depending upon you.

When it is once passed noon with a favourite, it is presently night with him.

The good fortune of the court hath few sure friends with it, the ill fortune none.

A prince's fortune, and a favourite's faith end together.

Princes and ministers, like the celestial bodies, have much splendour, but no rest.

Reasons of state are so very intricate, that a good minister can hardly be a good man.

Crowns may change their ministry as often as they please, yet, though they may be called other ministers, they are generally still the same men.

As princes have arts to govern kingdoms, so must favourites have arts to govern their prince.

They should not desire to monopolize his ear, for his misadventures will be imputed to them, and what is well done, will be ascribed to himself.

In dangerous attempts, an artful minister will put others before him to act, and keep himself behind the curtain.

The favourites of princes, like dials, are not looked on when the sun of majesty is off them.

See **KINGS.** See **POLITICKS.**

F E A R.

See **COURAGE,** &c.

F L A T T E R Y.

FLATTERY is compounded of the most fordid hateful qualities incident to human nature, lying, servility, and treachery.

It is a bad sort of money, to which our vanity gives currency.

He that reviles me, it may be calls me fool; but he that flatters me, if I take not heed, will make me so.

If we did not flatter ourselves, the flattery of others would do us but little harm.

Few are so wise, as to prefer useful reproof to treacherous praise.

If any one commends in you those good qualities which you know you have not, set him down for an enemy that plotteth to ensnare you.

Flattery is a kind of civil idolatry, that makes images of perfections in others, which they have not, and then falls down and worships them.

Four things should never flatter us; familiarity with princes; the caresses of women; the smiles of our enemies, nor a warm day in winter; for these things are not of a long duration.

Flattery

Flattery is like poison, but of all others requires the finest infusion.

Pride and roughness may turn one's humour, but flattery turns one's stomach.

Flattery will never be out of date, so long as there are knaves to give it, and fools to take it.

The only benefit of flattery is, that by hearing what we are not, we may be instructed what we ought to be.

Love of flattery in most men, proceeds from the mean opinion they have of themselves; in women, from the contrary.

Crows pick out the eyes of the dead, when they are no longer of any use; but flatterers blind the eyes of the souls of the living.

The heart has no avenue so open as that of flattery, which, like some enchantment, lays all its guards asleep.

So powerful is flattery, that men receive with pleasure the praises of many, whose opinion they would not take in any thing but their own favour.

There is more profit in a distasteful truth, than deceitful sweetness.

'Tis the most pleasing flattery to like what other men like.

None can be pleased without praise, and few can be praised without falsehood; few can be assiduous without servility, and servility seldom is without corruption.

Just praise is only a debt, but flattery is a present.

The mischief of flattery is that of suppressing the influence of honest ambition, by an opinion that honour may be gained without the toil of merit.

FOLLY

FOLLY AND FOOLS.

THERE are some silly people who are sensible of their simplicity, and make a wise use of it.

The man who lives without folly, is not so wise as he fancies,

As we grow old, we grow more foolish, and more wise.

'Tis a great folly, to set up for being wise by one's self.

There are some follies which are as catching as infectious diseases.

Mad men and fools see only by their humour.

Wit sometimes gives us a privilege to play the fool boldly.

Old fools are more fools than young ones.

There are no fools so troublesome as those that have wit.

A man may be a fool with wit, but never with judgment.

Fools set traps to catch themselves.

Folly is often more cruel in the consequence, than malice in the intent.

It is ill manners to silence a fool, and cruelty to let him go on.

A fool will admire or like nothing that he understands; a man of sense nothing but what he understands.

Wise men gain, and poor men live by the superfluities of fools.

The company of a fool is not only irksome but dangerous.

F O R T I T U D E.

See before COURAGE. See hereafter PATIENCE.

F O R T U N E.

FORTUNE and humour govern the world.
The generality of the world never judge of men, but by their reputation or by their fortune.

Happy people are seldom to be corrected; they generally think they are in the right, when Fortune supports their ill conduct.

Our wisdom is no less at the mercy of Fortune, than our wealth.

We are not sensible of our good or ill fortune, but in proportion to our self love.

He that would be a great man, ought to know how to push his fortune to the utmost.

Fortune discovers our virtues and vices, as light does objects.

The good or ill of men's lives depend no less on their humour, than on fortune.

The folly of one man, is often the fortune of another.

The wise man that finds good fortune at his house, will be prepared for the reception of bad.

We mount to fortune by several steps, but require one only to come down from it.

Fortune never excels wisdom.

Fortune is of glass; a bubble that breaks whilst it is shining.

Good

Good fortune requires greater virtues to support it than bad.

It is not enough for a man to have merit and virtue, but he must know how to bring himself into play.

The power of fortune is confessed only by the miserable, for the happy impute all their success to prudence or merit.

Good fortune, like ripe fruit, ought to be enjoyed whilst it is present.

Fortune makes him a fool, whom she makes her darling.

The fortune which no body sees, makes a man happy and unenvied.

Fortune is like a market, where many times if you stay a little, the price will fall.

Fortune sometimes turns the handle of the bottle, which is easy to be taken hold of; and after the belly, which is hard to grasp.

There is no fortune so good, but it bates an ace.

It is with Fortune, as with other fantastical mistresses, she sports with those that are ready to die for her, and throws herself at the feet of those that despise her.

Fortune is nothing but an attentive observation of the revolution of affairs, and the occasions resulting from them.

The best way to make your fortune, is to convince people it is their interest to serve you.

Some men are so over cautious, they will hazard nothing; but a true sportsman will hook a gudgeon to catch a jack.

He who solicits for others, has the confidence of one who demands justice; he who speaks for himself, the confusion and bashfulness of him that implores mercy.

A man

A man throws himself down, whilst he complaineth; and when a man throws himself down, no body cares to take him up.

In general, every man makes Fortune his friend, or foe, according to his good or bad conduct.

The caprice of our humour is more fantastical, than that of our fortune.

Nature gives merit, and Fortune sets it to work.

Fortune breaks us of many faults, which Nature never could do.

Fortune never appears so blind, as to those whom she never favours.

We ought to treat Fortune as we do health; enjoy her when good, bear with her when she's ill, and never apply violent remedies, but when necessity calls for them.

A man of parts may be hid all his life, unless Fortune calls him forth.

Industry is Fortune's right hand, and Frugality her left.

The man of success, and of the highest advancement, first indeed laughs at others, but soon he revenges them, by laughing at himself.

Although superiority of fortune should give superiority of happiness, let it be remarked, that he who encreases the endearments of life, encreases at the same time the terrors of death.

There are more qualifications required to become a good fortune, than to get one.

A great part of what we call good, or ill fortune, arises from right, or wrong measures.

F R A I L T I E S.

See DEFECTS.

FREE.

F R E E D O M.

See hereafter LIBERTY.

FRIENDS AND FRIENDSHIP.

ONLY good and wise men can be friends, others are but companions.

Two persons cannot be friends a long time, who cannot forgive each other little failings.

Never purchase friends by gifts; for if you cease to give, they will cease to love.

Beware of making any man your friend twice, except the rupture was by your own mistake, and you have done penance for it.

Be slow to choose a friend, and slower to change him.

Prosperity procures friends, but adversity proves them.

A false friend is like the shadow on a dial, it appears in clear weather, but vanishes when it is cloudy.

He will find himself in a great mistake, who either seeks for a friend in court, or tries him at a feast.

It is as hard to be a good friend, and a lover of women, as it is to be a good friend, and a lover of money.

Time that strengthens friendship, weakens love.

There are many friends that can admit of advice, but scarce any that can abide censure.

The generality of friends are only so to those who have no need of them; and when need is, they cease to be friends.

Friendship

Friendship is too pure a pleasure for a mind cankered with ambition, or the love of power and grandeur.

Choose not a friend over your cups.

Tell a friend his faults, but do not blaze them.

Love your friend, but look to yourself.

Prove your friend before you have need of him.

If you would keep a friend make use of him.

Avoid being an arbitrator between two of your friends.

Keep your tongue if you would keep your friend.

Be a friend to yourself, and others will be so too.

Love your friend with all his faults; no mortal is perfect.

Ask not your friend for his cloak when he is out in the rain with you.

If your friend has been true to you in money matters, you may trust him in others.

Adversity is the touchstone of friendship.

Nothing in life is more impossible than that a real miser can be a friend.

There goes as much wisdom and ability in the improving of a friend's advice, as in the advising and conducting ourselves.

The fault which you suffer in your friend, you stand guilty of yourself.

Few will tell you the truth but friends, and they will not always tell you your failings.

Friendship seldom is, unless there be a conformity of inclinations, similitude of manners, and equality of years and station; nor can any friendship long subsist, that is not founded in virtue.

It is no flattery to give a friend a due character;
for

for commendation is as much the duty of a friend, as reprehension.

A friendship with a generous stranger, is commonly more steady than with the nearest relation.

The greater a man is, the more need he hath of a friend; and the more difficulty there is in finding and knowing him.

Friendship improves happiness, and abates misery, by the doubling of our joy, and dividing of our grief.

If you have one friend, think yourself happy.

It is a certain principle, that friendship cannot long subsist between many persons.

Being sometimes asunder, heightens friendship; the great cause of the frequent quarrels between relations, is their being so much together.

Privately admonish, but never publicly reprehend your friend; an open admonition is an open disgrace.

Friendship cannot be maintained without the forgiveness of many faults on both sides.

We love ourselves with all our faults, and we ought to love our friend in like manner.

Hearts may agree, though heads differ.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, and defends courageously.

A true friend is the medicine of life, and they that fear the LORD, shall find it.

We ought to choose a friend as a physician, not the most agreeable, but the most useful.

A man dies as often as he loses his friends.

It is more dishonourable to distrust our friends, than to be deceived by them; and we cannot complain of the deceit of others whom we distrust.

You

You may praise your friend before the whole world; but reprove him in a corner.

If two friends would keep from difference, let them avoid all intercourse of buying and selling.

Be well advised before you enter into friendship with any; cowardice will betray it; covetousness will starve it; folly will lose it; passion is apt to ruffle, and pride will abuse and neglect it.

Wise men say of inconvenient and ill-grounded friendships, that it is better to unitch, than to tear them to pieces.

A true friend will perform without much promising before, or much after-boasting.

The friendship of great men hath much honour, but small security; of meaner men, less credit but more sweetness; but that of equals more sincerity and surer duration.

Want of gentleness in manners and complacency of behaviour, as it is too often the effect, so it is the bane of common friendships.

Reserve wounds friendship, and distrust destroys it.

Few friends are found at the levee of the poor, the sick, or the prisoner.

We sometimes with levity complain of our friends, to justify our own levity.

That which commonly hinders us from letting our friends see the bottom of our hearts, is not so much the diffidence we have of them, as our unwillingness to disclose our defects.

We cannot long preserve the sentiments we ought to have of our friends and benefactors, if we allow ourselves the liberty to talk often of their failings.

The

The greatest effort of true friendship, is not, the discovering our failings to a friend, but the shewing him his own.

In friendship, as in love, we are more happy by the things we do not know, than by those we know.

As rare a thing as true love is, it is still less rare than true friendship.

A true friend is the greatest of all possessions, yet it is that which we least of all are careful to acquire.

Friendships renewed require more care to cultivate them, than those that have never been broken.

An active spirit in one friend, and a passive one in the other, is likely to make their friendships durable.

He who is capable of true friendship, cannot be defective in any of the social duties.

Sympathy of manners maketh conjunction of minds. ✓

It is easier to preserve a friend, than to recover him when lost.

We should never communicate that to a friend, which would put it in his power to despise us. 2 1
2 2
2 3

Friendship is a clear-sighted sentiment, which may begin by inclination, but must be confirmed by esteem.

Be in peace with many, yet have but one counsellor of a thousand.

Friendship, that it may prove agreeable, must be attended with prudence and discretion.

An indiscreet and imprudent friend, is often as mischievous as a real enemy.

Every love is not a friendship; but every friendship is a love.

When

When true friends part, it is the survivor that dies.

Never ask to borrow of a conceived friend, who sees you in distress and does not offer relief; for he either is not your friend, or if he is, has not the means.

Overlook all faults in your friend, in which his heart is not concerned; or which do not shew that his affection is extinguished.

Neither a friend nor a mistress can be bought.

Real friendship grows slowly; and never thrives, unless grafted upon a stock of known and reciprocal merit.

He who forgets a friend deserves a foe.

Without a friend the world is but a wilderness.

But however strong your love and opinion may be of your friend, yet forget not the possibility of his becoming your enemy.

A faithful friend is a strong defence, and he that finds him, finds a treasure.

Forfake 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.

Love and esteem are the first principles of friendship, which always is imperfect when either of these two is wanting.

The friendship which makes the least noise, is generally most useful; wherefore, a prudent friend is to be preferred to a zealous one.

The sight of a friend brighteneth the eye.

Friendship cometh oftener by chance than by choice, which maketh it generally so uncertain.

Where two friends in their quarrels disclose an ill opinion of each other, they had better never be connected

nedged again; for as hatred never pardons, so distrust by its very nature, can never be reconciled.

A man may buy a good turn, but he cannot buy the heart that doth it.

Friendship cannot live with ceremony, nor without civility.

Friendship will not continue to the end, that is begun for an end.

F R U G A L I T Y.

See OECONOMY.

G A M I N G.

IN all our appetites, desires, or pleasures, we, at times grow cloy'd with enjoyment, except gaming, which grows upon it. ✓

A good man will love himself and family too well to lose, and his neighbour too well to win an estate by gaming. The love of it corrupts the best principles.

A covetous person is seldom cured of the passion for gaming: Besides the hope of gain, he finds in it the advantage of hiding his avarice under an air of disinterestedness.

Among the evils that attend gaming, are these; loss of time, loss of reputation, loss of health, loss of fortune, loss of temper, ruin of families, defrauding of creditors, and often the loss of life itself.

Is it not absolute madness to cast a die, whether a man's estate shall be his own or not?

A gamester, the greater master he is in his art, the worse man he is.

What pity can he expect, who puts a certainty to a hazard, in hope of obtaining a share in the property of others?

He that wishes to win the property of another, well deserves to lose his own.

Play serves to ease the genteel part of the world, of the painful load of existence.

It is said, that play and love make all conditions equal: but play, equals only by lessening the superior; love, by raising the inferior.

Three things may greatly contribute to discover to us the heart of man, play, wine and love.

G E N E R O S I T Y.

NOble-minded persons in the exertion of their munificence, silently reprove the rest of the world.

The man who would be thought generous, must first be just.

Generosity is the happy medium between parsimony and profuseness.

Prudence is the measure of generosity.

A generous mind will be as ready to confer, as to receive a benefit.

A disinterested and generous man is born a ruler.

A generous mind will be pained to receive presents, which it knows not how either to deserve, or return.

Many men despise wealth, but few know how to be liberal.

Frugality

Frugality ought ever to be the basis of liberality.
 Liberality is the cause of love.

The most indigent, are generally the most generous.

It too often happens, that we are obliging and serviceable to others, in proportion as they do not want the favour.

An ostentatious liberality, though it scatters bounty, confers no benefits; and may buy flattery, but not friendship.

See BENEFICENCE. See OECONOMY.

GOOD-BREEDING GOOD-MANNERS, AND POLITENESS.

WHOEVER makes the fewest persons uneasy, is the best bred in company.

True good manners consist in making those people easy, with whom we converse.

Politeness is not only the ornament, but the duty of humanity.

Good-breeding shews itself most, where to an ordinary eye it appears the least.

It is a kind of artificial humanity, invented by mankind to supply the place of good-nature.

By good-breeding, is generally understood an agreeable negligence.

True politeness is but another word for virtue and honour.

Modest assurance, good-humour and prudence make a gentleman.

Good-breeding consists more in not offending, than in obliging.

N
N
 Ceremony was invented by wise men, to keep fools at a distance.

A fine gentleman is properly a compound of the various good qualities that embellish mankind.

Good-breeding supports the decency of conversation; candour and frankness of mind preserve its freedom, while wit and humour give it spirit and variety.

N
 Politeness is the influence of natural refinement, good breeding the form of artificial civility. The last but restrains us from giving offence; the first impowers us to receive and give pleasure.

N
N
 Politeness is the happy mixture of greatness with benignity; 'tis the sun-shine from the soul on our words and our actions.

Good-breeding is mostly a surface without depth, and like the painter's gay colours on dark primings, spreads a gloss over the outside, even of vices and mean-spiritedness.

N
N
 But politeness, like chrystal, is transparent as well as shining; and appears lovelier when it is placed in the most conspicuous light.

It is good-nature beautified and refined by art.

The scholar, without good breeding, is a pedant; the philosopher, a cynic; the soldier, a brute; and every man disagreeable.

Though virtue and learning like gold have their intrinsic value, yet if they are not polished, they lose a deal of their lustre.

Good-nature is seen in a disposition to say and do what one thinks will please or profit others. Good-breeding is neither saying or doing any thing that may either hurt or displease; so that it is a negative qualification.

Good-

Good-nature and good-sense come from our births or tempers: good-breeding and truth chiefly by education and converse with men.

Excess of ceremony shews want of breeding.— That civility is best which excludes all superfluous formality.

There would need little care to polish the understanding, if true means were used to strengthen it, it will polish itself.

Good-manners is such a part of good sense, that they cannot be divided; but that which a fool call-eth good-breeding is the most unmannerly thing in the world.

True good manners require so much good sense, that there is hardly any such thing in the world.

Good-breeding necessarily implies civility; but civility does not reciprocally imply good-breeding. The former has its intrinsic weight and value, which the latter always adorns, and often doubles by its workmanship.

Civility is the result of good-nature; good breeding of good sense, joined to experience, observation and attention.

Flattery is the disgrace of good-breeding, as brutality often is of truth and sincerity. Good-breeding is the middle point between these two odious extremes.

Great talents make a man famous; great merit makes him respected, and great learning makes him esteemed; but good breeding alone can make him beloved.

GOOD-

GOOD-HUMOUR AND GOOD- NATURE.

WE often term that Good-nature, which in fact is nothing but either easiness or complaisance.

Good-nature is one of the blessings of a happy constitution, which education may improve, but not produce.

Good-nature is more agreeable in conversation than wit, and gives a certain air to the countenance which is more amiable than beauty. It makes even folly and impertinence supportable.

Chearfulness and good-nature are two of the greatest ornaments of virtue.

Good-nature is rather acted than practised in the world.

Good-humour boasts no faculties which every one does not believe in his own power, and pleases principally by not offending.

Good-humour and composure are the health of the soul, sadness its poison.

He that makes others unhappy by his moroseness of temper, ever gives thus much satisfaction, that he is no less so himself.

The good-nature that proceeds rather from a fear of offending the importunate, than a desire of making the deserving happy, is a weakness, not a virtue.

G O O D N E S S.

GO O D N E S S is essential to true happiness.

Goodness and greatness are synonymous terms.

A good

A good man will look upon every accession of power to do good, as a new trial of the integrity of his heart.

It becomes a good man, in some things to soften the severity of his virtue.

A good man will take his measures of right and wrong from his conscience only.

Let a good man travel the world over, and he will go from friend to friend.

Good men have ever this reward, that even those who will not imitate, revere them.

A good man can enjoy the reward in the contemplation of the action, and look for none other.

Intrepidity and tenderness are inseparable qualities in the heart of a man truly brave and good.

A good man has an interest in every worthy man's affections.

The intervention and character of a good man will obviate many difficulties.

A day spent in doing good, be the objects of it ever so low, is more pleasing to reflect upon, than a day of the most elegant indulgence.

To make one good action succeed another constantly, is the perfection of goodness.

See BENEFICENCE.

G O O D S E N S E.

FINE sense and exalted sense are not half so useful as common sense.

A good grace is to the body, what good sense is to the mind.

GOVERN-

GOVERNMENTS, GOVERNORS, AND STATES.

IN despotic governments, those who have served their country, seldom die regretted by the public, as people are actuated only by private interest.

The thoughts of freedom make people easy in a Republick, though they suffer more than under an arbitrary monarch.

The worst government may be the best when it lights in good hands; and the best the worst when it lights in bad ones.

Power and liberty are like heat and moisture; where they are well mixed, every thing prospers; where they are single, they are destructive.

Arbitrary power is like most other things that are very hard; they are also very apt to break.

Changing hands without changing measures is as if a drunkard in a dropsy should change his physician, but not his diet.

A man in public affairs, is like one at sea, never in his own disposal, but that of winds and tides.

All governments have tended towards despotism, when the magistrates have conducted the administration independent of the advice of the people.

Though the private franchises of particular persons or places may be lost by non-user, yet the fundamental or essential rights of a kingdom, cannot be forfeited for want of usage or claim.

That government is ever best temper'd, where a few drams of fear are blended with the people's love.

A lost

A soft current is soon stopped; but a strong stream resisted, breaks into many, or overwhelms all.

It is as impossible for a government, as it is for a man to be without faults. S

No one ought to govern, who is not better than those he governs.

To make a state powerful, the people should either have a liberty founded upon the laws, or the regal authority should be established without controul.

All states stand more firm by fame, than force; it is most safe, neither to discover weakness, nor hazard loss, by attempt.

Policy at home, and intelligence abroad, are the two poles upon which every well-poised state should turn.

What is the great humour and bent of a nation ought ever to be much considered by a state, which can hardly miscarry in the pursuit of it.

Taxes and impositions ought to be in a state, as sails in a ship; not to charge and overlade it, but to conduct and assure it. J

Frames of policy, as well as works of nature, are best preserved from the same grounds on which they were first founded.

Interest is the compass by which all states must steer their course; therefore, a wise state will always be found in its interest.

A good magistrate should be like the statue of Apollo, who had a lance in one hand, and a harp in the other; that is, RESOLUTION to awe on the one side, and SWEETNESS to oblige on the other.

The

The declension of manners in any state is always attended with that of empire and dominion.

For governing a great nation, a great character is requisite.

It is the nature of governments truly free to be agitated during peace. It is by these intestine motions that the spirits preserve the continual remembrance of the nations rights.

In free states there are the vigour and elasticity which liberty supplies, but they are slow in their operations, and have not that activity which absolute monarchy gives to designs.

Monarchies thrive best with peace and security; inquietudes, and formidable enemies, make republics flourish.

Let states that aim at greatness, (Lord BACON says) take heed how their nobility and gentry multiply too fast. In coppice woods, if the stables be left too thick, there never will be clean underwood, but shrubs and bushes.

Also, that the best governments are always subject to be like the fairest chrystals, wherein, every isicle or grain is seen, which, in a fouler stone, is never perceived.

Magistrates are to obey, as well as to execute the laws. Power is not to do wrong, but to punish the doers of wrong.

Plots, when discovered, and insurrections, when suppressed, strengthen the government they were designed to ruin.

Kings may marry, but kingdoms never marry, so that by such marriage, no permanent interest is gained,

Popular tumults have worse effects upon common safety, than the rankest tyranny, as it is easier to please the humour, and either appease or resist the fury of one single person, than of a multitude. A licentious mob is an assembly of tyrants.

There is no stretching of power; 'tis a good rule, Eat within your stomach, Act within your commission.

The good-will of the governed will be starved, if it is not fed by the good conduct of the governors.

It is in a disorderly government, as in a river, the lightest things swim at the top.

They that cannot be induced to fear for love, will never be enforced to love for fear.

Fundamental alterations are inevitable perils.

The number and welfare of the people are the certain strength of a state.

The government is best and most sure, when the subject joys in his obedience.

An exact administration, and good choice of proper instruments insensibly make the government in a manner absolute, without assuming it.

The good of society, (or the great whole) should be the polar star of every legislature and government. By it, the mighty powers with which they are entrusted were created, and to its use alone they should be devoted. The highest of them are but its instruments.

See before **FACTION**, and hereafter **PARTY**
and **POPULARITY**.

GRATI-

G R A T I T U D E.

TRIFLING gifts receive a value when they are the offerings of respect, esteem and gratitude.

Gratitude is the mother of Virtue.

He that is grateful, would be generous, if it were in his power.

Gratitude is the most pleasing exercise of the mind, and brings with it such an inward satisfaction, that the duty is sufficiently rewarded by the performance of it.

Thankfulness is the cause of encrease.

Write injuries in sand, but kindnesses on marble:

Gratitude will ever be scarce in the world, whilst self-love and pride are so predominant in it.

Gratitude seldom lives in the extremes either of adversity or success.—It is like those fine colours which storms or sunshine equally deface.

To constitute gratitude, there must be good sense, humility and greatness of soul.

As a generous mind delights in conferring favours, so an ingenuous and grateful heart is superior to false shame in acknowledging them.

The favours we have received from any one, oblige us to give way to him a little when he does us an injury.

The gratitude of the generality of men, is, too often, but a secret desire of obtaining greater favours.

Every

Every body, almost, takes a pleasure in returning small obligations; many are grateful for moderate ones; yet there are but few who are not ungrateful for great ones.

Gratitude of all virtues is the most meritorious, as human laws cannot enforce the exertion of it,—it is the most certain sign of a truly noble soul.

He that preaches gratitude, pleads the cause both of God and man; for without it, we can be neither sociable nor religious.

There is a certain gratitude so sensible, that it not only discharges us of the obligations we have received, but even makes our friends indebted to us, while we do but pay what we owed them.

A grateful mind will be thankful for benefits past, although its further expectations should not be answered: a bad mind will ask more.

Gratitude preserves old friends, and procures new.

A truly noble spirit can forget injuries, but not benefits.

See BENEFITS. See INGRATITUDE. See SELF-INTEREST, and SELF LOVE.

GREAT MEN AND GREATNESS.

GREAT men are like wolves, we must never strike at them unless we are sure of our blow, or they will be sure to tear us to pieces.

Whom great men wrong, they will hate.

Eat

Eat no cherries with great men, for they will cast the stones in your eyes; like fire at a distance, they give warmth, but if too near, they burn.

Great men make promises, but mean men keep them.

Goodness is the best part of greatness, and like a diamond set in gold, should be its support.

Greatness without goodness is like the Colossus of Rhodes, not so much to be admired for its workmanship, as its huge bulk.

Greatness may build the tomb, but goodness must make the epitaph.

Never provoke those who are able easily to undo you.

If you are admitted to a great man, let your compliment be short, speak little, and retire soon.

When a great man is kinder to you than usual, be assured it is not for nothing.

Contend not with great men whatever be the provocation, for right or wrong they will certainly worst you at last.

Nothing is more easy, than to make an ill use of a great station, nor any thing more difficult than to discharge the duties it requires.

Great souls are not distinguished by having less passion and more virtue, but by having nobler and greater designs than the vulgar.

The way to happiness is fair, but the passage to greatness is craggy, and stands not only upon a precipice, but also upon ice.

Great men ought always to be rated by the means they took to acquire their greatness.

To discern true merit, and reward it when a man has found it out, are two great steps to make at once, and such as few of the great ones are capable of.

The greater a man is, the more need he hath of a friend; and the more difficulty there is in finding and knowing him.

The greater a man is in power above others, the more he ought to excel them in virtue.

Since the great men of the world can neither give health of body, nor repose of mind, we constantly pay too dear for all the good they are able to do us.

Be silent before great men, or speak what will please them.

Great persons seldom see their face in a true glass.

Great men are the first who find their own grief, and the last who find their own faults.

Worth begets in base minds envy, but in great minds emulation.

He that is in great place, had need have as many eyes as Argus to watch, as many hands as Briareus to dispose and order things, and as long arms as Typhæus to defend himself against calumny and malice.

It is better to sit down with honour, than to attend the changes of our inconstant fortune.

It is for higher beings than men, to join happiness and greatness together.

A truly great man is not contented with the submission only of those under him, he covets rather to be loved than feared.

None

TRA APOTHEGMS AND MAXIMS.

None but great souls can have the true relish of good actions.

The very station to which great men are advanced, is supposed either the recompence of great service done the public, or of the merit of an uncommon capacity to serve it.

To covet greatness is to covet trouble, and to live more for others than for ourselves.

G R I E F.

TIME delivers fools from grief, and Reason wise men.

Grief is like fire, the more it is covered the more it rages.

He whose heart is greatly grieved, takes his best comfort, when he finds time to lament his loss.

In the enjoyment of an object, we only find that share of pleasure, which it is capable of giving us; but in the loss of it, we do not proportion our grief to the real value it bears, but to the value our fancy and imagination sets upon it.

We often suffer more from grief, than from those very things for which we are griev'd.

H A B I T.

FIX on that state of life which is most excellent, and custom will make it delightful.

He is most potent, who has himself in his own power.

The

The first step is to resolve well ; the next is to do well ; the uninterrupted pursuit of which will at last improve into an habit of well doing.

See HABIT.

H A P P I N E S S.

HAPPINESS is in the taste, not in the thing ; and we are made happy by possessing what we love, and not what others think lovely.

Let him that would be happy bring his mind to his condition, and acquire an indifference for more than is sufficient.

He that cannot find tranquillity within himself, will find it vain to seek it elsewhere.

However great a happiness may be, there is still one greater ; the being esteemed worthy of the happiness that is enjoyed.

Too much forecast makes unhappy.

If you will be happy, never have but one woman in your bed, one friend in your bosom, and one faith in your heart.

Our happiness depends in a great measure upon the choice of our company.

He that would be happy must take an account of his time.

The contempt of death makes all the miseries of life easy to us.

Without virtue and the peace of conscience, there can be no happiness.

If we are not as happy as we desire, it is well we are not so miserable as we deserve. We generally

receive much more good than ever we do, and do more evil than we have suffered.

He who wishes for what he has not, forfeits the enjoyment of what he has.

Happiness only begins when wishes end; and he that hankers after more, enjoys nothing.

That state is most happy, which is above contempt, and below envy.

Being absent from what we love is a good, in comparison of living with what we hate.

We may truly say of happiness, philosophers seek it, divines find it, but the religious only enjoy it.

It lies not in the things themselves, but in our palates, in the relish which we have of them.

According to our true or false estimate of things, we are happy or miserable.

All the happiness of this world consists in the right way of compassing the felicity of the other.

Every one may be happy, though scarce any one is so. Few can be fortunate, yet all may be satisfied.

A good man can never be miserable, nor a wicked man happy.

Nothing can be above him, that is above Fortune.

Constancy of mind gives a man reputation, and makes him happy in despite of misfortunes.

No man can be happy that is not free and fearless; and no man can be so, but he, who by philosophy has got the better of Fortune.

He

He who only desires what he can have, will always have what he desires.

He that is moderate in his wishes from reason and choice, and not resigned from founess, distaste and disappointment, doubles all the pleasures of his life.

A man cannot be truly happy here, without a well-grounded hope of being happy hereafter.

The happiness and unhappiness of men depend no less on their humour, than on fortune.

There are but few things wanting to make the wise man happy : nothing can make a fool content ; which is the reason, why almost all men are miserable.

We take less pains to become really happy, than to make it believed we are so.

A wise man, if he cannot be as happy as he wishes to be, will rejoice in the felicity he CAN have.

Comparison, more than reality, makes men happy or miserable.

The world may make a man unfortunate, but not miserable ; that is from himself.

In our pursuit of happiness, we are more governed by the opinion of others, than by our own, or by truth.

It is for higher beings than men to join happiness and greatness together.

He that leads a retired life, has a peaceful conscience, honest thoughts, and virtuous actions, may pity a CÆSAR.

If you wish to be happy, look to your thoughts before they come to desires ; and entertain no thoughts which may blush in words.

The man who is pleased with nobody is more unhappy, than he, with whom nobody is pleased.

Let men instead of presuming to be happy, learn to be easy.

True happiness consists in the capacity of reflecting with pleasure.

We often envy the happiness of men, whom, if we knew their circumstances, we should pity.

There are, say the Philosophers, but two things that are positive goods, health of body, and health of mind,---and but two things that are positive evils, pain of body, and pain of mind.

See AVARICE, CONTENT, RICHES.

H O N E S T Y.

HONESTY is the best policy; it is always the nearest way to success.

A man who is truly honest, looks not to what he might do, but what he should do. S.C

They that are acquainted with the extent of their understanding, are not always acquainted with the extent of their honesty.

Knavery may serve a turn, but honesty never fails. S.C

An honest man's conversation is pleasant, for he speaks without any intention to deceive, and hears without any intention to betray.

The honest man who judges of others by himself may quickly be undone.

To have no more probity than is required by the laws, is dishonesty.

No man is wise or safe, but he that is honest.

Money dealing is the unerring criterion of true honesty, as it is of real friendship.

It

It is a Scotch proverb, when a question arises about the honesty, or temper of a man, “ did you ever fit an account with him ?”

H O N O U R.

THE honour a man has acquired is ever a security for further acquisitions.

S. e. No man despises honour but he that despairs of it.

S. e. The pyramid of honour hath but one point, and the least slip may hazard a fall.

It is with honour, as with beauty ; a single fine lineament cannot make a handsome face, neither can a single good quality render a man accomplished ; but a concurrence of many fine features and good qualities makes true beauty and true honour.

A person of small merit is anxiously jealous of imputations on his honour, because he knows his title is weak ; one of great merit, turbidly resents them, because he knows his title is strong.

False notions of honour are the greatest depravities of human nature, by giving wrong ambition, and false ideas of what is good and laudable.

There is nothing honourable, that is not innocent, and nothing mean, that has not guilt in it. *N*

Every one stands as a blot in the annals of his country, who arrives at the temple of honour, by any other path than virtue. *V*

A prince

A prince may give honour, but not make honourable.

He that too early aspires to honours, must resolve to encounter not only the opposition of interest, but the malignity of envy.

He who has lost his honour, can lose nothing more.

Honour in a man, like that of a woman, once gone, is never recovered.

H O P E.

H O P E is generally a wrong guide, though it be good company in the journey.

A ship ought not to be fixed by one anchor, nor life on a single hope.

We ought not to stretch either our legs or our hopes to a point we cannot reach.

Lord BACON used to say, that hope is a good breakfast, but a bad supper.

And that none but virtuous men can hope well in all circumstances.

Hopes delayed, hang the heart upon tenter-hooks.

Hope makes pain easy, and labour light; it is the cordial of life.

His grief is long, whose hope is short.

Despair is a freeman; hope is a slave.

Hope has been called the dream of a man awake.

Men should do with their hopes as they do with tame fowl, cut their wings, that they may not fly over the wall.

HUMANITY. See BENEVOLENCE.

HUMILITY, MEEKNESS, AND MODESTY.

HUMILITY is the altar on which God would have us offer our sacrifices.

Many people are desirous to be devout, but very few to be humble.

Humility must be the ornament of a high condition.

Persons of humility and affability, by their sweetness of manners, insensibly draw others into their sentiments.

All human excellence is but comparative; there may be persons who excel us, as much as we fancy we excel the meanest.

The grace that makes every grace amiable is humility.

Nobody envies the man, who does not appear to be too much pleased with himself.

Modesty is to the other virtues in a man, what shade in a picture is to the parts of the thing represented; it makes all other beauties conspicuous, which would otherwise be but a wild heap of colours.

We make no farther progress in virtue, than as our humility encreases.

That

That modesty which seeks to throw a veil over the most virtuous actions, and is careful only to conceal them, serves to set them off the more, and give them greater lustre.

Humility is so amiable, that even pride itself pays homage to it in wearing its mask.

To be humble to superiors, is duty; to equals, courtesy; to inferiors, nobleness; to all, safety.

If modesty were to be recommended by nothing else, this is enough, that the pretending to little, leaves a man at ease; whereas boasting requires a perpetual labour to appear what he is not.

The difference between a meek and a patient man is, the one has no gall, the other bridles it.

That modesty is most amiable, which is the blush of budding reason and virtue.

Often the modesty that seems to decline praise, only wishes to be praised more delicately.

It is equally ridiculous, to be too fond of praise, and to refuse it with too manifest an affectation.

Humility is often an artifice of pride, which debases itself on purpose to be exalted.

The first of all virtues is innocence, the next is modesty. If we banish modesty out of the world, she carries away with her half the virtue that is in it.

True modesty is always a sign of merit.

Although wisdom and modesty are often less advantageous in life than rashness and confidence,
yet

yet ample amends are made in the esteem of the world.

Blushing is the companion of innocence and virtue.

If we have sense, modesty best proves it to others; if we have none, it best hides our want of it.

He who has modesty enough to own he has been in the wrong, proves he is wiser than he was.

A discreet man is always a modest man.

Modesty makes men amiable to their friends, and respected even by enemies.

A real modest man is as much so alone, as in company.

A man without modesty, is generally lost to all sense of honour and virtue.

Modesty is to merit, what frugality is to fortune.

Modesty makes large amends for the pain it gives the persons who labour under it, by the prejudice it affords every worthy person in their favour.

Great bashfulness is oftener an effect of pride than of modesty.

Modesty is oftener mistaken than any other virtue.

Humility is a virtue all preach, few practise, and yet every body is content to hear.

See BASHFULNESS.

HUMOUR.

H U M O U R.

FORTUNE and humour govern the world.

There are more defects in men's humours, than in their understandings.

Mad men and fools see only by their humours.

The caprice of our humour is more fantastical even than that of Fortune.

It is our humour that sets the price on all things we receive from Fortune.

The happiness or unhappiness of men depends more on their humours, than their fortunes.

Men's humours, like some buildings that have several fronts, are some agreeable, others disagreeable.

True humour generally looks serious while every body laughs about him; false humour is always laughing, while every body about him looks serious.

The man of false humour, will endeavour to ridicule both friends and foes indifferently; for having but small talents, he must be merry where he can, not where he should.

H Y P O -

H Y P O C R I S Y.

HYPOCRISY is the homage that vice pays to virtue.

No treachery is so mortal, as that which covers itself under the mask of sanctity. *Blaise*

There never was an hypocrite yet, but had some mark or other to be known by.

IDLENESS AND INDOLENCE.

THERE are very few who know how to be idle, and to be innocent: by doing nothing, we learn to do ill.

Idleness is the greatest prodigality, for it throws away time.

Laziness is a premature death; not to be in action is not to live.

It would seem as if indolence was the natural state of man, as labour was his original punishment.

Indolence is not only seldom at a loss not to find, but is so far industrious as to seek for difficulties in business.—Industry delights to conquer all.

The idle man is more perplexed what to do, than the industrious in doing what he ought.

He that follows recreations instead of his business, will in a little time have no business to follow.

Love labour; if you do not want it for food, you may for physick. He is idle that may be better employed.

Idleness

124 APOTHEGMS AND MAXIMS.

Idleness is only the refuge of weak minds, and the holiday of fools.

Idleness is the mother of vice, as laziness is the inheritance of fools.

We have more laziness in our minds than in our bodies.

None but a wise man can employ leisure well.

An aversion from labour creates a constant weariness, and makes existence itself a burthen.

A little negligence can spoil us, but great industry is necessary to improve us.

Laziness, languid as it is, as often triumphs over every other passion, as love and ambition do.

He has lived with little observation either on himself, or others, who does not know, that to be idle, is to be vicious.

The lapse to indolence, is soft and perceptible, because it is only a mere cessation of activity; but the return to diligence is difficult, because it implies a change from rest to motion, from privation to reality.

See BUSINESS. See INDUSTRY.

J E A L O U S Y.

JEALOUSY lives upon doubts and suspicions; but as soon as these become certainties, then the passion either ceases, or turns absolute madness.

The

The reason why the pangs of jealousy and shame are so sharp and cutting is, because vanity can be of no use to us in supporting them.

Jealousy is always born with love, but does not always die with it.

Jealousy endeavours to be confirmed in its fears, yet hopes the contrary.

Every trifle contributes to heighten the disease of jealousy; the most convincing proofs can scarce cure it.

Jealousy is the greatest of evils, and yet the least pitied by those that occasion it.

In jealousy there is more self-love, than love.

There is a certain sort of love, whose excess prevents jealousy.

Jealousy is the fear or apprehension of superiority; envy, our uneasiness under it.

Jealousy always proves an inferiority in him that feels it.

There are no persons, but those that avoid giving us cause of jealousy, that are worthy of our being jealous of them.

Envy, hatred and suspicion form Love's constant companion, jealousy; which therefore stings deeper than either of them, because it is all.

An ardent love is ever a strong ingredient in jealousy; for the same charms which make a woman lovely in the eyes of her lover, make him imagine that she appears equally so in the eyes of all beholders.

The jealous man's inquiries are most successful when they discover nothing.

His

The jealous man's pleasure arises from his disappointment, and his life is spent in pursuit of a secret that destroys his happiness if he chance to find it.

His disease is of so malignant a nature, that it converts all it takes into its own nourishment.

If we consider the effects of jealousy, one would rather think it proceeded from an inveterate hatred, than an excessive love.

J E S T S.

See HUMOUR. See WIT.

I G N O R A N C E.

See KNOWLEDGE.

I M P E R F E C T I O N.

See DEFECT.

I N C E N D I A R Y.

WE are not to wonder so much how small that spark is that flieth up, as how apt things about it, are to take fire.

They who give the first shock to a state, are ordinarily the first overwhelmed in its ruin.

The

The fruits of public commotions are seldom enjoyed by him who was the first promoter: he only troubles the water for another's net; and beats the bush, whilst another gets the hare.

I N D O L E N C E.

See IDLENESS.

I N D U S T R Y.

DILIGENCE alone is a fair fortune, and industry a good estate.

Idleness wastes a man as insensibly as industry improves him.

A man may be a younger brother as to his fortune, but industry will make him an heir.

Idleness is certainly the cause, and business the never-failing cure of melancholy.

Youth is the time for industry; it is far better that pleasure should follow labour, than that labour should follow pleasure.

By labour and use a man may be brought to a new nature.

Poverty rarely meets the industrious and thinking man.

Diligence overcomes all difficulties.

The hope of reward sweetens labour.

Industry keeps the mind clear, and the body healthful.

Love labour; if you do not want it for food, you may for physic.

Industrious

Industrious wisdom often prevents what lazy folly thinks inevitable.

Industry disdains enjoying the fruit of other men's labours without deserving it.

As the sweetest rose grows upon the sharpest prickles, so the hardest labours bring forth the sweetest profit.

Labour strengthens the mind, whilst laziness loosens and effeminates it.

We have more power than will; and it is often to excuse ourselves to ourselves, that we fancy things impossible to be effected.

The labour of the body, frees us from the pains of the mind, and it is that which makes the poor happy.

Diligence is the mother of good fortune.

There are few things impossible in their own nature; and it is for want of application, rather than of means, that we are unsuccessful.

If thou hast any business of consequence in agitation, let thy care be reasonable and seasonable: continual standing bent, weakens the bow; too hasty drawing, breaks it: put off thy cares with thy clothes, so shall thy rest strengthen thy labour, and so shall thy labour sweeten thy rest.

See BUSINESS, &c. See IDLENESS.

INGRATI-

I N G R A T I T U D E.

INGRATITUDE is a weed that will ever flourish in every soil, until there is less of pride and self-love to support it.

Men are so fond of themselves as to think, that all others can do, they should do for them.

Ingratitude is a crime so shameful, that there never was yet one found, that would acknowledge himself guilty of it. IV

It makes the soul sick; and is an injury to society, as it hardens the heart.

Ungrateful men make malicious ones.

We call a man accursed, when we call him ungrateful.

DANTE, one of the nicest moral criticks any age hath produced, placed BRUTUS in hell next to JUDAS, for the odious crime of ingratitude. - IV

The Florentines have the following execrable proverb; "Do no good, and nobody will do you any harm." What a picture this of human nature!

It is not so dangerous to do some men injuries, as to do them too many favours.

To shew civility and kindness to the worthless and the wicked, is to cultivate thorns that will tear your own flesh.

To be too hasty to return an obligation, is one sort of ingratitude.

Few people are ungrateful, to those who continue in a condition to oblige them.

~~N~~ Ingratitude is the sin of upstarts, and the vice of cowards.

Favours are written on glass, but injuries are engraven on marble.

To do a kindness to an ungrateful man, is the most effectual way of gaining an irreconcilable enemy.

Ingratitude is one of those evils in society, which laws cannot reach.

Pride would never owe, and self-love would never pay.

But it is false, not true pride that causes ingratitude.

Ungrateful men hate the authors of their preferment, as the witnesses of their mean original.

To say of a man, that he is ungrateful, is to say every ill of him. It is the sum of every crime.

The very courteous lessen their favours by giving them the appearance of a debt, through their frequent professions of kindness.

The favours of an arrogant man are received unthankfully, because, through too great a consciousness of them, he is his own pay-master.

A wanton or unmerited reproach for favours received, cancels every obligation: a pleasing plea however, to the consciousness of a base heart.

Insolence rewards its own liberalities; and he that exacts a mean servility, cannot at the same time, with justice, expect a return of affection.

See BENEFITS. See GRATITUDE. See SELF-INTEREST and SELF-LOVE.

INJURIES.

I N J U R I E S.

— **W**E often forgive those who have injured us; but we never can pardon those whom we have injured.

Forgiveness to the Injured does belong,

— They never pardon, who have done the wrong.

None more impatiently suffer injuries, than those who are most forward in doing them.

Altho' to suppress injuries be the greatest shock to nature, and shame to honour, yet it is the greatest art of life.

It is greater to be above injuries, than either to be angry at, or revenge them.

Be not provoked by injuries to commit them.

By injuring others we teach them to injure us, and then we cannot complain.

Trust not an enemy because you have done him good offices; for men are naturally more prone to revenge injuries, than to requite kindnesses.

— The injured have ever a superiority over those that wrong them, by having it in their power to forgive.

— To be able to bear provocation is an argument of great wisdom; and to forgive it of a great mind.

He threatens many who injures one.

See INGRATITUDE. See REVENGE.

I N T E G R I T Y.

See HONESTY, TRUTH, VIRTUE.

I N T E R E S T.

See SELF-INTEREST.

J U D G E S A N D J U S T I C E.

HE that would give a just sentence, must not mind either parties or pleaders; but the CAUSE ITSELF.

The judge who always doubts, seldom does right, for fear of doing wrong.

The judge who gives his sentence hearing one side only, although he judges aright, yet is not just.

It is his province to give life to the laws, to redress the injured, to check the insolent, and to bound the unruly.

The anger, or the waspishness of a judge is the sure result of either prejudice or interest, or of the consciousness of his own ignorance; for the law is without passion, and only strikes malefactors as we crush serpents, to prevent their mischief.

He is like the fiery pedagogue, that revenges his domestic disquiets on the posteriors of his pupils.

Impartial

Impartial justice is the truest mercy: yet, mercy to a real transgressor, may be cruelty to many.

If great knowledge, great integrity, much patience and great fortitude be the indispensable qualifications of a judge, it may require some trouble to supply the station fitly.

A judge is either the most estimable or the most injurious member of society; there is hardly a medium.

A learned, righteous judge is an honour to the Power that appoints him; a bad one its eternal reproach.

Judges have been, with but one ear and one eye.

An ignorant judge and a learned bar is an unpleasing prospect to the fair suitor.

In proportion to his opinion of the abilities of a judge the crafty pleader suits his address; if high, it is with awe and decency; if otherwise, it is with sophistry, clamour and rant.

The end of magistracy is to be a terrour to evil-doers, and a support to those who do well.

The reputation of the rigorous judge is not better than that of the too compassionate one.

The end of all correction, is either the amendment of the wicked, or to prevent the contagion of example.

If ever man answered his being formed after the likeness of his CREATOR, it is in an upright, knowing, patient judge sitting in judgment; the reverse of which, is most surely not less shocking than any of those frightful shapes of the old serpent, in which the

fertile

fertile imaginations of painters have, to terrify, pourtrayed him.

Be not, O, ye judges! more apt to punish vice, than to encourage virtue; be not too rigid, lest you be hated, nor too remiss, lest you be slighted: so execute justice, that you may be loved; and so execute mercy, that you may be feared.

It may as well be conceived, that a stream shall run clear from a fount that is foul, as that a judge shall be pure, whose promotion is not through the paths of virtue.

In fine, take heed what ye do, for ye judge not for men, but for the LORD; 2 Chron. xix. 6. *

J U D G M E N T.

EVERY body complains of his memory, but nobody of his judgment.

The generality of men never judge of others, but by their reputation, or by their fortune.

A man may be a fool with wit, but never with judgment.

Our enemies come nearer the truth in the judgments they make of us, than we do in those we make of ourselves.

An indifferent share of wit with judgment, is more tiresome at a long run, than a great deal of wit with impertinence.

An

* See the life of Lord Chief Justice HALE for a model for a judge: It might be well for society, if every judge could rehearse it.

An error against judgment is infinitely worse, than an error in judgment.

Every thing, even piety, is dangerous in a man, without judgment.

KINGS AND PRINCES.

THE surest way of governing both in a private family and kingdom, is for a husband and a Prince sometimes to yield something of their prerogative.

A private man is judged of by his companions, a prince by his ministers.

Princes and ministers, like the celestial bodies, have much splendour but no rest.

A king that governs by parties, is like a philosopher that grows wise by starts, and broken fancies.

A prince who has the love and veneration of his people, may easily satisfy all parties; whereas, courting them is endless.

No other princes commonly, but those who are deserving of immortality, love to encourage the talents that give a right to it.

The king should be a speaking law, and the law a dumb king.

The government of kings is according to Nature; that of tyrants against it.

A king rules his subjects by their own consent, tyrants reign by force and violence.

A kingdom is a principality of a freeman among freemen: tyranny is a principality of a master over his slaves.

Governing

Governing by parties may keep a prince above water for a while, but will sink him at last.

Fortune generally makes haste in the prosperity or adversity of princes.

It is as great a dishonour for a prince to have many executions, as for a physician to have many funerals.

The king is the life of the law, and he cannot have a prerogative that is mortal to it.

Charles V. was wont to say, that the clemency of a prince is like the heat of the sun, which hardeneth dirt, whilst it softeneth wax.

It is much more honourable to govern than conquer; as a wise head is better than a strong arm.

A prince who parts with his friend to please his enemies, cools the one and inflames the other.

A wise prince should suit his gifts to men's capacities, not their cravings.

A King has a divine right to govern well; a divine right to govern ill, is an absurdity: and to assert it, is blasphemy.

Kings when advised, must be spoken to, as if put in mind of somewhat they had forgot, not as teaching them what they know not.

They should converse with books; they are dead counsellors; for they will without flattery, fear, or bashfulness, present the truth without disguise.

A parliament is the truest glass wherein a prince may discern the people's love, and his own happiness.

The King is subject to none but the laws.

The unequal dispensation of rewards and punishments will, soon or late, prove fatal to a prince.

That king must ever be beloved and happy, who makes the laws the rules of his government and the bounds of his power.

The wisdom of the king and his council constitute the happiness of the state.

Kings do not dignify wisdom; but wisdom dignifieth Kings.

As kings can have no equals, they may have faithful servants, but can hardly have friends.

Integrity is the greatest ornament that Kings can have.

He only is fit to be a king who is firm in his station; and who makes the people's good the object of his wishes.

The prince who falleth out with the laws, breaketh with his best friends; as they are the only guards he can be sure will never forsake him.

A prince may be familiar with his subjects without derogating from his majesty, but not supercilious without danger.

When a prince fails in point of honour and common justice; it is enough to stagger his people in their faith and allegiance.

Princes may be said, in some sense, to command every thing that they do, and to forbid every thing that they do not; as their example has a
 most

most attractive power of drawing others after them.

It is more excellent for a prince to have a provident eye to prevent future, than a potent arm to suppress present evils.

A King who never gave his subjects a cause of dissatisfaction, can never trust them too far; whereas a prince who has once rendered himself suspected, will do well not to trust them at all. Queen ELIZABETH justifies the first, and King CHARLES I. and JAMES II. the latter.

It is wisdom in a prince, to shew himself absolute, in his authority first, and then indulgent in his nature.

When a prince seeks the love of his subjects, he shall find in them enough of fear, but when he seeks their fear, he loses their love.

The majesty of princes is censured as pride: their facility, baseness; if grave, the people love them not; if familiar, they scorn them; if melancholy, nothing will oblige them; if prudent, they are called subtle and crafty; if free and ingenuous, improvident: all their words and actions receive an ill interpretation; if conquerors, they are ambitious; if peaceable, cowards; if liberal, prodigal; if provident, covetous; if valiant, rash, &c.

Where the least useful part of the people have the most credit with the prince, men will conclude, that the way to get every thing is to be good for nothing.

The prince who will give more to importunity than to merit, may as well set out a proclamation forbidding his subjects to serve him well on pain of being undone by it,

It

It is safer for a prince to judge of men by what they do to one another, than by what they do to him.

The prince who again trusts the man who hath once deceived him, loseth the right of being faithfully dealt with by any one else.

The prince who followeth his own opinion too soon, is in danger of repenting it too late.

It is less dangerous for a prince to mind too much what the people say, than too little.

It is an unhappy thing for princes to be sometimes necessitated to promise, when they know it would not be prudence to perform.

It highly imports a king, upon his first accession to the throne, to give a good opinion of himself to his people; for it is that first step which determines either the happiness or misery of his reign.

Nothing renders a prince more contemptible to his people, than his being mutable, and inconsiderate in bestowing honours and offices of state.

A prince should constantly reflect that he governs men, and that he himself is but a man.

There is no way more effectual to engage all to adhere to the crown, than the grateful acknowledgments of past services.

Nothing can make a king of England absolute, but his goodness and strict regard to the laws.

The greater a man is in his power above others, the more he ought to excel them in virtue.

A prince may *play* so long between two parties, that they may in time join together, and be in *earnest* with him.

There

There is more dignity in open violence, than in the unskilful cunning of a prince who would impose upon a people.

The people's love is the King's life-guard.

Kings are commonly said to have long hands; it is to be wished they had as long ears.

As is the king, so will his people be, is a saying as old as it is true. How terrible then must be the account that evil kings have to render? And how great the reward of those that are virtuous?

The prince is the pilot of the commonwealth, the laws are the compass.

Reversionary grants of places of profit, and honour by princes, are the bane and ruin of merit and industry; but acts of grace and bounty, are the golden spurs to virtuous and generous spirits.

It is the interest of princes to have a good treasure against all extremities; for empty coffers give an ill found.

Reputation abroad, and reverence at home, are the pillars of safety and sovereignty.

It is a miserable state of mind, (and yet it is commonly the state of kings) to have few things to desire, and many things to fear.

Depression of the nobility, may make a king more absolute, but less safe.

Great princes are not always great men.

A wise prince is as much to be feared for his prudence, as for his valour.

Emulation among favourites is the security of princes.

All precepts concerning kings, are, in effect, comprehended in these remembrances: Remember thou

thou art a man; Remember thou art God's vicegerent; the one bridleth their power, the other their will.

Liberality in a prince is no virtue, when maintained at the subject's unwilling cost. It is less reproach, by frugality, to deserve the popular love, than by liberality, to deserve private thanks.

A king that lets intercession too often prevail, will not be long worshipped.

A prince should be asked, why he will do a thing, but not why he hath done it.

Reversionary grants of employments will quickly make a king a subject to his subjects, and his successor a king of straws.

A prince enquiring of a philosopher, by what means he might enjoy a long reign, replied: "By doing good to all, and trusting few."

The king who is only gracious at the approach of a danger, will be in danger when he expects deliverance.

Let therefore that prince that would be potent, be pious; and that he may punish offences the better, let him be religious. The joy of Jerusalem depends upon the peace of Sion.

KNOWLEDGE AND LEARNING.

KNOWLEDGE is the treasure of the mind, and discretion is the key to it; it illustrates all other learning, as the lapidary doth unpolish'd diamonds.

Of

Of all others, a studious life is least tiresome: it makes us easy to ourselves, and to others; and gains us both friends and reputation.

He has learned but little, who values himself upon what he knows, or despises another for what he knows not.

The Spanish proverb says, that knowledge will become folly, if good sense does not take care of it.

He that has less learning than his capacity is able to manage, shall have more use of it, than he that has more than he can master; for no man can have an active and ready command of that which is too heavy for him.

The end of all knowledge is to understand what is fit to be done; for to know what has been, what is, and what may be, does but tend to that.

A great deal of learning, is like a great house, very chargeable to be kept in repair.

Much studying that designs no other advantage but private satisfaction, is but a sort of ingenious idleness.

Affect not to be wise and knowing out of time.

Learning tasteth not kindly to every palate.

He who sometimes dissembles his knowledge of what he is esteemed to know, will be thought at other times to know what he knows not.

Ignorance is the greatest of all infirmities, and when justified, the first of all follies.

Learning and a good life are both desirable; but if both cannot be obtained, a good life is far preferable.

Happiness

Happiness is the lot of knowledge ; misery the inheritance of ignorance.

It is no shame to learn, so long as we are ignorant ; that is to say, so long as we live.

Learning is like mercury, one of the most powerful and excellent things in the world in skilful hands ; but in unskilful, the most mischievous.

He that has learning, and not discretion to use it, has only the advantage of having more ways to expose himself.

An uncultivated mind, like unmanured ground, will soon be over-run with weeds.

There are no such true friends as wise books : art polishes and improves nature.

Knowledge begins the gentleman, and the commerce of the world compleats him.

If you desire knowledge only to know, it is curiosity ; if to be known, it is vanity ; but, if to edify, it is charity ; or that thou mayest be edified, it is wisdom.

Much reading, but more thinking, little speaking, and much learning, is the best way to improve in knowledge.

Wise men are instructed by reason ; men of less understanding, by experience ; the most ignorant, by necessity ; and beasts by nature.

As among wise men, he is the wisest that thinks he knows least ; so, among fools, he is the greatest, that thinks he knows most.

Of all poverty, that of the mind is most deplorable ; and of all prodigality, that of time is the worst.

Reading is to the mind, what exercise is to the body: as by the one, health is preserved, strengthened and invigorated; so by the other, virtue, which is the health of the mind, is kept alive, cherished, and confirmed.

Ignorance creates weakness and fear, but learning makes men bold and assured.

An industrious and virtuous education of children, is a better inheritance for them, than a great estate.

Science when well digested, is nothing but good sense and reason.

Men who labour hard for learning and knowledge, and communicate it, like lighted tapers, waste themselves for the benefit of others.

A mind too active consumes the body, as the richest jewels are soonest found to wear their settings.

Wear your learning like your watch in a private pocket, and do not pull it out merely to shew that you have one.

Knowledge is like power in this respect, that they who have the most are most desirous of having more.

Languages are not to be despised, but things are still to be preferred.

Reading serves for delight, for ornament, and for ability; it perfects nature, and is perfected by experience.

Vast is the field of science, the more a man knows, the more he will find he has to know.

The world is one great university.

Language

Language is but a vehicle to science, it is not science itself.

A mere scholar at court, is an afs among apes.

Knowledge directeth practice; but yet practice increaseth knowledge.

Knowledge is a treasure, but practice is the key to it.

Knowledge without practice, makes but half an artist.

Learning makes a good man better, and an ill man worse.

Reading of books may make men learned, but it is converse and business that make men wise.

He that doth not know that he is weak, is but weak in knowledge.

History is philosophy teaching by examples.

The greater our knowledge is, the more duties we have to discharge.

Knowledge is the ornament of the rich, and the riches of the poor.

Fame nourishes arts, and we are animated to study by honour.

Better not to know what we should practise, than not to practise what we know; and less danger dwells in unaffected ignorance, than unactive knowledge.

The pains we take in books or arts, which are remote from the use of life, is but a busy idleness.

He who acquires his learning at the expence of his morals, is the worse for his education.

The highest learning is to be wise, and the greatest wisdom is to be good.

He that knows himself best, knows how and wherein he ought to deny himself.

Humility is not more necessary to salvation, than self-knowledge is to humility.

The reading of most men, is like a wardrobe of old clothes that are seldom used.

LAW AND LAWYERS.

LAWS are to be made about such things as commonly happen, and not about such things as fall out unexpectedly, and by chance.

Many laws are the sign of a sick commonwealth, as many medicines are of a diseased body.

The best laws are dead letter, nay, a grievance, unless they are strenuously and honestly executed.

He that resorts to the law for succour, may, like the sheep that fly to the bushes in a storm, be sure to leave a good part of his coat behind him.

A law-suit is a fire which a man can hardly extinguish when once it is kindled.

Though justice be not sold, yet he must be a rich man that can obtain it.

A long practice in the law begets an invincible selfishness; and, from being familiarized to the distresses of numbers, leaves the heart but little tenderness; as it is with butchers and surgeons, from being used to torturing.

A skilful,

A skilful, faithful advocate is as great an acquisition to society, as an ignorant, petulant wrangling one is a nuisance.

Were we to judge of the virtue of lawyers from the severity of their censures on those against whom they are fee'd, they surely are of the first stamp therein in society.—To suppose, that they judge of others from their own hearts, might be too severe a censure.

An illiberal declamation is the surest proof of a bad cause, or an ignorant pleader; truth and skill want no such helps.

An attorney's bill when the suit is over, like an apothecary's when the patient has recovered, is seldom pleasantly paid.

Law and Physick should only be made use of for necessity.

The law is like an hard-fought field, where few escape.

It is like a rat-trap, easily entered, but hard to get out of.

It is like a wire wheel; if it catches the little finger, it will suck in the whole carcase.

He is an honest lawyer, that in his interpretation of the laws, hath not a bias to the calling.

Truth is the sacrifice, which the prostitute pleader offers at the shrine of chicane, to the success of his client.

Law cannot persuade, where it cannot punish.

Some of the greatest evils in society are those which the laws cannot reach, as, ingratitude, betraying confidence, false friendship, &c.

The lawyer and the soldier are professors of quarrel and death, and fortune and life are their prey.

The mode of speaking at the bar is generally according to the portion of knowledge the pleader possesses; if it be great, he is short and pertinent; if small, diffusive, clamorous and tedious.—IGNORANTIA PRÆLONGA EST, SCIENTIA BREVIS.

The pleader who, by craft and sophistry, has intentionally imposed on a court and a jury, so as to deprive a party, against truth and right, of his property, must have a well seared conscience, if he can afterwards sleep.

A late witty painter has drawn the pettyfogger of the law (like the dog Cerberus) with three heads; a spaniel's, a bear's, and a vulture's; as being the first, at the commencement of a suit; the second, when secured in it; and the third, before he parts with it.

The too general difference between an attorney and his client is, that the first thinks he cannot be overpaid for his labour, and the other, that he cannot pay him too little; which is a good deal the cause of the odium so unjustly cast on the profession in general.

The reason why the mere lawyer is so seldom fit for a Politician or Statesman, is owing, (it has been said) to the meanness, servility and selfishness, with which he commences the profession, and the chicanery, quirk and fallacy, with which, for gain, he proceeds in it; all which serve not only to contract the mind, but to extirpate thence each liberal and enlarged idea for ever.

If the laws could speak for themselves, they would not be the last complained of.

There is more learning now required to explain a law made, than was exerted in the making it.

The law hath so many contradictions, and varyings from itself, that it may not itself improperly be called a law-breaker.

Ignorance of the law excuses no man; not that all men know the law, but because it is an excuse every man will plead, and no man can tell how to confute him.

He who trusts his cause to an unfee'd lawyer, or his health to an unfee'd physician, may not have cause to boast of his savings.

A skilful honest lawyer is an ornament, as he is a treasure to the community.*

Liberty always follows the fate of the laws; it reigns or perishes with them.

L E A R N I N G.

See KNOWLEDGE.

L I B E R A L I T Y.

See GENEROSITY. See RICHES.

LIBERTY

* See the preface to my Treatise of the Equity Side of the Exchequer, for two models for an advocate.

LIBERTY AND LICENTIOUSNESS.

TYRANNY is in a superlative degree nourished by licentiousness; for all extremes run into their reverse.

Tyranny never springs out of any form of government but that of a democracy; and the more exorbitant the liberty was; the more abject will be the slavery.

In every free state, licentiousness will be apt to prevail, and every man will claim the liberty of doing what he pleases.

Liberty is inconsistent with riches.

True liberty exempts one man from subjection to another, as far as the order of society admits.

If none were to have liberty, but those who understand what it is, there would not be many freed men in the world.

When the people contend for their liberty, they seldom get any thing by their victory but new masters.

Virtue only qualifies us for liberty—enables us to understand its just value, and disposes us to its proper use. Virtue alone fixes in us the desire of liberty—arms us against each compliance that will endanger it, and puts us on the conduct that must preserve it.

The intemperance of liberty is the purveyor of slavery.

Liberty,

Liberty, like power, is only good for those who possess it, when it is under the constant direction of virtue.

By fancying themselves slaves, men often make themselves so; and so by seeking what they already have, they absolutely lose it.

True liberty consists in lawful government; which, by restraining each from doing wrong, assures their rights to all.

The youth of nations is the most favourable for their independence; it is the time of energy and vigour, before luxury has enervated.

Liberty unseasonably obtained, is commonly intemperately used.

Liberty is more precious than all gifts; and to receive, is to lose it.

The name of liberty is so sweet, that all who fight for it are sure to interest our secret wishes: As their cause is that of the whole human race, it becomes our own.

The day that virtue loses its liberty, half of its vigour is gone;* it is afterwards a state of mourning.

If there be any private slavery in life superior to another, it is that of a sensible knowing man in office, being subject to an ignorant, insolent principal, especially if he be the creature of corruption.

True liberty rises in proportion as the danger encreases; like the robust oak, which, mutilated by the axe, springs afresh under the strokes which are given

* HOMER, as quoted by LONGINUS.

given it, and draws vigour and spirit from its very losses and wounds.

See PEOPLE.

L I F E.

VERY few men, properly speaking, live at present, but are providing to live another time.

Labour to live in such wise, as you wish to be found at your death.

Love begins, and ambition ends with us; so that we are often never freed from passions till we die.

Men lose many things, not because the attainment is impossible, but because they want courage to attempt them.

They who think themselves inferior will soon become so, and usurpations upon their various rights will inevitably follow.

It is part of the business of life, to lose it handsomely.

He who hath arrived at the state of wise reflection, must know, that he hath done many things in life, which he wishes undone, and that many things he feared, were better than those he prayed for.

To view mankind in general, what's the difference in effect between Old Men and Children, but that the one deals in Paintings and Statues, and the other

other in Babies, so that the first are only the most expensive fools.

The way that leads to honour and riches, leads to trouble; and we find the causes of our sorrows in the very objects of our delights.

Life itself is neither good nor evil, but only a place for good and evil. It is a kind of tragi-comedy.

There is no condition so low, but may have hopes; nor any so high that is out of the reach of fears.

Discontent is the greatest weakness of a generous soul; for many times it is so intent upon its unhappiness, that it forgets its remedies.

When we desire or solicit any thing, our mind runs wholly on the good side or circumstances of it; when it is obtained, our mind runs wholly on the bad ones.

The latter part of a wise man's life is taken up in curing the follies, prejudices, and false opinions he had contracted in the former.

We hate one another more for those articles wherein we differ, than love for those wherein we agree.

The people most attached to life, are generally those who know how to enjoy it least.

Wish not so much to live long as to live well.

Throughout your whole life, learn to live, and every hour of your life learn to die.

Let us so live, as to have no cause of blushing in private.

In youth study to live well, in age to teach well, in both to die well.

Few

Few take care to live well, but many to live long; though it is in every man's power to do the former, but in no man's power to do the latter.

The sweets of life and true use of it, are found only in a course of virtue; in the contrary, certain misery.

Much business, and sometimes company, render life pleasant and useful.

If we stand in awe of ourselves, we shall have no occasion for *SENECA*'s imaginary overseer.

Men who possess all the advantages of life, are yet in a state where there are many accidents to disorder and discompose, but few to please them.

He that is in such a condition, as places him above contempt and below envy, cannot, by an enlargement of his fortune, be made really more rich or more happy.

We ought not to be more solicitous to gain friends than to avoid enemies; the opportunities of doing mischief are generally more frequent than those of doing good.

It is much easier to know what men are in general, than to know a single man in particular.

At twenty years of age, the will reigns; at thirty, the wit; and at forty, the judgment.

Death is the only thing we can be sure of, and yet we behave ourselves just as if all others were uncertain, and death only accidental.

The greatest pleasure of life is love; the greatest treasure, contentment; the greatest possession, health;
the

the greatest ease, is sleep; and the greatest medicine, a true friend.

Our chief comforts often produce our greatest anxieties, and an increase of our possessions, is but an inlet to new inquietudes.

Let us receive the gifts of Fortune without pride, and part with them without reluctance. N

If we are poor, we are despised; and if we are rich, we are followed by sycophants and flatterers.

To live happily, let us set bounds to our zeal by discretion; to error, by truth; and to passion by reason.

Every man in private life, is his own best friend or worst foe.

It is in life as in wine, he that has it good, must not draw it to the dregs.

The enjoyment and delight of life consist in security.

The Arabian proverb says, "The habitation of danger is on the borders of security; and that a man never runs greater hazards, than when he least fears them." |

As we more and more love those, whom we are still obliging, so do we hate most violently those we have injured.

The man who is pleased with nobody, is more unhappy, than the man with whom nobody is pleased.

If reflections are justly thrown upon us, we ought instead of resenting to profit by them.

In all recommendations the good and convenience of both parties should be consulted.

All our pursuits from childhood to manhood, are only trifles of different sorts and sizes proportioned to our years and views.

The greatest punishment that can be inflicted on us, would often be the grant of our own wishes.

He that swells in prosperity, will sink in adversity.

He that will not suffer evil, must never think of preferment.

Give the due respect to superiors, be civil to all, serviceable to many, familiar with few, a friend to one, and an enemy to none. Live innocently and within the bounds of your income; and let not that trouble you, which is not your fault, and you will have good chance of passing through life with tranquillity and esteem.

See TIME. See the WORLD. See LITERATURE.
See KNOWLEDGE.

L O V E.

THERE is no disguise can long conceal love where it is, nor feign it where it is not: yet it is more easily feigned than concealed.

The first sighs of foolish love are the last of wisdom.

The violence that is used to preserve love, is worse than infidelity.

There is no consolation for unhappy love; a fine understanding, and an elegant taste, add strength
to

to the passion, while that, of all others, most enervates them.

Love may be produced, but not quitted by choice.

It may slip out of the heart, but will not be forced out of it.

A lover knows what he would have, but not what he ought to have.

Love is an ornament to a young man, but a disgrace to an old one.

There is hardly a medium between hating a woman and loving her.

Prudence and love are inconsistent; as the last increases, the first decreases.

We pass often from love to ambition, but seldom return from ambition to love.

To judge of love by most of its effects, one would think it more like hatred than kindness.

Love refines a man's behaviour, but makes a woman's ridiculous.

Time, that strengthens friendship, weakens love.

Love, in its infancy, lessens every fault; in its declension, it not only aggravates, but multiplies them.

Love is the most unaccountable of all passions; for it is never so violent, but one unexpected action may turn it to hatred.

A fine face is the finest of sights; and the voice of her one loves, the sweetest harmony in the world.

In love, deceit goes almost always farther than distrust.

We are sometimes less unhappy in being deceived by the person we love, than in being undeceived.

There is no more than one sort of love, but there are a thousand different copies of it.

There is no passion in which self-love reigns so powerfully as in love; and we are always readier to sacrifice the ease of those we love, than to part with our own.

It is impossible to love a second time the thing we have once ceased to love.

We always love those that admire us, but we do not always love those whom we admire.

'Tis hard for us to love those whom we do not esteem; but 'tis no less hard to love those whom we esteem much more than ourselves.

We are more inclined to love those that hate us, than those who love us more than we have a mind they should.

There are many remedies to cure love, but none are infallible.

When we are in love, we doubt often of the thing which we believe the most.

Lovers find it difficult to break off, after they have done loving.

A man of sense may love like a mad man, but never like a fool.

'Tis almost always the misfortune of the man in love, not to be sensible when he is no longer loved.

If a man fancies he loves his mistress for her own sake, he is mightily mistaken.

Men are almost equally difficult to be contented when they are much in love, or when they are got out of it.

Women are a long time true to their first love, except they happen to have a second.

The thing which is least to be met with in gallantry, is love.

In love, the party that is first cured, is best cured.

Young women that would not appear coquets, and old men that would not be ridiculous, ought never to talk of love as a thing that concerned them.

All the passions cause us to commit faults, but love the most ridiculous ones.

In old love, as in old age, we live to pain, when we live no longer to pleasure.

Of all the violent passions, that which is least unbecoming of women, is love.

Women in their first inclinations love the first lover, but in all the rest, they love the passion.

Love, as agreeable as it is, pleases more by the ways it takes to shew itself, than by any thing in itself.

Persons deeply in love generally think too highly of the beloved object, and too lowly of themselves.

Lovers see not the failings of their mistresses, till their enchantment is at an end.

Prudence and love are not made for one another; for just as love encreases, prudence decreases.

Grave men are most constant, gay men most amorous, but serious men most loving.

There is nothing more natural, nor more deceitful, than to believe we are beloved.

The reason why lovers and their mistresses are never tired with conversing together, is because their discourse is always of themselves.

A prudent person will watch over the first approaches of love.

Love is a passion often begun in folly, or thoughtlessness, and carried on with perverseness.

Platonic love is Platonic nonsense.

It is an insidious pretension that often betrays worthy minds into ruin.

Old age can safely determine the barriers of Platonic love.

It is hardly ever set on foot but between the young.

The proof of true love is respect, not freedom.

Love is but too seldom the friend of virtue.

Love is a fire that, if played with, will burn the fingers.

It is better for a woman, that her lover should go away displeased with her, than that he should leave her displeased with herself.

The greatest miracle that love can work is, that it cures coquetry.

As envy is destroyed by true friendship, so is coquetry by true love.

The charms of novelty is to love, what the bloom is upon fruit; it gives it a lustre that is easily effaced, and never returns.

At the gate which suspicion enters, love goes out.

Absence lessens moderate passions, but increases great ones; like the wind which blows out tapers, but kindles fire.

True love is always modest and diffident.

Large professions are equally a disgrace to true love, and to the merit of the object.

Love operates differently in the two sexes, in woman it is a creeping thing, in man, an encroacher.

Real love is the most exalted passion of the human soul, and fills with awe and reverence the heart of the man, who boasts its imprefion.

True love is not only so in word and deed, but the least indelicacy of thought cannot mingle with it.

Whatever qualities we wish to find in one we love, we are ready to find.

Love gratified, is love satisfied; and love satisfied, is indifference begun.

Love is the daughter of Idleness, but the mother of Disquietude.

Men in love generally attempt the removing of their passion by methods which serve only to imprint it deeper.

Love and the desire of glory, as they are the most natural, so they are capable of being refined into the most delicate and rational passions.

Love does not depend on esteem, but esteem on many occasions depends upon love.

Love is taken up with the present time, it seeks actual pleasure, forgets past evils, and foresees not the future.

Love can, no more than fire, subsist without a continual motion; the minute it ceases to hope, or fear, it ceases to live.

The pleasure of love is loving, and a man is more happy in the passion he feels, than in what he gives.

First love is generally first folly; therefore, few first loves are fit to be encouraged.

Love (or Cupid) is represented as a child, because he never attains to the age of wisdom and discretion; as may be seen, if we attend to the conduct of lovers.

Those who do not love, seldom find great joy; those who do love, feel frequently deep sorrow.

Three things may greatly contribute to discover to us the heart of man, and his foibles, viz. love, wine, and play.

See MARRIAGE. See WOMEN.

L O Y A L T Y.

A SECURE and happy subjection is more to be esteemed, than a dangerous and factious liberty.

Government is the greatest security of freedom; for, as obedience in subjects is the prince's strength, so is it their own safety. *Love*

Therefore

Therefore they who weaken the sovereign power, weaken their own security.

Submission to our prince, is our duty; and our confidence in his goodness will be our prudence.

L U S T S.

See PASSIONS.

L U X U R Y

IS the parent, or the cause of avarice.

The luxurious live to eat and drink, but the wise and temperate eat and drink to live.

SC Excess kills more than the sword.

A very little is sufficient to support nature; he who takes more, must support it.

Luxury corrupts all, both the rich who enjoy it, and the wretched who covet it.

Luxury may be necessary to give bread to the poor; but if there was no luxury, there would be no poor.

It is more easy for nations, corrupted by opulence and used to luxury, to breathe death, than support the loss of their pleasures.

Inordinate pleasures may be compared to wild beasts, that often tear out the throats of their keepers.

SC He, who pursues inordinate pleasures, pays his liberty for his delight, and sells himself for what he buys.

How despicable is his condition, who is above necessity, and yet resigns his reason, and integrity to purchase superfluities!

L Y I N G.

THE use of talking is almost lost in the world by the habit of lying.

The discourse of a noted liar in company, is like that of a parrot in a cage.

A man that renounceth truth, runs away from his trial in the world.

An after-formed excuse is worse and more terrible than a lie; for it is a lie guarded; a double falshood.

By one single lie, a man loses all his good name: as a woman does by one false step.

Lying is the vice of a slave, and the infallible mark of a coward.

A fault once denied, is twice committed.

We should be careful never to relate improbabilities, tho' we have authority for them. Tasso says, that, "Other vices are like clipt or light money; but lying resembles counterfeit or false coin, which an honest man ought not to pay, though he himself received it."

When a man hath once forfeited the reputation of his integrity, he is set fast, and nothing will then serve his turn, neither truth nor falshood.

He who once breaks truth may as well cut out his tongue, for his discourse will never be of farther use.

We may safely judge of a man's truth by his degree of understanding.

A probable lie will sooner be believed than an improbable truth.

A deceitful man is like one who builds on a bad foundation, for his structure is ever wanting props to support it.

A liar should have a good memory;—the want of which is the cause that one lie generally begets many, so that it is hardly possible to escape discovery.

A liar begins with making falshood appear like truth, and ends with making truth itself appear like falshood.

Truth is always consistent, and, in relation, seldom or never varies either in facts, or circumstances, however often repeated; whereas, in invention, it is almost ever otherwise; for there wants that certain impression on the mind, by the outward senses which any fact, or accident which we have either seen, or heard related, ever leaves; and which cannot be, where there never was, any real existence.

Artful evasions are unworthy of a frank and open heart.

Our aversion to lying, is often an imperceptible ambition of making our affirmations considerable, and of procuring our assertions to be entertained with a religious respect.

SEE FALSHOOD. SEE TRUTH.

M A G I S T R A T E S.

See GOVERNORS.

M A G N A N I M I T Y.

See EQUANIMITY, FORTITUDE and GREATNESS.

M A L I C E.

See DEFAMATION, &c. See ENVY.

M A N K I N D.

See the WORLD.

MARRIAGE AND MARRIED
STATE.

A WISE man will choose a wife by his ears,
and not by his eyes.

The ancients placed the statue of Venus by
that of Mercury, to signify that the pleasures of
matrimony chiefly consist in the pleasures of con-
versation.

Men

Men and women in marrying, make a vow of loving each other; would it not be better, if they made a vow of pleasing each other?

Let all the keys hang at your wife's girdle, that she may order your house; and the purse at your own, that you may order your estate.

The greatest happiness in this life proceeds from love and friendship; how much more exquisite the joy when both these are centered in the same object?

Expensive fashions and foreign luxury, by multiplying wants, are great obstacles to matrimony.

An arguing wife seldom convinces a husband; the less, if he be jealous of the superiority of her understanding.

If you would be happy, have but one woman in your bed; one friend in your bosom; and one faith in your heart.

As time which strengthens friendship, weakens love, therefore man and wife should in their youth so live together, that when they grow old, their friendship may improve, as love declines.

Men that marry for riches, many times bring into their families insupportable mistresses.

Many marriages prove convenient and useful; but few delightful.

He that marries his superior in either birth or fortune, hath generally as many masters as she has relations.

He that marrieth where he doth not love, will be apt to love where he doth not marry.

The

The reason why so few marriages are happy is, because young ladies spend their time in making Nets, and not in making Cages.

Marriage enlarges the scene of our happiness and misery; the marriage of love, is pleasant; the marriage of interest, easy; and a marriage where both meet, happy.

He who gets a good husband for his daughter, hath gained a son; and he who meets with a bad one, hath lost a daughter.

In marriage, prefer the person before wealth, virtue before beauty, and the mind before the body; then you have a wife, a friend, and a companion.

A gloomy spirit in a husband, will swallow up a chearful one in his wife.

Husbands are often jealous of their authority, and of consequence with women of wit.

Two persons of tempers not comparatively bad, may be very unhappy, if they will be both out of humour at one time.

A prudent wife, will conquer by yielding.

If the woman who has married a weak man, has but prudence enough to give him consequence before company, she will gain great honour.

The duty of a worthy wife will be founded in principle, not in tameness or servility.

The vices of a husband, call forth the virtues of a wife.

A wife can do no more than her duty by a husband who is not a savage.

There

There is another will, to which the most happily married woman must resign her own, or break her marriage vow.

The exasperated spirit of a meek man is more to be apprehended by a wife, than the sudden gusts of anger of a passionate one.

A lively woman, who marries a man of inferior understanding, ought to be more careful of restraining her vivacity, than she need to be, if the difference were in his favour.

If a woman would have the world respect her husband, she must set the example.

A woman cannot more effectually dishonour herself than by exposing her husband.

When harmony reigns between a wedded pair, their very foibles will make them shine in every eye.

The tender and polite, yet discreet behaviour of a husband to his wife in publick, does as much credit to his own heart, as to her.

A good husband and a good wife are the world to each other.

Discreet wives have sometimes neither ears nor eyes.

There is a kind of immorality in the public fondness of a married couple.

A man gives consequence to the woman he marries, and finds his own increased in the respect paid to her.

They who marry with convenience, and deal honestly with each other, are most likely to be happy in marriage.

A woman

A woman that has not prudence, should not marry a man of less understanding than herself.

A prudent man in his settlement, will not put it out of his power, with discretion to engage her gratitude by his generosity.

Those reconciliations between man and wife will be most durable, where the husband makes the advances.

Husbands and wives who live together in harmony, give to strangers an almost unerring proof of the goodness of their hearts, as well as the rectitude of their understanding.

It is neither just, nor honest, to marry where there can be no love.

Invectives against marriage, are a reflection upon a man's own ancestors, and are more inexcusable in men of family, than in others.

A happy marriage is the highest state of friendship; it lessens our cares by dividing them, at the same time that it doubles our pleasures by mutual participation.

The dutious child, who, to please her parents, takes to her arms the man she loaths, makes his bed her grave.

An understanding husband makes a discreet wife; and she a happy husband.

He that weds in haste, repents often at leisure; and he that repents himself of his own act, either is, or was a fool by confession.

Love once lost in the wedded state, is seldom regained, especially on the side of the husband. In this, the men have greatly the advantage of the women,

men, from the superior restraint which custom hath laid on their sex.

See LOVE. See WOMEN,

M E E K N E S S.

See HUMILITY, &c.

M E M O R Y.

See JUDGMENT.

M E R I T.

GREAT merit joined to great modesty, may be a long time before it is discovered.

It is happy to have so much merit, that birth or fortune are the least things respected in us.

He that carries nothing but merit to court, may soon be crowded out of the ring.

Modest merit finds but few admirers.

A certain sign of a man's having an extraordinary merit, is to see those who envy him most, constrained to commend him.

Nature gives merit, and Fortune sets it at work.

There are some people who with merit are disgusting, and others who with great defects are agreeable.

Persons

Persons of merit, have a right to all the benefits conferred on them.

There cannot be a greater sign of want of merit, than when a man seeks to pull down another's character, to build up his own.

The art of knowing how to use indifferent qualifications, gains, as it were, by stealth, the esteem of the world, and often procures a man more reputation, than real merit would do.

Our merit gains us the esteem of men of sense, and our stars the esteem of the vulgar.

The world rewards the appearance of merit, oftener than merit itself.

There are persons the world approves of, whose merit only consists in vices, that are useful and pleasing to others.

Mens merits have their seasons as well as fruits.

When our merit declines, our taste declines also.

There is often merit without elevation, but seldom elevation without some sort of merit.

Elevation is to merit, what dress is to a fine woman.

We may appear great in an employment below our merit, but often appear little in an employment too great for us.

True merit deserves to be honoured, as it honours itself.

It depends not on the time, nor the fashion.

It is often more difficult to support great merit, than great imperfections.

There are some whose whole merit lies in saying and doing foolish things advantageously, and who would spoil all should they alter their conduct.

The merit and greatness of a man should be measured only by his virtue, and not by his fortune.

True merit is always accompanied with civility and modesty, as the false is with vanity and haughtiness.

We ought not to judge of the merit of a man by his great qualities, but by the use he makes of them.

As much disposed as the world is to be censorious, it oftener shews favour to false merit, than it does injustice to true.

It is easier to appear worthy of the employments we have not, than of those we have.

The truly accomplished man values himself for nothing.

M I N D.

IT often happens, that things present themselves to our minds, more finished, than the mind can make them with a great deal of art.

Littleness of mind is the cause of stiffness in opinion; and it is not easily, that we believe any thing beyond what we see.

Little minds are too much disordered by little things: great minds see all things, and are disordered by none.

When

When the mind is tired, and you seek to relieve it by some diversion, use it like the salt on your meat, sparingly.

MINISTERS OF STATE.

See FAVOURITES.

M I R T H.

See CHEERFULNESS.

M I S C H I E F - M A K E R S.

AS reconciling enemies is the work of God, so separating friends, is the business of the devil.

He that countenances, encourages, or abets mischief, does it.

He that hinders not mischief, when it is in his power, does it.

MISER.

M I S E R.

See AVARICE.

M I S F O R T U N E S.

See ADVERSITY.

M O C K I N G.

See WIT.

M O D E S T Y.

See HUMILITY, &c.

N O B I L I T Y.

See ANCESTRY.

O B L I G A T I O N S.

See GRATITUDE.

OBSTINACY

OBSTINACY AND PERVERSENESS.

IT is oftener through pride, than through any defect of understanding, that men with so much obstinacy oppose opinions generally received: They find the first rank of the right side taken, and they disdain the second.

Obstinacy in a weak man, is worse than tyranny in a man of sense.

Tenacious persons should be very careful of prepossessions.

One error persisted in, frequently produces others.

Some perverse spirits will not even do right things, but in a wrong manner.

OCCASION AND OPPORTUNITY.

IN great affairs, we ought not with so much application to seek occasions, as to make our advantage of those that offer themselves.

There are few occasions, in which we should make a bad bargain, to renounce all the good that is said of us, on condition to have no ill said of us.

All our qualities are uncertain and doubtful, whether good or bad, and lie almost all of them at the mercy of opportunity.

O E C O N O M Y.

TO live above our station, shews a proud heart; and to live under it discovers a narrow soul.

In the reputation of a wise man, his oeconomy is one of the most distinguished parts.

If your means suit not with your ends, pursue those ends which suit with your means.

Frugality and industry are the two hands of Fortune.

Prodigality is ever attended with injustice and folly.

Getting, is often chance; but keeping, always a virtue.

Keep a low sail at the entrance of your estate; a man may rise in his expences with honour; but he cannot decline without shame.

Nothing goes nearer a man in his misfortunes, than to find himself undone by his own folly, or any way accessary to his own ruin.

It is rare to see a man decline in his fortune, who has not first declined in his wisdom and prudence.

Love and respect are rarely found in lost fortunes; and adversity seldom meets with the return of friendship.

Prosperity's friends are generally Adversity's severest enemies.

Money in the purse gives credit, wisdom in the head adorns; but both will in necessity serve.

He who keeps his accounts will keep his family; but he who neglects them, may be kept by the parish.

Better abridge petty charges, than stoop to petty gettings.

As no man can be extravagant or covetous without doing an injury to another, it is impossible for any one to be honest without having a due regard to the laws of oeconomy.

Oeconomy in our affairs has the same effect upon our fortunes, which good-breeding has upon our conversations; there is a pretending behaviour in both cases, which instead of making men esteemed, renders them both miserable and contemptible.

Every thing is dear that is superfluous.

Balance your expence by the just weight of your own estate, and not by the poise of another's spending.

Amasser en Saison,
Despenfer par raison,
Font la, une bonne Maison.

Pay what you owe, and you shall know what is your own.

We should be just before we are generous.

Lay up when young, and you shall find it when old.

Spare when you are young, and spend when you are old.

He that measures not his expences, so as to keep them somewhat under his annual revenue, cannot continue a fair subsistence.

He

— He that spends where discretion bids him spend, and spares where he ought to spare, will live with honour and credit.

The pains of the oeconomist are paid with ease.

— It is better the world should laugh at your oeconomy, than that you should weep at your own prodigality.

In the reputation of a wise man, his oeconomy is one of the most distinguishing parts of his prudence.

— To know the value of oeconomy, the best way is, to be obliged to borrow money.

A seasonable gathering, and a reasonable spending, make a good house-keeping.

By frugality we are enabled to be both just and generous.

Without oeconomy no estate is large enough; with it, the least is not too small.

The man who runs away from his accounts, will in time be glad that he could run away from himself.

+ A wise man will plant as well as cut down.

Those who look into their own affairs, will avoid the doing or suffering many things disagreeable to them.

// Many men of large estates pay interest for their own money.

The man will be served and greatly respected, who suffers not a just demand to be made twice upon him.

Early hours, and method and ease without hurry, will do every thing in family management.

A prudent man in the management of his affairs, will see with his own eyes, and dispense with his own hands.

Frugality may be termed the daughter of Prudence, the sister of Temperance, and the parent of Liberty.

He whose voluntary expences exceed his revenue, who anticipates uncertain profits, and who squanders against his inclination, must be a beggar, be his income great as it may.

See GENEROSITY. See LIBERALITY.

O F F I C E S.

See BUSINESS.

O P P O R T U N I T Y.

See OCCASION.

O R A T O R Y.

See ELOQUENCE.

OSTEN-

OSTENTATION, VAIN-GLORY,
AND VANITY.

BEWARE of ostentation and vain-glory; an accomplished man conceals vulgar advantages, as a modest woman hides her beauty under a more careless dress.

It is ostentation, not virtue, when a man will have his good deeds published.

Apologies, cessions, nay modesty itself well governed, are but arts of ostentation.

A little vanity may be allowed in a man's train, but it must not sit down at a man's table.

Without some share of vanity, men's talents would be buried like ore in a mine unwrought.

If vanity doth not overturn all the virtues, it certainly makes them totter.

As much as a man hath of vanity and ostentation, so much he wanteth of self-knowledge.

Vanity is less insupportable than affected modesty.

Avoid singularity; there is often less vanity in following the new modes, than in adhering to the old ones.

To be covetous of applause, discovers a slender merit; and self-conceit is the ordinary attendant of ignorance.

Every man's vanity ought to be his greatest shame, as his folly ought to be his greatest secret.

The

The strongest passions allow us some rest, but vanity keeps us perpetually in motion.

There is no vice or folly that requireth so much skill to manage as vanity; nor any which by ill management maketh so contemptible a figure.

To be vain, is rather a mark of humility than of pride; therefore, whoever desires the character of a proud man ought to conceal his vanity. For instance,

He who boasts of the great company he hath kept, plainly confesses, that it was more honour than he deserved. He who boasts of his ancestors, confesses he has no virtue of his own; and he who boasts of his knowledge, proclaims his ignorance.

The vanity of human life is like a river, constantly passing away, and yet constantly coming on.

Though vanity is said to be the food of fools, yet the wisest will taste it.

Let men say ever so much good of us, they tell us nothing that is new to us.

The reason why other people's vanity is insupportable to us, is, that it shocks our own.

We speak ill of others, more from vanity than malice.

Real mortifications are those which are not known, vanity makes the others easy.

We never confess our imperfections, but out of vanity.

A man would have but little pleasure, if he did not flatter himself.

A man

A man gains nothing by being vain glorious, but contempt and hatred.

A man is little the better for liking himself, if nobody else like him.

He that boasteth of himself affronteth his company.

It is as commendable in a man not to shew a good opinion of himself, as it is ridiculous to shew it.

A wise man endeavours to shine in himself, a fool to outshine others.

Men are more ambitious to display the abilities of their head, than to cultivate the good disposition of the heart.

The covetous man wishes at least for something substantial, but the very wish of a vain man is a reproach.

He is an eternal beggar from all men, and yet begs for nothing.

His pageantries are but larger toys, with which like a child he plays awhile, and then grows weary of them.

It is falling in love with our mistaken ideas, that makes fools and beggars of half mankind.

Vanity is a folly we ought particularly to guard against, for a reason very particular too: other vices are promoted by vice, but this is often nourished by virtue itself.

See PRIDE. See SELF-APPLAUSE.

PARENTS

PARENTS AND CHILDREN,

IT is a great reflection upon human nature, that paternal instinct should be a stronger motive to love, than filial gratitude; and experience tells us, that for one cruel parent, we see a thousand undutiful children.

Reverence thy father, and thy son will reverence thee.

Children sweeten labour, but they make misfortunes more bitter: they encrease the cares of life, but they mitigate the remembrance of death.

Worthy children, who have faulty parents, may improve by the bad example, as well as by the good.

Children who make themselves judges of the merit of their duty, will be in danger of sacrificing it to their inclination.

Some children act, as if they thought their parents had nothing to do but to see them established in the world, and then quit it.

Children never should be made parties in the misunderstandings which happen between father and mother.

No provocation from a parent can justify a rash step in a child.

The loss of a good mother, is a call upon the prudence of a worthy daughter.

Where duty to a parent is wanting, all other good qualities are to be suspected.

There

There is no great merit in performing a duty to a good parent.

Parents should take care, how they give cause to their children, to think meanly either of their justice, or their understanding.

Who in his decline of life can expect a comfort from his children, who never administered any to his parents in theirs?

We must love our parents who do their duty, and bear with those who do not.

A man cannot well rebuke in his child, what it sees practised in him.

He who loves two children unequally may make the one proud, the other envious, and both fools.

As children make a man poor in one sense, so in another they inforce industry, and that begetteth riches.

A dutiful child seldom or never faileth of his reward in this world, nor an undutiful one of his punishment. The days of the former, shall be long (i. e. prosperous) in the land, which the LORD his God hath given him.

P A R T S.

See FACULTIES.

PARTY.

P A R T Y.

IGNORANCE makes most men go into party, and shame keeps them from going out of it.

Party is the madness of many, for the gain of a few.

The real good of a nation consists not in the private benefit of single men, but in the general advantage of the public, and is made up not by the advantage of any one party, but of all.

The spirit which actuates all parties is the same; the spirit of **AMBITION**, of **SELF-INTEREST**, of **OPPRESSION**, and **TREACHERY**, which entirely reverses all the principles a benevolent nature hath erected within us; all honesty, all equal justice, and even the ties of social happiness, the natural affections.

There is no party so just and reasonable, that a man may follow its heat and violence with innocence.

Party is like faith without works; they take it for a dispensation from all other duties, which is the worst kind of dispensing power.

If there was any party entirely composed of honest men, it would certainly prevail; but both the honest men and the knaves resolve to turn one another off when the business is done.

Party is little less than an inquisition, where men are under such a discipline in carrying on the common cause, as leaves no liberty of private opinion.

In

In troubled water, a man can scarce see his face, or see it very little until the water be quiet and stand still. So, in troubled times, we can see little truth; when times are quiet and settled, then only it appears.

See FACTION. See GOVERNMENT.

P A S S I O N S.

THE weakest judgments have the strongest passions.

Our passions are like convulsion fits; though they make us stronger for the time, they leave us the weaker ever after.

He that overcomes his passions, conquers his greatest enemies.

The pleasure of subduing an inordinate desire, of denying an impetuous appetite, is not only nobler but greater by far, than any that is to be had in the most transporting moments of their gratification.

FABIUS had never overcome HANNIBAL, if he had not first overcome himself.

The best way to secure our passions, is to subdue our desires.

To rule ourself is the greatest dominion, and to govern our passions is the triumph of wisdom.

A wise man makes all his passions subservient to his reason.

He that would exercise a power profitable to himself and grievous to none, let him practise it on his passions.

He

He who commands himself, commands the whole world; and the more authority we have over others, the more we should command ourselves.

He who submits to his passions, is a slave to many tyrants.

Govern your passions, that they may not govern you.

He, who subdues his lusts, is a greater conqueror than he who subdues nations; for they have subjected the greatest of conquerors.

The duration of our passions no more depend on us, than the duration of our lives.

There is such an inherent injustice and self-interest in the passions, that it is dangerous to follow them, and they are most to be distrusted, even when they appear to be most reasonable.

There is in the heart of man a perpetual succession of the passions, insomuch, that the ruin of one is almost always the rise of another.

To debate with any of the passions, is but a preparatory for the admission of it; would you escape it, deny it at once.

Oppose beginnings: what are but little at first, in time grow unmanageable.

It is not a folly to have passion, but to want reason.

The little passions seldom change, and always tend to their end; but the great passions may be armed against themselves.

The noble passions are seldom met with in weak men.

When the heart is open to the passions, it is open to sorrow.

The great passions may be stifled, seldom refined.

We

We ought to distrust our passions, even when they seem most reasonable.

The most violent passions are formed in solitude.

Every passion is followed by its own corrector.

The happiness of man in this life consists not in being without passions, but in becoming the master of them.

Passions often beget other passions of a quite contrary nature: avarice sometimes produces prodigality, and prodigality avarice: weakness often makes a man resolute, and fear bold.

Take what care we may, to conceal our passions under the veil of religion and honour, they always appear thro' the disguise.

It is easier extinguishing the first inclination we have, than gratifying all those that succeed it.

The health of the soul is no more to be depended on, than that of the body; and, tho' we appear secure from passions, we are not in less danger of being hurried away with them, than we are of falling sick, when we are in perfect health.

Nature seems to have concealed in the inmost recesses of our minds, some talents, and some one ability unknown to us: The passions alone have the power of bringing those to light, and of furnishing us sometimes with more certain, and more compleat designs, than any that art is able to do.

While the heart continues still moved by the remains of a passion, it is more inclinable to receive a new one, than when it is entirely cured.

The passions are like fire and water, good servants but bad masters.

Our best passions have their mixture of self-love.

Passions were designed for subjection; when they over-rule, a man betrays the liberty of his soul.

Passions are the blood of the soul, and are as necessary to the health of the soul, as circulation is to that of the body.

True virtue, though it regulates the passions, does not extinguish tender sentiments. We may bear like heroes, but must feel like men.

People of real genius have strong passions, and people of strong passions have great partialities. Persons of slow parts have languid passions, and persons of languid passions have little partiality. The faults of the former should be balanced with their excellencies; as the blamelessness of the latter should be weighed with their insignificancy.

The passions are to the mind, as the winds to a ship; they only can move it, and they too often destroy it; if fair and gentle, they guide it into the harbour; if contrary and furious, they over-set it in the waves.

Contradict yourself, and you will find rest.

The restraint of the soul from the appetite is the greatest holy war.

The destruction of a man is the vehemency of his temper.

The way to subject all things to thyself, is to subject thyself to reason; thou shalt govern many, if reason govern thee: Would'st thou be crowned the monarch of a little world? Command thyself.

See LOVE.

PATIENCE

PATIENCE AND PERSEVERANCE.

PRECIPITATION often ruins the best laid designs; whereas patience ripens the most difficult.

Patience softens wrath.

Patient enduring a necessary evil is next to a voluntary martyrdom; for adversity overcome, is the highest glory, and unwillingly undergone, is the greatest virtue.

Perseverance in a righteous cause, and under the direction of reason, assumes the name of constancy, and is numbered among the virtues: but when pressed into the service of iniquity, and goaded on by rashness and folly, it is called obstinacy, and can lead to nothing but ruin.

It is either meritorious, or otherwise, according as the purpose of it is good or bad, and the conduct discreet, or desperate.

In the disastrous accidents of life, when our strength and endeavours cannot help us, patience may.

Bear great things, that you may not repine at small.

Consider your own faults, and you may be merciful to those who resemble you.

Patience is the surest remedy against calumnies; time, soon or late, discovers the truth.

Let

N | Let every tongue its various censure use,
 Absolve with coldness, or with spite accuse;
 Fair truth at length its radiant beams will raise,
 And malice vanquish'd, heightens virtue's praise.

The Dutch say, that patience is a fine herb, but grows in few soils.

Patience and perseverance are able to overcome the greatest difficulties.

Impatience is generally the child of self-partiality.

Impatience is more irksome than patience.

Impatience under affliction, is worse than the affliction.

A man who is master of patience, is master of every thing else.

Patience is the chiefest fruit of study; a man that strives to make himself superior to other men by much reading, gains this great advantage, that in all fortunes, he hath something to entertain and comfort himself withal.

See before FORTITUDE.

PATRIOT

PATRIOT AND PATRIOTISM.

EVERY man by consulting his own heart may know whether he is, or is not a patriot; but it is not so easy for the by-standers to know it.

Being loud and vehement either against a court, or for a court, is no proof of patriotism.

He whose passion runs high for either riches or power, bids fair for being no patriot.

It is impossible that a man who is false to his friends and neighbours, should be true to the publick.

A patriot is one, who not only heartily wisheth the public prosperity, but doth also study and endeavour to promote it.

The patriot aims at his private good in the publick; the knave makes the publick subservient to his private interest:—The former considers himself as part of a whole, the latter considers himself as the whole.

There is, and ever will be, a natural strife between court and country. The one will get as much, and the other give as little as it can.

The patriot gives the necessary; if he gives more, it is with a view of gaining more to his country. But he will never barter the public good for his private gain.

True patriotism seldom is, but where the heart is right.

A true patriot will admit there may be honest men, and that honest men may differ.

He that always blames or always praises, is no patriot.

Were all sweet and sneaking courtiers, or were all four malecontents, in either case, the publick would thrive but ill.

Woe be to the patriot, that makes the common people his rulers; he had better have been the lowest mechanic among them.—Their praise may follow the vain, but seldom follows the virtuous.

A patriot would hardly wish there was no contest in the state; for ferments of the worst kind succeed to perfect inaction, as stagnant waters tend to putrefaction.

He that rages, rails and raves, seldom has much patriotism.

The fawning courtier, and the surly squire, often mean the same thing, each his own interest.

A patriot will esteem no man, for being of his party.

Factionous men not only impose upon others, but are apt to mistake themselves for patriots.

The first and chiefest part of a good patriot is to overlook wrongs.

Whilst there are great posts in the nation, and great men to fill them, patriots, either real, or seeming, never will be wanting.

Patriots are to courtiers, what women are to libertines; as many as they have tried, they pretend to have found corruptible.

A mock patriot is one who always pretends the publick, but means himself only; a true patriot prefers the interest of the publick to every other consideration.

See hereafter PUBLIC SPIRIT.

PEACE

P E A C E A N D W A R.

A P E A C E cannot be lasting, except the conditions of it be reasonable and honourable to both parties; for no people can live contented under such a law, as forces them to loath the state, wherein they are.

It is the excellent property of a wise prince, to use war as he does physick, carefully, unwillingly, and seasonably.

All states ought to desire peace, yet so, as to be always prepared for war.

A destructive peace and an unsuccessful war are both fatal in their issue.

It adds fire to the spirit of a soldier, to be assured, that he shall either prosper in a fair war, or perish in a just cause.

War is easily entered into, but peace is not as easily acquired.

In civil wars, all things are miserable, but victory most of all.

P E D A N T R Y.

PEDANTRY, properly speaking, is an overrating of any kind of knowledge we pretend to.

Pedantry is not confined to scholars only; a mere courtier, a mere soldier, a mere any thing, is a pedant.

Pedantry is a vice of the mind, not of the profession.

A pedant is an unpolished man of letters, and makes an impertinent use of the sciences.

A pedant in the general, is one, who has more reading than good sense.

A man of learning, without knowledge of the world; is like one who has a deal of gold, but no small money in his pocket.

Pride is the characteristick of a pedant; his arrogance is founded on particular points of distinction, accompanied with the pedantic scorn of all fortune and pre-eminence, when compared with his knowledge and learning.

See KNOWLEDGE.

PENETRA-

P E N E T R A T I O N .

THE greatest fault in penetration is not its falling short, but its going beyond the mark.

Penetration has an appearance of divining, which flatters our vanity more than all the other qualities of the mind.

T H E O R I E S F O R M I D A B I L E

P E N S I O N S A N D P L A C E S .

A PENSION to a member of parliament is a continual bribe; a place at court not much better.

They will never value how much they give the king, who are to share it after it is given.

The preferments and honours of this world are, generally speaking, either the inheritance of folly, or the recompence of vice.

A place at court, like a place in heaven, is to be got by being much upon one's knees.

It is only true honour, when a person honours the place, not the place him.

In corrupted governments, the place is given for the sake of the man; in good ones, the man is chosen for the sake of the place.

Reversionary grants of places of profit and honour by princes are the bane and ruin of their own power, as they are of industry.

As

As merit and abilities are not hereditary, places and pensions should not be reverfionary.

Pensions and places, properly beftowed, are the golden furs to virtuous and great actions, and rebound to the honour of the donor. To reward merit is to produce it.

See COURTS and COURTIER S.

PEOPLE, POPULACE.

THEY who carry the liberty of the people higheft, generally ferve them as men do trout, tickle them 'till they catch them.

There is an accumulated cruelty in a number of men, tho' none in particular are ill-natured.

There are as many apt to be angry at being well, as at being ill-governed; for moft men, to be well-governed, muft be fcurvily ufed.

The fimpler fort of the people even when they fee no apparent caufe, are yet evermore jealous over the fecret intents and purpofes of wifer men.

THE VOICE OF THE PEOPLE, inftead of being, as it is too often impioufly called, THE VOICE OF GOD, is generally the VOICE OF DELUSION, which is prompted by thofe who have interefts or paffions of their own to gratify.

There are three things very difficult to be conquered, a RUDE MULTITUDE, an IMPETUOUS TORRENT, and a RAGING FLAME.

The

The immoderate favour of the multitude, as it can do a man no good, so it will undo as many as shall trust to it.

It was said of the earl of Effex, that he was grown so popular, that he was too dangerous for the times, and the times for him.

All popular discontents have something of the nature of torrents; give them a little room to run, and they quickly draw off themselves; but if you offer presently to obstruct their course, they swell and spread the more.

Praise from the common people is generally false, and rather follows the vain than the virtuous.

See LIBERTY and LICENTIOUSNESS.

P E R V E R S E N E S S.

See OBSTINACY.

P E R S E V E R A N C E.

See PATIENCE.

PHILOSOPHO-

PHILOSOPHERS AND PHILOSOPHY.

PHILOSOPHY easily conquers and triumphs over past and future evils; but the present ones triumph over philosophy.

Philosophy with a little, often makes us more happy than an abundance; it being harder to overcome the evils of prosperity, than those of adversity.

The philosophers, and **SENECA** among the rest, did not remove men's faults by their precepts, but only improved them by the setting up of pride; so that their virtues (as a father of the church has it) were but **GLITTERING VICES**.

Philosophy and religion shew themselves in no one instance so much, as in the preserving our minds firm and steady.

The contempt of riches was in the philosophers a secret desire to revenge on Fortune the injustice she had done to their merit, by despising those goods she had denied them: It was an art to secure themselves from the disgrace of poverty; or a by-way to arrive at esteem, which they could not come at by the ordinary one of riches.

True philosophy is the good physick of the mind, and the guide of life.

Where is the philosopher who, knowing truth from falsehood, would not prefer the latter, if he conceived it to be adorned with the riches of his own imagination, to the former, if discovered by another?

Or,

Or, where is the philosopher, who would not most willingly deceive the world to increase his own reputation; or to be distinguished from it?

The love of truth is the best philosophy; and the most eligible mode of philosophising is, the plain and obvious rule of common sense.

PHYSICIAN AND PHYSICK.

IT is with Justice as with sick men; in time past, when we had few doctors, as well of law, as of physick, we had more RIGHT, and more HEALTH, But now we are destroyed by multitudes, and consultations, which serve to no other end, than to enflame both the DISTEMPER, and the RECKONING.

It is a maxim, that law and physick should only be made use of for necessity.

APOLLO was held the god of physick, and sender of diseases; both were originally the same trade, and still continue so.

P L A C E S.

See PENSIONS.

PLEASURE.

P L E A S U R E.

HE cannot rightly judge of pleasure, who never tasted pain.

Pleasures preceded by the greatest difficulties are the most sensible.

He that is violent in the pursuit of pleasures, will not be very squeamish in the purchase.

All earthly delights are sweeter in the expectation, than in the enjoyment; all spiritual pleasures greater in fruition, than expectation.

All fits of pleasure are balanced by an equal degree of pain or languor; it is like spending this year a part of the next year's revenue.

The more rarely the objects of pleasure occur, the more delightful they are.

When moderation is exceeded, the most delightful things may become the most disgusting.

It is the character of a wise man, to resist pleasure, and of a fool, to be enslaved by it.

Our pleasures would be insipid, if some disappointment did not heighten their relish.

When the idea of any pleasure strikes your imagination, make a just computation between the duration of the pleasure, and that of the repentance likely to follow it.

Indulging the pleasures of the body, sooner or later becomes the torment of the soul.

Few of our pleasures are worth recalling; some we are ashamed of.

The man of pleasure judges of things, not according to reason, but according to sense.

Pain

Pain is the offspring of pleasure.

The intellectuals of a man of pleasure generally grow unserviceable by too little use, and his senses decayed by too much.

The nature and value of pleasures are better discovered by reflection when past, than by their impressions when felt.

The loss of false joys recommends to us more solid ones.

Pleasures bring effeminacy, and effeminacy ruin.

A true philosopher abstains from voluptuous pleasures, not out of temperance, but merely for pleasure's sake; meaning as the evils which those draw after them, are greater than the pleasures by which they are accompanied.

Fly pleasure, and it will follow you.

If virtue accompany our pleasures, we shall relish them well, and need not fear their consequences.

The garden of pleasure is beautiful, but bears aconite intermixed with roses.

It is the character of a wise man to leave pleasures before they leave him.

Innocent pleasures are doubly enjoyed: They delight when present, and when past: They resemble the supper that ATTICUS gave to CICERO, —
PLEASING ON RECOLLECTION.

See PASSIONS.

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Jin H...
PLOTS.

P L O T S.

See GOVERNMENT.

P O L I T E N E S S.

See GOOD-BREEDING.

POLITICIANS AND POLITICKS.

IN all public transactions, especially political, the judgments of men are passed as their different passions or interests inspire them.

A politician, like **SAMPSON**, must carry his strength in his head, not in his arms.

Confidence, ambition and covetousness, are the climax by which he ascends to grandeur.

In all marts of business he hath his factors, though they do not seem openly to trade.

In all affairs he makes himself necessary and useful.

He is very free in conferring small favours and courtesies, to beget confidence; that he may deceive in greater matters.

He makes use of others as the ape did of the cat's foot, to pull the chesnut out of the fire for his own eating.

Conscience is the rudder by which he seems to steer his actions, but he turns it, as the wind blows, for his best advantage.

He

He imitates the hawk which flies high, yet will descend to catch his prey.

He hath BRIAREUS's hands to oppose designs, as well as ARGUS's eyes to penetrate counsels. N

If at any time he disburses money for any person, he uses it as anglers do their fish, to bait their hooks and catch more.

When he hath gotten any person into his net, he doth not instantly draw it; but when they are got into the tunnel, they are then at his mercy.

As for just and unjust, he looks upon them to be the needle-work of idle brains.

Interest is the star by which he steers, and himself the harbour of all his designs.

He uses virtue but to serve his turn, and covets an opinion of honesty only to get faith, the better to bring about his designs and deceive.

He makes use of Religion as a stirrup to get into the saddle, and so upon the back of honour.

So that hypocrisy is the ground and basis of his business, and to find out occasions, is, he thinks, the knack of men of wit.

He is very dextrous at giving out news, and hath a mint always about him, to coin such as may be current and seasonable to his ends.

Politicks, as commonly understood, are nothing but corruptions; and consequently of no use to a good king, or a good ministry: for which reason, courts are over-run with them.

Political jealousies, like the conjugal, when once raised, are hard to be suppressed.

See COURTS and COURTIERs.

P O P U L A C E.

See PEOPLE.

P O P U L A R I T Y.

HE is an unhappy man who sets his heart on being admired by the multitude.

The praises of the croud make the head giddy; but the commendations of the good make the heart glad.

He can never act his part well, whose thoughts are turned more upon the applause of the audience, than the design of his part.

It ought ever to be an exception against a man's receiving applause, that he visibly courts it.

The satyrift said very well of popular praise and acclamations, Give the tinkers and cobblers their presents again, and learn to live of yourself.

The road to popularity is very plain, and any man who is base enough may easily travel it.

Popularity is a vice from the moment it is sought; it is only a virtue, when men have it whether they will or no.

The

The immoderate favour of the multitude, as it can do a man no good, so it will undo as many as shall trust to it.

Popularity, when it is pursued as an end, not as a mean, is the noblest ambition; as it can be gained but by virtue, and maintained but by principle.

The confidence of the people once got and once lost, can never be regained.

They seldom fail to punish him who courts them.

He who follows the voice of the people, must not only sacrifice his own opinion, but the good of his country to their prejudices.

Popularity is generally an appeal to the people from the sentence given by men of sense against them.

It is stepping very low, to get high.

P O V E R T Y .

POVERTY is then only matter of disgrace and reproach, when it is attendant on sloth and idleness, or wantonness and prodigality.

Poverty is not a shame, but being ashamed of it, is.

Poverty on an old man's back is an heavy burthen.

The poor man that has suffered the contumelies, miseries and disappointments that attend his condition, without base and servile arts for his redress, hath returned upon an insolent world its scorn.

Poverty

Poverty turns our thoughts too much upon the supplying our wants, and riches upon enjoying our superfluities.

See RICHES.

P O W E R.

IT is a strange desire which men have, to seek power, and lose liberty; or to seek power over others, and to lose it over a man's own self.

The love of power is natural to men, and they never want a pretence to justify it. The evil man desires it, that he may sin with fulness and security. —The good man, that he may extend the capacity of his benefaction.

Force governs the world, and success consecrates the cause.—What avails it, for the lamb to have the better cause, if the wolf have the stronger teeth?

Power is like avarice, it encreases with gratification.

The pursuit of power is only laudable, when the intention is virtuous.

It is dangerous to add power to those, who only want will to do mischief.

Innocence is no protection against tyrannical power; for accusing is proving, where malice and force are joined in the prosecution.

It is to no purpose to stand reasoning, where the adversary is both party and judge.

The

The tyranny of power will punish his subordinate for a moment's conceived delay, although his own hath been for days.

It says to Subjection,—How dare you justify yourself?

Power is ever weakened by the full use of it, but increased and strengthened by moderation.

Few men would desire power, were it not for the pleasure they take in making others sensible that they are possessed of it.

Men generally use the same methods to keep power, which they had condemned in others before they had themselves obtained it.

The fiend-like look of a tyrant in power, is to merit in subjection an arrow of death.

How cautiously man should be entrusted with power, or the rule over others, hath been manifested ever since the creation, even from the lashing tutor to the prince on the throne.

P R A I S E.

WE ought to be more offended at extravagant praise, than at injuries.

Praises are satire when insincere.

Praise undeserved is satire in disguise.

Praise ought alike to be deserved and avoided.

Honest praise is only paid in absence.

See COMMENDATION, See FLATTERY.

P R A Y E R S.

PRAYERS offered up in time of danger, and VOWS of alms gifts, are called by PERSIUS, PRECES EMACRES, prayers of purchase.—Such prayers, says he, virtue blushes at, and the gods disregard.

Let our prayers be as frequent as our wants, and our thanksgivings as our blessings.

To be always praying and doing of nothing, is like lazy beggars, that are ever complaining and asking, but will do nothing to help themselves; if we expect God's grace and assistance, we must work out our Salvation, as well as pray for it.

The peasant who called on JUPITER to free his cart from the mire, was directed to set his own shoulders to it first.

See RELIGION.

P R E J U D I C E.

AS strong prejudices, however got, are the parents, so a weak understanding is the nurse of bigotry, and injustice and violence its offspring.

An inveterate prejudice may insensibly lead the wisest and most virtuous into error, and injustice.

When our thoughts are originally falsely biased, their agility and force do but carry us the farther out of our way, in proportion to our speed.

It

It is natural to take a light impression of things which at first fall into contempt with us, for want of consideration.

Truth and reason often get the better of authority in particular minds; but truth and reason with authority on their side will carry numbers, bear down prejudices, and become the very genius of a people.

The most tenacious prejudices are always those whose foundation is the least solid.

P R E R O G A T I V E.

KING CHARLES I. made this answer to the petition of right, (to the observation whereof he held himself obliged in conscience, as well as of his prerogative), "That the people's liberties strengthen the King's prerogative, and the King's prerogative is to defend the people's liberties."

The first ground of prerogative was to enable the prince to do good, not to do every thing.

The king who understands the prerogative best, will certainly use it best: 'tis a thing of a very tender nature, and only to be exerted in matters of the highest importance, and most urgent necessity.

If prerogative will urge reason to support it, it must bear reason when it resisteth it.

The king is the life of the law, and he cannot have a prerogative that is mortal to it.

P R I D E.

IF we were not proud ourselves, we should not so much complain of the pride of others.

That pride which leads to a good end, cannot be a vice, since it is the beginning of a virtue.

A proper degree of pride has this advantage, that it prepossesses several in our favour, while the bashful are too often thought to deserve nothing.

To be proud of knowledge, is to be blind with light; to be proud of virtue, is to be poisoned with the antidote.

Where pride and presumption go before, shame and loss follow after.

If a man makes me keep my distance; the comfort is, he keeps his at the same time.

Disdain not your inferior, tho' poor, since he may possibly be your superior in wisdom, and the noble endowments of the mind.

Pride always indemnifies itself, one way or other, and loses nothing even when it renounces vanity.

Pride is nearly equal in all men, and the difference is, only in the means and manner of shewing it.

Pride would never owe, and self-love would never pay.

Nothing flatters our pride more, than the trust the great repose in us; as we look on it as the effect of our merit, not their vanity, selfish view, or inability of keeping a secret, from one or other of which, it in the general proceeds.

Pride

Pride which inspires us with so much envy, serves often to allay it.

Pride is the parent of envy, jealousy, quarrel, and dispute.

We meet with great difficulty in conquering pride by resisting it: how potent must it then be when flattered?

The glory of the proud soon turns to shame.

A proud man never shews his pride so much as when he is civil.

Our pride is often increased, by the retrenchments we make from our other failings.

The same pride which makes us condemn the faults which we fancy ourselves to be free from, inclines us to despise the good qualities which we have not.

Pride in people of birth and fortune is not only mean, but needless.

And they are generally most proud of riches and grandeur, who were not born to either.

The contempt which a proud great person brings on himself, is a counterbalance to his greatness.

The only pride pardonable, is that of being above doing a base or dishonourable action.

Persons who would exact a respect by a haughty behaviour, give a proof that they mistrust their own merit.

Pride encreaseth our enemies, and putteth our friends to flight.

False humility is an artifice of pride, which debases itself only to be exalted; and submits only to gain submissions.

Contempt

Contempt is usually worse borne, than real injuries.

Pride in prosperity turns to misery in adversity.

Pride joined with many virtues choaks them all.

Pride becomes not a rich man, but is insupportable in a poor man.

Pride is as loud a beggar as want; and a great deal more saucy.

Pride is scarce ever cured.

Pride is the most uneasy thing in the world, and the most odious.

It is the sworn enemy to content.

It is to be feared, even in good actions.

It loves no man, and is beloved of no man.

Pride may lurk under a thread-bare cloak.

Pride perceiving humility honourable, often borrows her cloak.

Pride scorns a director, and choler a counsellor.

Pride scorns the vulgar, yet lies at its mercy.

Pride seldom leaves its master without a fall.

The proud man mistakes ceremony for respect; as the vain man does praise for honour, and the ambitious man, power for glory.

Pride generally defeats its own end, by bringing the man who seeks esteem and reverence from false motives into contempt.

The only true object for the pride of man is goodness. In this case, the proudest man is the best man.

Pride is an invincible obstacle to improvement: true genius is ever patient of correction.

Pride,

Pride, like adultery, cannot exist unless two be concerned; it can only be, where a submission is expected.

Pride is the ground of most passions and most frenzies.

Of all passions, none so soon and so often turns the brain as pride.

Can we be surpris'd that proud men so often forget others, who so seldom remember themselves?

Be not too punctual in taking place of another: if he be thy superior, 'tis his due; if thy inferior, 'tis his dishonour; it is the man must honour the place, not the place the man.

He that is truly great will never be proud—
The most generous wines always carry the least head.

SWIFT says, that as much as a man hath of pride, so much he wants of sense.

Pride is the parent of atheism, as Folly is of prophaneness.

When pride, to gain its purposes, assumes the garb of meekness: it may be aptly termed proud humility.

P R I N C E S.

See KINGS.

PRODI-

P R O D I G A L I T Y.

TO spend much without getting, to lay out all without reckoning, and to give all without considering, are the chief effects of a prodigal mind.

Prodigality is ever attended by injustice and folly.

Those that are reduced to misery by vain profusion, raise more contempt than commiseration.

A person who squanders away his fortune in rioting and profuseness, is neither just to himself or others; his superfluities flow in an irregular channel, and the most unworthy are the greatest sharers of them, who never fail to censure him, when his substance is exhausted.

The Grecians had a law, that denied those their father's sepulchre that wasted their patrimony. It is wretched to see a house ruined by a prodigal.

A prodigal man generally does more injustice than a covetous one.

The miser robs himself, the prodigal his heir.

Of all troubles in life, a wasted fortune is most grievous, as every want reminds us of its loss.

He who parts with his estate before he dies, prepares himself for abundance of ill usage.

See OECONOMY.

PROFES-

P R O F E S S I O N.

See BUSINESS.

P R O M I S E S.

MAKE no certain promise of what is uncertain.

Hasty promises are commonly followed with speedy repentance.

We make promises according to our hopes, and keep them according to our fears.

A hasty promise ought not to preclude better consideration, nor be insisted on, if to the manifest disadvantage of the promiser.

He who is very ready to promise, is seldom equally ready to perform.

The man who binds his promises by oaths, indirectly confesses that his word is not to be taken.

Be careful in your promises, and just in your performances; it is better to do, and not promise, than to promise and not perform.

Promises may get friends, but it is performances that keep them.

Great men make promises, but good men observe them.

It is harder to get a benefit when promised, than to get the promise of it.

Depend not on promises; exert your abilities; whatever they are, and you need not want a dinner.

See GREAT MEN.

P R O S P E -

P R O S P E R I T Y.

PROSPERITY hath always been the cause of far greater evils to men, than adversity; and it is easier for a man to bear the latter patiently, than not to forget himself in the other.

Prosperity is the parent of impatience.

Those who want the fewest earthly blessings, most regret that they want any.

In great prosperity, as well as in great calamity, we ought to look into ourselves, and fear.

Prosperity sets up merit as a mark for envy to shoot its shafts at.

Prosperity often discovers vices, and adversity virtue.

Prosperity destroys fools, and endangers the wife.

A truly virtuous mind will more fear two days of prosperity, than an hundred of adversity.

It is easier to procure prosperity, than to retain it.

The ill use we make of our prosperity, is often the cause of our misfortunes.

Prosperity gets followers, but adversity distinguishes them.

Prosperity knows not the worth of patience.

Prosperity takes no counsel, and fears no calamity.

He who in prosperity, maintains an equable and modest mind, is worthy of his good fortune: But such a **BARA AVIS** flies more in the imaginary than the material world.

See **ADVERSITY**. See **RICHES**.

PRUDENCE.

P R U D E N C E.

See DISCRETION.

P U B L I C S P I R I T.

AS self-love is an instinct implanted in our nature for the preservation of each individual; so the love of our country is impressed on our minds, for the happiness and security of the whole.

An ill-natured man, or a man of a vicious private character, cannot have a public spirit; for charity begins at home. X

It would be as vain to expect religion in a rake, or honour in a harlot, as patriotism, or the *Amor Patriæ*, in a private debauchée.

See PATRIOTISM.

Q U A L I F I C A T I O N S A N D Q U A L I T I E S.

IT is with some good qualities as with our senses; those persons that never had the use of them, can never have any notion of them.

Our bad actions do not expose us to so much persecution and hatred, as our good qualities.

We should not judge of a man's merit by his great qualities, but by the use he makes of them.

There

There are some whose defects become them; and others who have the misfortune to displease with their good qualities.

There are some so light and trifling, that they are as far from having real faults, as real good qualities.

The art of knowing how to use indifferent qualifications, gains, as it were, by stealth, the esteem of the world, and often procures a man more reputation, than real merit would do.

Men are never so ridiculous for the qualities they have, as for those they affect to have.

The true maxim for the government of a man's conduct, should be this, *ESSE QUAM VIDERI*—rather *BE* than *SEEM* to be.

'Tis not enough for a man to have good qualities, he must also have the government of them.

There are some great talents that are formed by bad qualities.

All our qualities are uncertain and doubtful, whether good or bad, and lie too many of them, at the mercy of opportunity.

A man has generally the good or ill qualities which he attributes to mankind.

See DEFECTS, &c.

RAILLERY,

RAILLERY, REPORTEE, AND
S A T I R E.

RAILLERY should never be used but with regard to failings of so little consequence, that the person concerned may be merry himself on the subject.

Raillery is a decent mixture of praise and re-
proach.

The talent of ridicule is generally found in those who have least to recommend themselves.

There is more raillery among the moderns, and more good sense among the ancients.

The polite rule of raillery, is to mention the faults of men as if you loved them.

A man that is given to jesting, will never fall of hatred and contempt.

A fall of passion or extravagance is frequently forgiven, but raillery in cool blood, is never part-
doned.

Railleries are not good, unless they be lively, short, and full of salt; the length enervates and spoils them.

It is a degree of folly, to delight to see it in others; and the most audacious insolence to rejoice at the disgrace of human nature.

True raillery should be a defence for good and virtuous works, and should only design the derision of extravagant, and the disgrace of vile and dishonourable things.

It

It ought to have the nature of salt, to which it is usually compared; which preserves and keeps sweet the good and sound parts of all bodies, and only frets, dries up, and destroys those humours which putrefy and corrupt.

As much disposition as a man hath to satire and raillery, just so much doth he want of good nature and benevolence.

He that scoffs at the crooked, had need go very upright himself.

N Beware of biting jests; the more truth they carry with them, the deeper wounds they give.

Raillery is no longer agreeable, than while the whole company is pleased with it, and least of all to except the person rallied.

Satire is a sort of glass, wherein beholders discover every body's face but their own.

True satire must be founded in good-nature, and directed by a right heart.

He that loves his jest better than his friend, may have his jest, but lose his friend.

He that makes others afraid of his wit, had need to fear their memory.

It is with wits as with razors, who are never so apt to cut those they are employed on, as when they have lost their edge.

Those whose teeth are too rotten to bite, are best of all qualified to revenge that defect with their breath.

See CENSURE, &c. See WIT.

REASON.

R E A S O N.

WE have not strength enough to follow the dictates of our reason.

Fortune breaks us of many faults which Reason never could do.

There is an excess of happiness and misery, that is beyond our sensibility.

We never passionately desire the thing which we only desire from the dictates of reason.

The proper use of reason, is to act reasonably; otherwise you only prove with what abilities you are formed, and with what guilt you misapply them.

Nothing is more disagreeable to us than reason, when it is not of our side.

We quarrel so often with it, that it maketh us afraid to come near it.

A man that doth not use his reason, is a tame beast; a man that abuses it, is a wild one.

Reason hath occasion for experience, but experience is useless without reason.

None are foes to reason, but those whom reason disclaims.

A rational being that acts unreasonably, degrades himself below the brute.

RELIGION.

R E L I G I O N.

RELIGION is the best armour, but the worst cloak.

Its obligations are, To love God, love ourselves, love our fellow-creatures;—from the first, proceeds piety; from the second, wisdom; and the third produces social virtues.

Virtue is that, which must tip the preacher's tongue, and the ruler's sceptre with authority.

True religion is founded on the love of virtue and the detestation of vice; on a sense of that obedience which is due to the will of a Supreme Being; and of those obligations, which creatures formed to live in a mutual dependance on one another, lie under.

Rigour seldom makes ill christians better, but many times it makes them mere hypocrites.

Zeal doth well in a private breast; but moderation in a public state.

All parties blame persecution, when they feel the smart of it; and all practise it when they have the rod in their hands.

Whoever speaks against religion, deserves to be torn to pieces by the mob whom he endeavours to unchain.

True devotion is the true source of repose; that only has a power to support life, and to sweeten death.

By a little knowledge of nature, men become Atheists; but a great deal turns them back again, to a life of sound devotion.

Religion

Religion in a magistrate strengthens his authority, because it procures veneration, and gains a repute to it.

The worst that good men can fear, is the best that evil men can wish for, which is the dissolution of the soul in death.

Religion is best understood, when best practised.

Zeal misapplied is pious frenzy.

He who in the pursuit of worldly affairs, neglects the duties of religion, shews the greatness of his covetousness, and the weakness of his faith.

Too much devotion leads to fanaticism; too much philosophy to irreligion.

Religion has nothing more to fear, than not being sufficiently understood.

Have a particular care of your thoughts and actions; bear it always in mind, that GOD sees you now, and that your conscience will be a witness against you afterwards.

Omit not praying, if you would desist from sinning.

We may as reasonably expect to be at ease without health, as to be happy without holiness.

A beggar, to whom a professed atheist had said, "What a wretched state have you been in if there be not an hereafter?" replied, "And what a state will you be in if there be?"

There is no resource against God, but with God himself.

Nothing but religion is capable of changing pains into pleasures.

A little learning may incline men to atheism; but depth in it brings them about to religion again.

A due sense of religion is the most powerful motive to direct man's conduct for the happiness of his fellow-creatures.

A pious zeal may be active, and yet not pernicious, and may shine without burning. Intemperate zeal is like the *SIRIUS* in *HOMER*.

Most men adapt religion to their interests, instead of adapting their interests to religion.

A due contemplation of Divine Providence, is a certain cure of all misfortunes.

The soul is in heaven, even whilst it is in the flesh, if it be purged of natural corruptions, and taken up with divine thoughts.

The belief of a God is the best foundation of all pleasures, and an entire dependance on him never suffers a man to be without satisfaction in prosperity, nor comfort in adversity: So that if he errs in it, he errs with pleasure.

The cares of the world, the heat of youth, or the allurements of vice, may for a while suppress an early tincture of devotion impressed on the mind, but it will not fail to break out again, when discretion, age, or misfortunes have brought the man to himself.—The spark may be covered and hid, but cannot be entirely extinguished.

Bigotry, instead of promoting the cause of religion, is but too apt to inspire an aversion of it in others.

A firm trust in the assistance and protection of heaven, produces patience, cheerfulness, and all other

other dispositions of mind, that alleviate those calamities which we are not able to remove, and which human nature in itself could never obtain.

Hopes and cares, anger and fears, divide our life: would you be free from these anxieties?—think every day will be your last, and the succeeding hours will be the more welcome, because unexpected.

Fear God, and thou art secure from every one else.

The fear of God brighteneth the heart.

The favour of God is the nearest of all ends to be obtained.

He that hath no courage, hath no religion.

The strength of the heart, is from the soundness of the faith.

The Word of God, is the medicine of the heart.

He that omitteth the practice of religion, doth not sufficiently believe the reward that is annexed to it.

Resignation to the Providence of God, makes the greatest afflictions easy.

Trust in God, is a castle of defence to him that flieth to it.

A state of temperance, sobriety and justice, without devotion, is but a cold, lifeless, insipid condition of virtue; and is rather to be stiled philosophy than religion.

The pleasures of the religious man are easy and portable, such as he carries about him in his bosom, without alarming either the eye or the envy of the world.

Philosophy teaches us to forgive our enemies, Religion to do good to them.

Philosophy teaches us to endure afflictions, Religion to enjoy them, by turning them into blessings.

Philosophy and Religion shew themselves in no one instance so much, as in the preserving our minds firm and steady.

Rectitude of will is a greater ornament and perfection, than brightness of understanding; and to be divinely good, more valuable than any other wisdom and knowledge.

Religion is the foundation and crown of all virtues.

No man can subsist long out of society, nor society without religion.

Religion, if it has taken proper hold of the heart, is the most cheerful countenance-maker in the world.

It is a principal part of our religion, to do good to our fellow-creatures.

Religion without Piety, hath done more mischief in the world, than all other things put together.

Let our prayers be as frequent as our wants, and our thanksgivings as our blessings.

In the morning, think what you have to do, for which, ask God's direction and blessing; at night, what you have done, for which you must ask his pardon.

Take an exact account of your life, nor fear to look upon the score, but be fearful of encreasing it:
to

to despair, because a man is sinful, is to be worse because he hath been bad.

Fear to do any thing against that God whom thou lovest, and thou wilt avoid doing any thing against that God whom thou fearest.

It is a great injustice to religion, to conceive that it is an enemy to mirth and cheerfulness: Its true spirit exhilarates as well as composes the soul.

They who would be wise and good, must study the written precepts of their great CREATOR; for without his instructions, we are as little qualified to know our duty, as we are to perform it, without his assistance.

He that considers how soon he must close his life, will find nothing of so much importance as to close it well; and will not, therefore, with too much zeal pursue what is useless to that purpose.

A man of true piety, that has no designs to carry on, like one of an established fortune, always makes the least noise. One never pulls out his money, the other never talks of religion, but when there is occasion for it.

Should the religious man be mistaken, he loses nothing; whereas, if the unbeliever be so, he is undone for ever: But even here, the first has the advantage, if health and quietism be objects of value.

R E P A R T E E.

See RAILLERY.

REPENT-

R E P E N T A N C E.

AS every sin is a degree of danger, so every well employed opportunity is a degree of return to hope and pardon.

Repentance without amendment, is like continual pumping in a ship, without mending the leak.

Our repentance should ever be a remorse for the ill we have done, and not a fear only of the ill which may happen to us.

Happy is the man who leaves his vices before the power of committing them leaves him.

Make an even account with repentance at the end of every day; so shall you have but one day to repent of before your death.

We cannot set about our repentance too soon, as we know not how soon it may be too late.

A disposition to a ready conviction, and a quick repentance is a greater proof of wisdom, than never to have erred; because repentance is always a virtue, whereas not to have erred, may often be no other but luck.

R E P R O A C H.

See CENSURE, &c.

REPROOF.

R E P R O O F.

HE who reprehends others, ought to be of an unblameable conversation himself.

A reproof has more effect when it comes by a side wind, than if it were levelled directly at the person.

You will shew more discretion in amending your own faults, than wit in reprehending the failings of others.

Instructions are entertained with better effect, when they are not too personally address'd. We may, with civility, glance at, but cannot without rudeness and ill manners, STARE UPON, the faults and imperfections of any man.

Good sense bears reproof with mildness.

Pride has oftener a greater share than good nature, in our reprehending others for their faults; and we reprove them, not so much to amend them, as to make them believe we are free from those faults ourselves.

See ADMONITION and ADVICE.

R E P U T A T I O N.

See FAME.

R E T I R E.

RETIREMENT AND SOLITUDE.

A WISE retreat is no less glorious than a courageous attack; and it is the character of a consummate merit, to be able to live in a retreat with honour, after one has lived in publick with splendour.

When a man draws himself into a narrow compass, Fortune has the least mark at him.

He who retires from the world, should first be sure he can bear with himself.

It is said, a man must be a God, or a brute, who can live alone.

The fruit of abstinence from the affairs of this world, is peace of mind.

He only can properly retire who has been engaged in the business of the world.

Every man's country claims a share in him; he therefore must deserve retirement, before he has a right to enjoy it.

To retire in the vigour of youth, is like putting on a night cap, and going to rest in the morning.

Though the continual traverses of fortune may make us out of humour with the world, yet nothing but a noble inclination to virtue and philosophy can make us happy in retirement.

The pleasures of a wise retirement far exceed the noisy honours of life.

He who resigns the world is in constant possession of a serene mind; but he who follows the pleasures of it, meets with nothing, but remorse and confusion.

Solitude

Solitude makes us love ourselves, conversation others.

We are generally fools in company, because we dare not be wise alone.

It requires greater talents to fill up and become a retired life than one of business.

The love of society is natural, but choice of company is virtue. Without a friend, the table is a manger.

Solitude damps thought and wit; too much company dissipates and hinders it from fixing.

Solitariness is the sly enemy that doth most separate a man from well doing.

R E V E N G E.

THE most illustrious revenge, is to pardon where we might destroy.

The greatest misfortune in some affronts is, that we cannot revenge them.

The best art we can use to conquer and be revenged of our enemies, is to do them all the good we can.

The revenge of one injury, usually exposes to more.

Favours are written in sand, but injuries are engraven in marble.

Forgiveness is better than punishment; for the one is proof of a gentle, the other of a savage nature.

In taking revenge, the very haste we make is criminal.

He

He that studieth revenge, keepeth his own wounds open, which otherwise would close of themselves.

In taking revenge, a man is but even with his enemy, but in passing it over, he is superior; for it is a prince's part to pardon.

None more impatiently suffer injuries, than those that are most forward in doing them.

It is true valour to remit a wrong; and the greatest applause, that you might hurt, and would not.

None should be so implacable, as to refuse a proper submission.

He whose very best actions must be seen with favourable allowance, cannot be too mild, moderate and forgiving.

There cannot possibly be a greater extravagance, than for a man to run the hazard of losing his life, to gratify his revenge.

Forgive any, sooner than yourself.

Revenge is attended with more misery than any other passion whatever.

The best sort of revenge is not to become like the injurious.

The discretion of a man deferreth his anger, and it is a glory to pass over a transgression.

There is more glory in forgiving, than pleasure in revenging.

He whose conscience upbraids him for an injury to another, gives ample revenge in the punishment he receives from himself.

To err, is human; to forgive, divine.

A more glorious victory cannot be gained over another, than when the injury began on his part, the kindness should begin on ours.

A wife

A wise man hath no more anger than shews he can apprehend the first wrong, nor any more revenge, than justly to prevent a second.

Our passions are like the seas, agitated by the winds; and as GOD hath set bounds to those, so should we to these: SO FAR THEY SHALL GO, AND NO FARTHER.

There is not any revenge more heroic, than that, which torments envy, by doing good.

The most effectual and most noble revenge, is a generous and well-distinguished forgiveness.

Forgiveness is very often the cunning of revenge.

He is below himself, that is not above an injury.

An innocent man may be innocently revenged of his enemies by persisting in well-doing, and a wicked man by reforming his life.

See AFFRONTS, ANGER, INJURIES.

RICHES AND RICH MEN.

HE is the richest man, who desires no superfluity, and wants for no necessary.

The discontented rich are poor; and they unhappy, whom small misfortunes subdue.

To be discontented with riches, is accumulated poverty.

We may see the small value GOD has for riches, by the people he gives them to,

He

He is rich enough that needs neither flatter, nor borrow, and truly rich that is satisfied: Want lies in desire.

To desire little, makes poverty equal with riches.

He who wants, is not rich; nor he who wants not, poor; riches are to be measured by their use.

A little wealth will suffice us to live well, and less to die happily.

N | A man should not desire more riches, than such as he can get justly, use soberly, distribute cheerfully, and leave contentedly.

Great want proceeds from great wealth, and makes riches almost equal with poverty.

Riches would be but little esteemed, if they did not furnish vanity with the pleasure of having what others have not.

Command your wealth, or it will command you.

Prize not yourself for what you have, but for what you are.

Riches are given us, that by the proper use of them, we may pass life easily, but life is not given us that we may heap up riches.

It is not an abundant coming in that maketh rich, but by the few occasions of spending.

It is none of the least of God's favours, if wealth flows not in upon us; for many of us would have been worse, if our estates had been better.

Rich men are not rich, but for the sake of the poor; and the poor are poor, for the benefit of the rich.

Riches

Riches and power invite the smoothness of flattery, but check the freedom of true friendship.

Riches create more wants than they satisfy.

The affluence of gold brings with luxury, the corruption of manners, and the contempt of the laws.

If a man's desires increase with his riches, is he not by so much the more miserable, the more he possesses?

Riches should be admitted into our houses, but not into our hearts; we may take them into our possession, but not into our affections.

Money is like manure, it does no good until it is spread; there is no real use of riches except it be in the distribution, the rest is but conceit.

It is difficult for a rich person to be right-minded, or a right-minded person to be rich.

Great riches are great snares.

Riches ought to be used as the materials of some action, and not upon every occasion alike.

Riches are blessings, if not perverted; they are the rewards of industry, and the instruments of charity, the first of Christian virtues.

Though want is the scorn of every wealthy fool, an innocent poverty is yet preferable to all the guilty affluence the world can offer.

From the manner of men's bearing their condition, we often pity the prosperous, and admire the unfortunate.

Many men despise wealth, but few know how to be liberal.

Riches and power never want advocates.

The means to grow rich, are thrift, diligence and method.

Poverty with honesty, is far a happier choice than plenty with wickedness.

He that keeps up his riches and lives poorly, is like an ass that carries gold, and eats thistles.

If money be not our servant, it will be our master.

Little shame, little conscience, and much industry, seldom fail of making rich.

Moderate riches will carry you; if you have more, you must carry them.

Rich men and fortunate men, have need of much prudence.

Riches abuse those, who know not how to use them.

An unequal distribution of riches, which exhibits a small number of citizens in opulence, and a great multitude in extreme poverty, causes the insolence of the former, and the debasement of the latter.

Persons who have nothing, find it extremely difficult to get any thing; but those who have money, easily make their fortune.

Riches are gotten with pain, kept with care, and lost with grief.

Youth has the pains of getting, age of losing its riches.

Riches have made more covetous men, than covetousness hath made rich men.

Riches serve a wise man; but command a fool.

The

The abuse of riches is worse than the want of them.

Riches sharpen pain, and flatten pleasure.

They are only a blessing, when they are well got and well used.

To rich men, the greatest pleasures of sense, either grow dull for want of difficulty, or hurt by excess.

The true end of riches (next to doing good) are ease and pleasure; the common effect, care and trouble.

Unless a rich man will, in some things, live like a poor one, he is not the better for his riches; his life will be the worse and the shorter.

Among all the satires upon human nature, to which folly and prodigality have given occasion, none is equally severe with a bond or a settlement.

If thou art rich, strive to command thy money, lest thy money command thee. If thou knowest how to use it, then it is thy servant; if not, thou art its slave.

They who are of opinion that money will do every thing, may very well be suspected to do every thing for money.

Wealth cannot confer greatness, for nothing can make that great, which the decree of Nature has ordained to be little.

See AVARICE. See CONTENT.

See HAPPINESS.

RIDICULE.

R I D I C U L E.

See RAILLERY. See WIT.

S A T I R E.

See RAILLERY.

S C A N D A L.

See CENSURE, &c.

S C I E N C E.

See KNOWLEDGE.

SECRECY AND SECRETS.

A MAN without secrecy, is an open letter for every one to read.

The reservedness that proceeds from the great command one has over himself, is indeed a real triumph.

We pay tribute to as many persons as we discover ourselves to.

Never reveal your secrets to any, except it be as much their interest to keep them, as it is your's they should

should be kept. ✓ Only trust yourself, and another shall not betray you.

He that hath entrusted his secret to another, hath made himself a slave. Sc

✓ Secrecy is the key of prudence, and the sanctuary of wisdom. N

✓ Never impart that to a friend, which may empower him to be your enemy.

Know the secrets of your own house, but of none other.

Tell ^{a tout} ~~your secret~~ your secret, and you make him your master. Sc

It is wise ^{not} ~~not~~ to seek a secret, and honest ^{dis} ~~not~~ to reveal it. N

Secrets are troublesome burthens to those who are not interested in them.

He delights in contempt, who openeth his grievance to another.

Openness has the mischief, though not the malice of treachery.

The best maxim concerning secrets, is neither to hear, nor to divulge them.

A good man has but few secrets.

Secrecy and celerity are the two poles, upon which all great actions move; and the noblest designs are like a mine, which having any vent, is wholly frustrate and of none effect.

See SILENCE. See TALKATIVENESS.

SELF-APPLAUSE, SELF-CONCEIT, AND VAIN-BOASTING.

SELF-APPLAUSE is generally punished by universal contempt: He that praises himself remains a debtor to all others.

A fly on the axle-tree of a chariot wheel, cries out, What a dust do I raise?—the same fly on the horse's buttock, At what a rate do I go?

He that does not know that he is weak, is but weak in knowledge.

A little betrayed esteem of one's self generally hinders a great deal from others.—Boasting may get applause from fools, but it puts a wise man to the expence of a blush.

If we would have the applause of others, we must avoid applauding ourselves.

Men of the best judgment are always most ready to consult the opinion of others.

Opinion of ourselves, is like the casting of shadows, which are always longest when the sun is at the greatest distance.

He who only seeks applause from without, has his happiness in another's keeping.

A conceited man has not any knowledge that he does not know he has, and seldom the twentieth part of what he thinks he has.

Vain-glorious men are the scorn of wise men; the admiration of fools; the idols of parasites, and the slaves of their own vaunts.

No man is content with his own condition, though it be best, nor dissatisfied with his wit, though it be the worst.

Every virtue, qualification and perfection, acquire a real lustre from modesty.

There is no degree of contempt that self-opinion can shew for others, but their hatred will equal.

Self-opinion, or sufficiency, generally gives the world ample satisfaction for any offence it gives, in this, that it is a thousand to one, that its possessor ever improves.

Self-opinion and confidence are in the general, as sure marks of ignorance and folly; as diffidence and modesty are of sense and knowledge.

Littleness of mind is the cause of stiffness in opinion; and it is not easily that we believe any thing beyond what we see.

To be covetous of applause, discovers a slender merit; and self-conceit is the ordinary attendant of ignorance.

Every man's vanity ought to be his greatest shame; and every man's folly ought to be his greatest secret.

We choose to talk ill of ourselves, rather than not talk at all of ourselves.

The extrem pleasure we take in talking of ourselves, ought to make us afraid that we give but little to those that hear us.

Self-exaltation is the fool's paradise.

The obstinate man has a fool for his companion.

The comfortable opinion men have of themselves keepeth up human society, which would be more than half destroyed without it.

A man's accusations of himself are always believed, his praises never.

A man never speaks of himself but with loss.

None are so truly empty, as those who are full of themselves.

We often value ourselves from mistaking our defects for virtues; as when we are obstinate, we boast of being steady.

The self-sufficiency and insolence of those, for whom high offices are created or sought, are ever in proportion to their demerit and ignorance.

The natural abilities of the conceited man, are, in his own opinion, superior to all the acquisitions of knowledge and experience; so that he is a compleat admiral, general or judge, without any labour, the instant he happens to be appointed thereto, at the great expence of society.

The quicksilver side only of the mind's glass is ever so opposed to him, that he never gets a view of himself, so for ever remains in deception and ignorance.

It is much better to be ingeniously doubtful, than rashly opinionative.

A man who is always satisfied with himself, is seldom so with others; and they rarely with him.

See OSTENTATION, VAIN GLORY,
AND VANITY.

SELF-

S E L F - D E C E I T .

IT is as easy to deceive ourselves without perceiving it, as it is difficult to deceive others without being perceived.

We are never to be comforted on our being cheated by our enemies, and betrayed by our friends; yet, are often well enough pleased, to be both cheated and betrayed by ourselves.

We have not the assurance to say, in general, that we have no failings, and that our enemies have no good qualities; but let us descend to particulars, and we are not far from believing so.

Our enemies come nearer the truth, in the judgments they make of us, than we do in those we make of ourselves.

It is not that which men believe of us, will make us happy or miserable, but that which we believe of ourselves.

He but little knoweth himself, who thinks he is able enough to preserve himself, wise enough to direct himself, and good enough to justify himself.

See SELF-LOVE.

SELF-

SELF-INTEREST AND
SELF-LOVE.

MEN mean so very well to themselves, that they forget to mean well to any other.

There is seldom any gratitude in that mind where there is much self.

Interest sets at work all sorts of virtues and vices as the occasion requires.

So, that interest which we accuse of all our crimes, deserves often to be commended for our good actions.

There is no sort of malice which self-love does not offer to the wit for its use where occasion happens, and few there are who have sufficient virtue to resist the temptation.

He that is to gain by the dead, generally hath but little kindness for the living.

Self-love is the greatest of all flatterers, and more subtle than the most subtle man in the world.

Interest, which blinds some people, enlightens others.

We often fancy that we love the persons, who are greater in power than ourselves, when it is interest alone that is the cause of this kindness. We devote not ourselves to them for the good we desire to do them, but for the good we wish to receive from them.

Prudence,

Prudence, which conducts all human affairs, is nothing more than a circumspect and well-informed self-love : its opposite is inconsiderateness and blindness.

Self is often a sanctifier of actions, which in others, we should have no doubt to condemn.

Virtues are lost in interest, as rivers are lost in the sea ; and yet there are still more people free from interest than from envy.

We forego our interest with more ease than we do our taste.

Our self-love bears more impatiently the condemnation of our inclinations, than of our opinions.

The fondness or indifference which the philosophers had for life, was nothing but a relish of self-love, which ought no more to be disputed, than the relish of the palate, or the choice of colours.

The name of virtue is more serviceable to our interest, than any vice can be.

We should have but a small share of pleasure, were we never to flatter ourselves.

Self-love and social love are the same.

To labour for the advantage of others, is of all the species of self-love, the most refined and delicate, and is the most certain way to accomplish its ends. It is lending at interest under the appearance of giving.

Magnanimity despises all, in order to obtain all.

The education we commonly give young people, is a second self-love, with which we inspire them.

There is no passion in which self-love reigns so powerfully as in love; we are always readier to sacrifice the ease of those we love, than to part with our own.

We are not sensible of our good or ill fortune, but in proportion to our self-love.

Interest speaks all sorts of languages, and acts all sorts of parts, even that of the disinterested person.

We take more pleasure to see the persons, that we have done good to, than those that have done good to us.

Self-love makes every one believe foolishly that what is done through decorum is a justice paid them.

Though we are convinced that protestations of esteem are false, yet we prefer them to sincerity; because this falshood has an air of respect on some occasions, where candour and truth would be offensive.

Self-love, rightly defined, is far from being a fault; as the man that loveth himself right, will do every thing else right.

Self-love is often rather arrogant than blind; it does not hide our faults from ourselves, but persuades us, that they escape the notice of others, and disposes us to resent censures, lest we should confess them to be just, and to claim honours that in our opinion we do not merit.

S E N S E.

See GOOD SENSE.

S H A M E.

THE reason why the pains of shame and jealousy are so sharp is, because vanity can be of no use in supporting them.

It is not the shame of having committed a wicked action, but of detection, that often gives a bad man confusion of face.

A true sense of shame is the best security to virtue, and the foundation of modesty.

Shame is as strong a check to vice, as it is a powerful instrument of virtue.

S I L E N C E.

MA Y hide folly, as a vizard does an ill face, but then it is but for a time.

He who offends through speech, offends rashly ; who, through silence, safely.

Silence is the wisdom of a fool, speech of a wise man.

More men have lost, than ever made their fortune by the tongue,

A prudent

✓ A prudent man hath his eyes open, and his mouth shut. — D

No man ever repented of having kept silence; but many, that they have not done so. K

✓ Silence is the safest course for a man that distrusts himself.

A man may easily utter, what by silence he hath concealed; but it is impossible for him to recal what he hath once spoken.

Silence in company, if not dulness, or modesty, is observation, or discretion.

Either be silent, or speak something that is better; but where it is good to speak, it is ill to be silent.

The sullen, melancholy, austere, grave, and silent observer is seldom beloved.

Though silence is not always the mark of a wise man, yet noise and impertinence certainly discover the fool.

Some say that hurt never comes by silence: but they may as well say, that good never comes by speech; for where it is good to speak, it is ill to be silent.

The greatest wisdom of speech, is to know when and what, and where to speak: the time, matter, manner; the next to it, is silence.

Happy is he, who knows enough to hold his tongue, and not to speak.

In the company of strangers, silence is safe. — D

✓ The tongue of a wise man lieth behind his heart; the heart of a fool behind his tongue.

He

He that holdeth his peace, doth not repent.

By silence, we have this advantage, we observe other mens follies, and conceal our own; it is a friend that never betrays.

Few men, that would cause respect and distance merely, can say any thing by which their end will be so effectually answered as by silence.

Men are angry when others do not hear them, yet they have more reason to be afraid when they do.

To listen with attentive silence conciliates esteem, and gains respect, more than oratory does, though nerved with the energy of a DEMOSTHENES, the correct judgment of a QUINTILIAN, and the flowing periods of a CICERO.

See COMPANY and CONVERSATION.

See SECRECY. See TALKATIVENESS.

S I N.

See VICE.

S I N C E R I T Y.

See TRUTH,

S L A N D E R.

See CENSURE, &c;

SLAVERY.

S L A V E R Y.

See LIBERTY.

S O B R I E T Y.

See TEMPERANCE.

S O L I T U D E.

See RETIREMENT.

S O R R O W.

See GRIEF.

STATES AND STATESMEN.

See COURTS, &c. See GOVERNMENT, &c.

S T U D Y.

See KNOWLEDGE. See LEARNING.

SUSPI-

S U S P I C I O N.

A M A N may so overdo a thing in looking too far before him, that he may stumble the more for it.

He that leaveth nothing to chance, will do few things ill, but he will do very few things.

Suspicion is rather a virtue than a fault, as long as it doth like a dog that watcheth, and doth not bite.

A wise man, in trusting another, must not rely upon his promise against his nature.

Early suspicion is often an injury, and late suspicion is always a folly.

A wise man will keep his suspicions muzzled, but he will keep them awake.

There can no rules be given to suspicion, no more than to love.

Suspicion taketh root, and beareth fruit, from the moment it is planted.

Suspicion seldom wanteth food to keep it up in health and vigour. It feedeth upon every thing it seeth, and is not curious in its diet.

Suspicion doth not grow up to an injury till it breaketh out.

When our suspicion of another man is once discovered by him, there ought to be an end of all further commerce.

He that is never suspected, is either very much esteemed, or very much despised.

A man's

A man's interest is not a sufficient ground to suspect him, if his nature doth not concur in it.

A weak man hath less suspicion than a wise one, but when he hath it, he is less easily cured.

The remedies for suspicion as often increase the disease, as they allay it; and a fool valueth himself upon suspecting at a venture.

TALKATIVENESS.

THE tongue is a wild beast, very difficult to be chained again, when once let loose.

We seldom repent talking too little, but very often talking too much. S. C.

The soul of a wise man is reposed at the root of his tongue; but the soul of a fool is ever dancing on the tip. S. C.

Some men are silent for want of matter, or assurance; but many talkative for want of sense.

He can never speak well, who can never hold his tongue. It is one thing to speak much, and another to speak pertinently.

The wise man, whilst he holds his tongue, says more than the fool whilst he speaks.

'Tis hard to persuade, that that man can act wisely who talks foolishly.

It is a great misfortune, neither to have wit enough to speak, nor judgment enough to hold one's tongue.

The

The reason why some people speak so much, is, that they speak only by memory.

A wise man thinks before he speaks, what is fit for him to say ; but a fool speaks, and then thinks of what he has been saying.

Much tongue and much judgment seldom go together, for talking and thinking are quite two different faculties ; and there is commonly more depth where there is less noise.

Men's fortunes are oftener made by their tongues than by their virtues ; and more men's fortunes are overturned thereby, than by their vices.

Think to-day, and speak to-morrow.

Confine your tongue, or it will confine you.

Speak well, or speak nothing ; so that if others be not better by your silence, they will not be worse by your discourse.

The Chameleon, (which is said to feed upon nothing but air) hath of all animals the nimblest tongue.

When vanity does not make us talk, we talk but very little.

Openness has the mischief, though not the malice, of treachery.

Be always less willing to speak than to hear ; what thou hearest thou receivest, what thou speakest thou givest. It is indeed more glorious to give, but it is more profitable to receive.

Most men make little other use of their speech, than to give evidence against their own understanding.

A great

A great talker may be a man of sense, but he cannot, who will venture to rely on him.

There is so much danger in talking, that a man, strictly wise, can hardly be called a sociable creature.

A full tongue and an empty brain, are seldom parted.

There is no sweetness in a cabbage twice foddén, or a tale twice told.

See COMPANY, CONVERSATION, SECRETS,
SELF-APPLAUSE, and SILENCE.

T A S T E.

IT is as common for men to change their tastes, as it is common for them to change their inclinations.

A good taste is the effect of judgment more than wit.

When our merit declines, our taste declines also.

We forego our interest with more care, than we do our taste.

T E M P E R A N C E.

CATO's rule is, to eat to live, and not to live to eat.

Physick is the substitute of temperance and exercise.

Hunger

Hunger, which is the poor man's torture, is the rich man's medicine.

The temperate man's pleasures are durable, because they are regular; and all his life is calm and serene, because it is innocent.

Eat little at dinner, and less at supper; for the health of the whole body is tempered in the forge of the stomach. Sc

Excess of wine neither keeps secrets, nor performs promises.

As fortitude suffereth not the mind to be dejected with any evils; so temperance suffereth it not to be drawn from honesty by any allurements.

Self-denial is the most exalted pleasure; and the conquest of evil habits, the most glorious triumph.

As temperance is the mother of all other virtues, so is intemperance of all other vices.

T E M P T A T I O N.

TEMPTATIONS are best conquered by being avoided, and it is safer to fly from them than to contend with them, as the impulses of nature are too often stronger than the efforts of reason. Sc

Opportunity is justly called a hawk, for it debauches the most innocent intentions, breaks the most laudable resolutions, and cancels the strongest obligations; wherefore, they who would be virtuous ever should avoid it. V

The pleasure which, on reflection, succeeds the resistance of a powerful temptation, exceedeth far its highest gratification.

T I M E.

LET us make haste to live; every day to a wise man is new life.

Most men take care to live long, but few to live well; yet it is in every man's power to do the latter, but in no man's to do the former.

We can call nothing our own but our time, and yet every one fools us out of it, that has a mind to it, and thinks nothing due to us for it, although it be a debt, that gratitude itself cannot pay.

Time is what men wish for most, and use worst.

We take death to be before us, but it is behind us, and has already swallowed up all that is past. Wherefore, let us use the present, and trust nothing to the morrow; for delay is just so much time lost.

Dispose of the time past to observation and reflection; time present to duty; and time to come to Providence.

Our time makes the richest part of the public treasure; therefore every hour we mispend of it, is a sacrilegious theft committed against our country.

When by human weakness, and the arts of the tempter, we are led into temptation, prayer is the thread to bring us out of this labyrinth.

There

There is not any thing more precious than time, and yet nothing is more prodigally wasted.

They who make the best use of their time, have none to spare.

To live is not to spend or waste time, but to employ it.

We all of us complain of the shortness of time, yet have much more than we know what to do with.

One to-day, is worth two to-morrow.

We ought to reckon time by our good actions, and place the rest to the account of our not having lived.

Since you are not sure of an hour, throw not away a moment.

Time flies so fast, that if we use not to day, we may want a to-morrow.

There is not any thing more wished for, than long life, and yet how inconsistently do we also wish for the expiration of every period of time, and the succession of the next.

In the morning, let us converse with the dead, at noon with the living, and at night with ourselves.

If any reply, that the times and manners of men will not bear such a practice, that is an answer from a professed time server.

See LIFE. See PRAYER.

T H E T I M E S.

GOOD or bad times, are only modest terms, for good or bad men in employment.

T I T L E S.

TITLES, when conferred upon persons who have no personal merit to deserve them, are at best but the royal stamp set upon base metal.

The preferments and honours of this world, are, generally speaking, either the inheritance of folly, or the recompence of vice.

Though an honourable title may be conveyed to posterity, yet the ennobling qualities, which are the soul of greatness, are a sort of incommunicable perfections, and cannot be transferred.

Title and ancestry render a good man more illustrious, but an ill one more contemptible.

Great titles rather debase than heighten the persons, who know not how to support them.

Titles, as they are often conferred, seem not so much the reward as the substitutes of merit.

Titles, when they are the reward of merit, reflect on those to whom they are granted, and on their descendants, a lustre, superior far to that they might acquire by vain genealogies.

Give me, says **TACITUS**, blood acquired, rather than blood only inherited.

Cheap honour darkens majesty, and a numerous nobility brings a state to necessity.

The king can grant titles to any man, but cannot make a gentleman.

TRAVEL.

T R A V E L L I N G.

TRAVELLING sometimes makes a wise man better, but always a fool worse.

A man's morality is too often the price paid for travelling accomplishments.

A gentleman ought to travel abroad, and dwell at home.

The fool wanders, the wise man travels.

It is a strange fashion, that persons of rank and fortune, should be carried away to see the curiosities, and learn the manners and customs of other countries, before they know the least of their own. What a figure must they make there if they be questioned!

T R U T H.

BREAKING faith may gain riches, but at the expence of honour.

Be not so much ashamed of what is void of glory, as studious to shun what is void of truth.

N There is no conversation so agreeable as that of the man of integrity, who hears without design to betray, and speaks without any intention to deceive. *N*

When truth offends no one, it ought to pass out of the mouth as naturally as the air we breathe. ●

We often do Truth an ill office by our manner of defending her.

Truth

Truth and justice are the foundations of life.

We may upon some occasions conceal the truth, but in no case deny it.

N The tongue and heart should always go together; what we say should be maintained by what we do.

One disinterested and intelligent evidence, is of more credibility, than numbers whose minds are clouded by self-love or other prejudice, or blinded by ignorance.

Truth is always easy, consistent with itself, and needs no help; whereas a lie is troublesome, and sets a man's invention upon the rack; as one falsehood needs a great many more to make it good.

N Truth is born with us, and we must do violence to nature to shake off our veracity.

An honest man is believed without an oath; for his reputation swears for him.

Sincerity is, to speak as we think; to do as we profess; to perform and make good what we promise; and really to be what we would seem and appear to be.

Did men take as much care to mend, as they do to conceal their failings, they would both spare themselves that trouble which dissimulation puts them to, and gain, over and above, the commendations they aspire to by their seeming virtues.

N A man that breaks his word, bids others be false to him.

Often

Often what appears to us as sincerity and openness of heart, is but a subtle dissimulation to gain the confidence of others.

We often confess our faults, to repair, by our sincerity, the damage they have done us in the minds of others.

It is not in the power of a weak man to be sincere.

It is harder to dissemble the sentiments we have, than to feign sentiments which we have not.

He that makes light of oaths of office, wants but an inducement to make light of the highest functions.

Truth never leaves room for self-reproach; a generous confession disarms slander.

Sincerity doth not half so much good in the world, as its appearance only does mischief.

Truth begets confidence, though it often makes enemies.

Truth is to the understanding, as light is to the eyes.

The arts of deceit and cunning continually grow weaker and less effectual and serviceable to them that use them; whereas truth and integrity gains strength by use.

A lie is ever troublesome; it is like building upon a false foundation, which continually stands in need of props to support it, and proves at last more chargeable, than to have raised a substantial building at first upon a true and solid foundation.

A liar

A liar is the last man that finds himself found out, and whilst he takes it for granted, that he makes fools of others, he renders himself ridiculous and contemptible.

Truth will be the uppermost one time or other, like cork, though kept down in the water.

The thoughts of past truth is the best of all blessings below; how terrible then must be the thoughts of the reverse?

See LYING, VAIN-GLORY and VANITY.

See OSTENTATION.

VICE AND VIRTUE.

IT is not chastity to be insensible of youth and beauty, nor sobriety not to love wine. It is not abusing the creatures that is a virtue, not omitting the use of them.

Virtue is like precious odours, fragrant by being crushed; for prosperity best discovers vice, but adversity best discovers virtue.

Cease to be vicious, and you will cease to fear.

Do all you can to be good, and you will be so.

If we would live long, let us live well. There are two things which shorten life, folly and wickedness.

As sin proceeds from a mistaken love of ourselves, so virtue proceeds from a true love of God.

Every

Every time we indulge the thought of a sin, we have been guilty of, we commit it again.

Nothing is blame-worthy that is not vicious; and nothing is vicious, the cause of which is in Fortune, not ourselves.

The virtuous man is he, who knows how to subdue his passions.

He who thinks no man above him but for his virtue, none below him but for his vice, cannot be obsequious or assuming in a wrong place.

There needs but one bad inclination to make a man vicious, but many good ones are necessary to make him virtuous.

Every state and condition of life attended with virtue, is undisturbed and perfectly delightful.

Virtue in retirement and obscurity is like a coal under the ashes, wasting away itself, and profiting nobody.

As the bodily disorders of parents are often transmitted to their children, it is no wonder if those of the mind be also transmitted.

Every vice and folly has a train of secret and necessary punishments linked to it.

Men seldom commit one sin to please; but they commit another to defend themselves.

We easily forget our own faults, when nobody takes notice of them.

Virtue upon necessity is just as long-liv'd; as the fear that occasioned it.

Sin has ever this quality, that it betrays itself without any accuser.

The bare name and pretence of virtue is more serviceable to a man's interest, than any vice can be.

Hypocrisy is the homage, that vice pays to virtue.

One crime lays the foundation of many; and the same person who begins with lust, may conclude with murder.

Vice is infamous though in a prince, and virtue honourable though in a peasant.

Virtue is made for difficulties, and grows stronger and brighter from such trials.

The only remedy against fear, is the resolve of virtuous actions; for those who do no evil, fear none.

It is virtue only that repels fear, and fear only that makes life troublesome.

It is not virtue to bear calamities that we do not feel.

When a man has once got a habit of virtue, all his actions are equal.

The first step towards virtue, is to abstain from vice.

It is not the business of virtue to extirpate the affections of the mind, but to regulate them.

Trouble marches before virtue, and after vice; but pleasure follows virtue, and vice is followed by repentance.

He that is vicious in his practice, is diseased in his mind.

Every

Every degree of vice or virtue, is accompanied with a proportionable degree of misery or happiness.

Virtue is the greatest ornament, and good sense the best equipage.

A man should be virtuous for his own sake, though no one were to know it; as he should be clean for his own sake, though no one were to see it.

Virtues, like benefits, are doubled by being modestly concealed.

Vice may reverence, but it naturally fears Virtue.

When our vices forsake us, we flatter ourselves that it is we who forsake them.

It is virtue that makes the mind invincible, and places us out of the reach of Fortune, though not out of the malice of it.

It costs us more to be miserable, than would make us perfectly happy: how cheap and easy to us, is the service of virtue!

An innocent man may be innocently revenged of his enemies, by persisting in well-doing; and a wicked man, by reforming his life.

One vice is more expensive than ten virtues.

Most men who are vicious, are only so, for the profit of villainy; for at the same time that they commit it, they condemn it.

Every virtue gives a man a degree of felicity in some kind. Honesty gives a man a good report; justice, estimation; prudence, respect; courtesy and liberality, affection; temperance gives health;

health; fortitude, a quiet mind, and not to be moved by any adversity.

It is a great encouragement to well-doing, that when we are once in the possession of virtue, it is our own for ever.

A virtuous man lives not to the WORLD, but to his own CONSCIENCE.

The consciousness of doing right, is that reward which Virtue bestows on itself,

Fortune may begin a man's greatness, but it is virtue must continue it.

If virtue had no other reward, than the satisfaction of mind it ever brings, it would be amply paid for all the disappointments it may meet with in this world.

The greatest misfortunes of men, are those which befall them from their vices.

We despise not all those who have vices; but we despise all those who have no virtues at all.

What prevents us often from giving up ourselves to one single vice, is, we have a great many vices.

Interest sets at work all sorts of virtues and vices.

Fortune discovers our virtues and vices, as light does objects.

Vice is not more opposite to virtue than weakness.

Self-denial is the most exalted pleasure; and the conquest of evil habits is the most glorious trial.

Men bear more honour to the sepulchres of the virtuous, than to the gorgeous palaces of the wicked.

How

How easily do people who give way to vice, pass from bad to worse!

Happy is the man who leaves his vices, before the power of committing them leaves him.

One crime is generally the parent of another.

That man wants but an opportunity to put in practice the crimes he is not ashamed to have imputed to him.

He who offends in any point of law, offends in the whole; for first, he denies the authority of the law-giver; and then it may well be concluded, that had the same inclination prompted him to offend in any other, it would also have been the case.

If every one were allowed to transgress in the instance the most suited to his inclination, what a scene of horror would this world become?

Bad habits are like the Jerusalem artichoke, which, when once planted, there is no getting them out of the ground.

He that has led a wicked life is afraid of his own memory.

The way to avoid great faults is to beware of less.

Inward virtue, without outward action, must not expect the praise of the world.

Till vice gets a habit, there is a remedy for it.

Virtue and happiness are but two names for the same thing.

By riches you may make friends; by honour and great places oblige many; but by your virtues you may oblige the world.

Riches

Riches may be wasted, honour lost, but virtue will make you immortal, because itself is so.

As much as you excel others in fortune, so much ought you to excel them also in virtue.

There is no happiness without virtue, and no virtue without reason.

There is no axiom more mathematically certain, than that a virtuous man can never be miserable, nor a vicious man happy.

The perfection and height of virtue never can be attained without the belief of a God.

The two great ornaments of virtue are cheerfulness and good-nature, which generally go together; for he that is not pleased with himself, cannot please others.

A virtuous mind in a fair body, is a beautiful picture in a good light.

Virtue is that perfect good which makes the compliment of a happy life.

Virtue being superior to meer probity, requires that good should be done, and inspires the desire of it.

Probity forbids, and virtue commands; probity is esteemed, virtue is respected; probity consists almost in inaction, virtue acts: Gratitude is due to virtue, not to probity.

Probity is the virtue of the poor, virtue should be the probity of the rich.

The praises that are given to some degrees of honesty, and to some virtues, serve only to condemn the most part of mankind.

Virtue is often acquired by the glory there is in practising it.

A man of probity is governed by education, custom, interest, or fear. A virtuous man acts with goodness.

There is but a short step from the practice of virtue to the hatred of it.

A good man ought to be content if he hath nothing to reproach himself.

A restlessness in men's minds to be something they are not, and to have something they have not, is the root of all immorality.

He who lives under the dominion of any one vice, must expect the common effects of it. If lazy, to be poor; if intemperate, to be diseased; if luxurious, to diet betimes.

Virtue has, in the nature of things, a reward of which it cannot be deprived, and vice as sure a punishment.

He is the true lover of himself, who makes a life of reason and virtue his care.

Glory follows virtue, as the shadow does the body.

A life spent according to the rules of honesty and virtue, will have in itself such comforts, that any pain of the mind, or grief, will scarcely discompose it.

All vice is folly, but all folly is not vice.

For more on VIRTUE, see before COURAGE
and FORTITUDE.

WANT.

W A N T.

See POVERTY, and see RICHES.

W A R A N D P E A C E.

See PEACE.

W I N E.

See DRUNKENNESS. See TEMPERANCE.

W I S D O M.

IF he is only rich who wants nothing, a very wise man is a very rich man.

No man is wise or safe, but he that is honest.

A rich fool among the wise, is like a gilt empty bowl among the thirsty.

Wisdom is begot by Nature, nourished by Experience, and brought up by Learning.

Wisdom is better without an inheritance, than an inheritance without wisdom.

It is easier to be wise for other people, than for ourselves.

It is a great folly to set up to be wise by one's self.

Wisdom is to the soul, what health is to the body.

It

It is no small point of wisdom, to know our own talents.

No infelicity can make a wise man quit his ground, as nothing can be above him who is above fortune.

It is a great point of wisdom, to find out one's own folly.

The wise man draws more advantage from his enemies, than a fool from his friends.

The wise man even when he holds his tongue, says more than the fool when he speaks.

It is altogether vain to learn wisdom, and yet live foolishly.

It is not knowing much, but what is useful, that makes a man wise.

The order of a wise man, is the highest of orders.

He is a wise man, who can govern himself in anger, fear and desire.

A truly wise man is seldom poor.

A wise man knoweth a fool, because he hath formerly been ignorant himself: but a fool doth not know a wise man, because he never was wise himself.

As men advance in true wisdom, they advance in virtue and happiness.

Never tell your resolution before-hand; but when the cast is thrown, play it as well as you can to win the game you are at.

The greatest wisdom consists in being acquainted with our own follies.

N
—
It is better for us to be wise and not seem so, than to seem wise, and not be so; yet men, for the most part, desire and endeavour the contrary.

True wisdom consists in performing good and pious actions.

N
A wise man changes his mind, but a fool never.

The difference between the wise and the unwise man, is, the one governs his passions, the other's passions govern him.

—
Wise men may learn more of fools than fools can of the wise.

Wisdom is the health, and folly the distemper of the mind.

There are but two things (said the heathen philosopher) which can reasonably deserve the care of a wise man; the first is, the study of virtue, which makes him honest; the second, the use of life, which makes him content: Yet how imperfect, how vain, without the fear and love of God, would even such content and honesty prove?

A wise man is provided for occurrences of any kind; the good, he manages; the bad, he vanquishes; in prosperity, he betrays no presumption; in adversity he feels no despondency.

W I T.

NO fools are so troublesome as those who have some wit.

He that makes others afraid of his wit, had need to fear their memory.

True wit consists in saying a great deal in a few words. N

A witty man is a good companion, but a bad confident.

Wit only is to be valued, as it is applied; and is very pernicious when accompanied with vice.

He makes but a bad exchange, who, for the reputation of being pleasant, loses that of being wise.

Little circumstances of humour, often offend those to whom they are offered, more than real injuries.

He who has his faculties always on the stretch to gain the reputation of a wit, pays dearly for his pre-eminence.

Wit and wisdom are different qualities, and are rarely seen together.

He who for the sake of his joke, puts a fool's coat on the back of his friend, may have his joke, but lose his friend*.

T 2

Vivacity

* What though wit tickles, tickling is unsafe;
If still 'tis painful, whilst it makes us laugh.
Who for the poor renown of being smart,
Would leave a sting within a brother's heart?

N Vivacity should never carry us beyond the bounds of prudence and discretion.

He that is always affecting to shew his wit, will seldom fail of letting the world know he has none.

It is in some measure having a sort of wit, to know how to use the wit of others.

Wits must have a butt in conversation, or, like hungry pikes, they will fall foul of one another.

Commit no business of importance to a joker.

He may be a wit, but cannot be wise, who laughs a friend into an enemy.

Lewdness or prophaneness exposes the weakness of wit.

To be witty in a matter of consequence, where the risque is high, and the execution requires caution or boldness, is impertinence and buffoonery.

The ingredients of a gibing wit, are ill-nature and impudence.

All men have an inclination to be witty, but men of sense avoid trying to be so.

Nothing shews the weakness of wit more, than that the best jest will seldom bear repetition.

The keenest wit without judgment, is but a sharp dagger in a fool's hand.

It is an unhappy wit that stirs up enemies against itself.

The definition of wit is only this: a propriety of thoughts and words; or, in other terms, thoughts and words elegantly adapted to the subject.

He can never please long, who has but one sort of wit.

Wit

Wit seasons conversation, and is an amiable quality, but ought to be in the possession of a wise man. N

Wit and delicacy should be inseparable.

Wit in women generally serves to improve their folly.

Wit and fine writing consist not so much in advancing what is new, as in giving things known an agreeable turn.

To speak wit in a fool's company, is as bad as to whisper in it; both displease, because he understands neither.

It is easier to tell what is not wit and humour, than what is.

True humour always is serious while the company laughs; false humour the contrary. ←

True wit consists in the resemblance of ideas, false wit in that of words.

There are forty men of wit for one man of sense.

If judgment be the basis of wit, its quickness still contributes to its justness; but if imagination be predominant, it is the most fruitful source of error.

Stories are dangerous in this, that the best expose a man most; by being ofteneft repeated.

Wit is not a merit, but an excellence. 'Tis a natural gift, and can no more be acquired than beauty.

See RAILLERY and SATIRE.

WOMEN.

W O M E N.

A PRUDENT woman is in the same class of honour, as a wise man.

Women are the first that are possessed of an opinion of their own beauty, and the last that quit it.

Women in love sooner forgive great indiscretions, than small infidelities.

Beauty in a virtuous woman, is like the bellows, whose breath is cold, yet makes others burn.

Reputation seems to be a greater tie upon women than nature, or they would not commit murder to prevent infamy.

When a woman has granted one thing, she can hardly afterwards deny any thing. One concession is but a prelude to another.

Most women judge of the merit and personal accomplishments of men, by the impression they make upon them; and scarce will allow any to that man, whom they can see without concern.

Women generally conduct themselves by the heart, and depend for their manners, upon those they love.

Women go farther in love than men; but men outstrip them in friendship.

Women

Women are seldom cheated, but they are necessary to it; for did they not flatter themselves, men could not so easily impose upon them.

Although all the angels named in scripture, are of the masculine gender, it does not follow that there were not female ones. In all the learned languages, the moral excellencies, the polite arts, nay the sciences, are nouns of the feminine gender.

Men are ever what their fair partners would have them. It is in their power to change society from vice into virtue, and to give mankind what form they would have them assume.

Would women be more in the right, men would be less in the wrong.

Women bear pain and sickness better than men, but not contradiction, being so much used to flattery.

The young woman who engages to keep her lover's addresses a secret, is generally brought into a plot against herself.

In love, contrary to religion, it is want of faith only that serves women.

When a woman discovers to a man all the love she has for him, she only employs herself to make him ungrateful.

SHAKESPEARE has observed that pity, delicacy and softness are the ornaments which adorn the fair.

If women spent but half the time in improving their minds which they do in adorning their persons, they would conquer the world.

Women

Women as often discover where they love by their railing, as men when they lye, by their swearing.

The greatest commendation a woman can have, is not to be talked of one way or other.

An honest woman is a hidden treasure, which he that finds, is in the right not to boast of.

Women will choose to intrigue with a man that wants sense, rather than with one that wants manners and discretion.

A man may easily impose upon a woman by a pretended passion, provided he have no real one for another.

Women cannot endure a jealous husband, yet are well enough pleased with a jealous lover.

Women engage themselves to the men, by the favours they grant them: Men, on the contrary, disengage themselves from the women, by the favours they receive.

The utmost glory of a woman's character is contained in a domestic life.

Haggard looks and pale complexions, are the natural indications of a female gamester.

Virtue is the greatest ornament of a woman, and good sense her best equipage.

A woman had need be perfectly provided of virtue, to repair the ruins of her beauty.

However a lewd woman may please a man for a time, he will hate her in the end.

A woman of great spirit and little understanding exposes herself to derision, reproach and contempt.

How

How is the poor woman to be pitied, who is at once strongly possessed of love and virtue!

The reputation of a statesman, the credit of a merchant, and the modesty of a woman, prevail more than their power, riches, or beauty.

Whatever a woman gains in contest with her husband, so much is lost in affection.

Women in the general, only consider what they wish to have; not what their husbands can afford; which makes the saying good, that, A MAN MUST ASK HIS WIFE TO BE RICH.

A termagant woman may vanquish her husband, but it may be a dear-bought victory.

The most becoming dress a woman can put on is good humour; it adorns both her body and her mind.

Women should endeavour, so to improve their minds, that their merit may last longer than their beauty.

They are always to remember, that not only the preservation of virtue, but the appearance too, is absolutely necessary.

Many women, truly virtuous, lose their reputation by not attending sufficiently to those appearances which their own innocence leads them to esteem indifferent; but which the severity of censure will construe into criminal.

The least defect in women, who are so far abandoned as to make advances, is, to make advances.

Women are not sensible of all their coquetry.

Women are not completely severe, but where they have an aversion.

Women can more easily get the better of their passion, than of their coquetry.

Wit in most women serves more to improve their folly, than their reason.

It is difficult to regulate the passions and minds of women, if the constitution is not consenting.

Nothing makes women advanced in years, who have been once beautiful, more ridiculous, than to forget that they are no longer so.

Women love to be called cruel, even when they are kindest.

Of all the violent passions, love is the most unbecoming of women.

Women in their first inclinations, love the lover, but in all the rest, they love the passion.

The man who insults the modesty of a woman, as good as tells her, that he has seen something in her conduct that warrants his presumption.

The woman who neglects the useful and the elegant, which distinguishes her sex, for the reputation of learning, incurs more contempt by what she foregoes, than she gains credit by what she acquires.

It is better for a lady that her lover should go away displeas'd with her, than that he should leave her dissatisfied with herself.

Purity of manners is the distinguishing characteristic of women.

The uselessness and expensiveness of modern women multiply bachelors.

It is hard to account for the preference that is often given by a modest woman to rakes, when the most impudent of rakes loves modesty in a woman.

Opinionative women are in danger, when they meet with a flatterer, who will magnify their wisdom, in order to take advantage of their folly.

It is well for the world, that women do not know what tyrants they might be, by being meek and gentle.

Women seldom wish to be spoken of in any other light than as objects of sight, and so, they are accordingly treated.

If women guard against themselves, they may bid defiance to all the arts of men.

Every woman should have her heart in her own keeping, until she find a worthy man to bestow it upon.

A lively good-natured woman may smile a husband out of his anger.

Meekness and tenderness are the characteristics of the fair sex; and without them, a woman is a perfect monster of the creation.

Men profess themselves the servants of women, in order to become their masters.

The first vice of the first woman was **CURIOSITY**; be this a lesson to the sex.

When a woman gets over that delicacy which is the sure defence of modesty, it will soon lie at the mercy of an invader.

When

When a woman's eye leads her choice, imagination can easily add all good qualities to the plausible appearance.

The women are inexcusable who play either the coquette, or prude with a man of worth and integrity.

A learned woman is considered as an unnatural character; as their love of reading generally interferes with that housewifery which is an indispensable duty in the character of a good one.

A learned woman with her own sex, is as an owl among the lesser birds.

Women, when they begin to like, should look into their hearts, since love is not then far off.

Love ever makes a woman think meanly of herself, in proportion as she thinks highly of the object; it is therefore to be wished, that the affection of the man should be first engaged.

Women, as they are conscious they stand in need of protection, naturally love brave men.

The man who seeks to engage a promise from a lady, must doubt either his own merit, or her steadiness; and in either case ought not to be complied with.

Flippant women love to associate with empty men, because such only keep their folly in countenance.

They are afraid of wise men, but wise men should not turn fools to please them.

Most young women who begin a correspondence with men, find themselves mistaken, if they think they can stop when they will.

A single

A single woman in a love affair, ought to fear nothing so much, as to be more in a man's power than her own.

The utmost of a woman's character is contained in domestic life; and she is to be praised, or blame-worthy, according as she fills the duties of a daughter, sister, wife and mother.

See LOVE. See MARRIAGE.

T H E W O R L D.

TH E R E are but two ways or means in the world of gaining by other men, and that is by being agreeable or useful.

Most men like people better with agreeable faults, than with offensive virtues.

The generality of mankind sink in virtue, as they rise in fortune.

He that trusteth to the world, is sure to be deceived.

The love of the world is the cause of misery.

It is from the shortness of thought, that men imagine there is any great variety in the world.

A man must live long to know the world: and much longer to know how to make a proper use of that knowledge. N

The first step we take in the world, frequently wins us its favour, or sets it against us, and the impression seldom wears out. ✓

It

It is with men, in the commerce of the world, as with gamesters: among whom, he who does not cover his game, exposes himself to disadvantage; whereas he who best conceals it, is the surest of success.

Learn to live well among ill men; for until thou hast obtained that art, thou knowest not how to live in the world.

To the best and most ingenious whilst they live, the world is continually a froward opposite; a curious observer of their defects and imperfections; whose virtues after it as much admireth.

He who would thrive greatly in the world, must not only pay court and flattery to numbers, but, if he has any distinguished abilities or knowledge, should, as little as possible, exert them in company, or envy or fear will keep him from all. Whatever he discovers of either, should be as if it stole insensibly from him.

The world is a country no one can understand, or bring others acquainted with, except he himself has travelled in it, the highest knowledge from books will not be sufficient.

He who will not live agreeably with the world, the world will not live agreeably with him.

Two qualities which seem to clash with one another, are yet absolutely requisite to those who would make their fortune in the world, patience and boldness; patience, in order to wait for what may be called the critical minute; and boldness, to seize it.

YOUTH.

Y O U T H.

YOUTH is a continual drunkenness. It is the fever of reason.

Young men change their inclinations through heat of blood, and old men keep theirs through custom.

The fire of youth, is hardly a greater obstacle to salvation, than the coldness and insensibility of age.

As we cannot hinder young men from being inconsiderate, we should remember that they have but a short time to be so.

Would any wise and sensible man become young again, on the same conditions he was once so?

The prejudices of youth pass away with it, those of old age last only, because there is no other age to be hoped for.

The generality of young people fancy themselves to be natural and unaffected, when they are only rough and ill bred.

Few young people please in company; the reason is, that want of experience makes them positive, and what they say, is rather with a design to please themselves, than any one else.

The remembrance of youth is a sigh.

The humours of youth and age differ so widely, that there had need be a deal of skill to compose the discord into harmony.

The

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The best rules to form a young man are, to talk little, to hear much, to reflect alone upon what has passed in company, to distrust his own opinions, and value others that deserve it.

See AGE. See EDUCATION.

Z E A L.

See RELIGION.

OBSERVA.

O B S E R V A T I O N S
A N D
Q U E R I E S
O N T H E
P R E S E N T L A W S
O F
T H I S K I N G D O M,
R E L A T I V E T O
P E R S O N S O F T H E P O P I S H R E L I G I O N.

Countries which stand in Need of Industry, require a mild and moderate Government.

MONTESQUIEU'S SPIRIT OF LAWS, vol. i. p. 338.

The Public Good consists in every one having that Property which was given him by the Civil Laws inviolably preserved.

Ibid. vol. ii. p. 184.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 311

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TO THE
R E A D E R.

THE following OBSERVATIONS and QUERIES on the POPERY LAWS, were, as I have mentioned in my preface to these volumes, formerly published in a pamphlet in the year 1761, and have since been republished with additions in the year 1778, previous to the Heads of a Bill, which then passed into a law for giving these people of the ROMISH RELIGION leave to take Leases of Lands for any term of years, not exceeding nine hundred and ninety-nine, on which some certain rent, without any limitation one way or other, as to the SUM, is to be reserved: But as pamphlets are not often preserved for posterity, and as it may not be disagreeable hereafter to know the reasons which were then urged for the relaxation of those laws, so far as has been the case; (which, as set forth in my pamphlet, were by all who read them then admitted to be just) and that, as a reward, not only for that very peaceable and most proper demeanour of these people; which they have for a series of years on all occasions evinced, but their voluntary, professed attachment, in the most solemn, sacred manner, to the present government, some further indulgencies of those in the following OBSERVA-

TRONS, &c. especially mentioned, or others, on a future further review of those laws, by which, that government neither in a religious, nor a political consideration, could be endangered, may yet be thought not amiss to be vouchsafed to these people; for instances, in the very last session, two motions for the purpose were made in the House of Commons, one, for allowing them under certain restrictions to carry arms; the other, for rendering the manner of conforming from Popery more easy and expeditious.

Nor yet, hath this sense of the indulgencies they have received, been confined to professions, promises, or vows; they have not only been industrious to have them signified to the world, but they have either insisted, wherever they conceived they would be admitted, amongst those glorious self-raised troops for the defence of the constitution and state, or have most cheerfully contributed to the accoutring and equipping such as were not so enabled themselves; by the concurrence of which several circumstances, this kingdom was, as surely saved from an invasion, as that it now exists—I had it myself from, as I conceive, undoubted authority.

OBSERVA-

OBSERVATIONS

A N D

Q U E R I E S

O N T H E

P O P E R Y L A W S, &c.

A RELAXATION of the laws in this kingdom against the further growth of Popery, hath been a question, which hath a good deal exercised the understandings and reasonings of men for some years, without their having as yet come to any precise determination therein, although it is a matter, than which, there never was, and in all likelihood never will be, one of more real consequence to this (I believe I may with safety venture to say) poor kingdom, as yet but in the infancy of its thriving.

But if there ever was a time for the well discussing and effectually settling of this material point, upon a solid and lasting foundation, it surely must be now: It must be, when we have in the House of Commons of this our new Parliament, more of that considerable and learned body of the long robe, than any man now living can remember: nay,
more

more than appears in any journals, or any history extant; and several of them of superior abilities, great eminence in their profession, and of noted honour and integrity; and who, from their practice and experience, in the several courts of law and equity, have had ample opportunities, above all others, of seeing all the inconveniencies which have attended these particular laws. It must be, when of late years it has at different and many times been expressed in both Houses of Parliament in England, but more especially by the Lower House within these few days, that these laws are, as they now stand, a reproach to a civilized nation, and an affront to christianity; as they are the cause of promoting idleness, poverty and wickedness, and the emigration of numbers of its inhabitants: That they are against common right, and, several of them totally opposite to the principles of a free constitution, wherefore, however fit they might have been when made, they ought now to be relaxed. It must be, when we have a viceroy, who has repeatedly declared, that he only wishes for an opportunity of shewing his zeal for the interest and welfare of this kingdom; but above all, when we are blessed with a King, a PATRIOT KING, who has given the strongest and most convincing proofs, that he has not any thing so much at heart as the universal good of the subjects among whom he was born, and that he is possessed of every virtue under Heaven,

Therefore then, to these authorities, and to these legislative powers, I, with the greatest deference, venture to inscribe the following lines, not otherwise presuming to attempt the discussion of these matters,

than

than by humbly submitting to their unprejudiced considerations, some few hints and observations, by the way of queries, in relation to these laws.

But before they shall be read by any, I must most earnestly entreat that they will (if possible) divest themselves of all prejudices, and especially with regard to religion; for otherwise, although they were as true as Truth itself, and were penned by all the wisest men that have existed since the creation, they would not avail.

And first, Has it not been always held as an axiom, or self-evident truth, that the number of inhabitants, the encrease of tillage, and the encouraging of manufactures promote the riches of every country, where these are its objects?

But yet, if in any such country, at least two-thirds of the inhabitants are by its laws disabled from purchasing lands, or taking any durable Property for themselves and their Posterities; or from lending their money upon real securities; or from acquiring any other than a personal security for it, liable in its very nature to a thousand mischances, can it be expected, that under such circumstances, they should labour for the procuring of so precarious a property?

And are not these two-thirds who are thus discouraged from industry, the poverty, not the wealth of the nation? Its weakness, instead of its strength? And a dead weight for the other third for ever to drag after them?

Or,

Or, if there should be amongst them a few industrious active spirits, who could not be idle, and that they should happen to acquire a monied property, could they be blamed, under the aforesaid circumstances, if they either sent it off, or transported themselves with it to some more favourable region? And has not this been, too often, one of the causes of the scarcity of our cash?

Is there any thing on earth more certain, than that the more tenants there are in any country to take lands, the higher the value of the lands will be? And is it possible, that the few of the higher degree can be in a state of wealth, if three parts in four of those from whom they are to derive it, are in extreme poverty?

Do not discouragements and incapacities thin and depopulate the finest countries upon earth? And can it be expected, that tillage will ever take place in any country, where all possible discouragements are laid on the Tiller?

If then these people were allowed to take durable leases, might not some of the millions of acres now under grazing, unprofitable mountains and bogs, be employed in agriculture, and would not manufactures flourish and hands encrease in proportion?

And would not these greatly raise the value of estates in many parts of this kingdom to the protestant Landlords, and in proportion strengthen the protestant interest?

Can

Can it be expected, that men will improve their lands by culture, or otherwise, when the consequence of that improvement may be their certain ruin, or their improvements leased in reversion to others?

Does not ready money ever give a ready power? And could not a man with 10,000*l.* in his chest, upon any rising or rebellion, do more speedy and effectual mischief, if he were so inclined, than if he had five times the sum lent upon a mortgage or judgment, or laid out in the purchase of a durable valuable lease?

And would not such mortgage, judgment, and lease be some means of attaching him to our constitution in affection and fidelity, and of engaging him in the preservation of it? Or at least, be pledges to the state, and a certain security for his good and peaceable demeanour?

And would not then the true and real difference be, that in the one case, he might himself join in the disturbance, but at the risque of, (twenty to one) the loss of his property, and as likely, the ruin of himself and family; whereas, in the other case, he might either assist his friends with his person and fortune, or secretly supply them; or conceal or transfer his effects; or remove them, himself and his family to any other country? And in which of these two situations would a wise State wish that they should be, whom it (at least) doth not consider as its friends?

Does

Does it follow, that because it may be necessary to deprive an opposite party of every power to do evil, that they must also be deprived of almost every power to do good?

Have not several of this religion in the kingdom, at this present time, considerable sums in the public funds? Have they not so lent their money at very critical junctures, and at such times, as might, almost to demonstration, prove, that their intentions towards us, are, at least, not so evil as the prejudiced and violent would have them thought to be?

And could they upon any invasion, insurrection or other public disturbance, easily transfer this stock, or so command this money as to be of that immediate use which such an emergency would require? On the contrary, would it not be also, in some degree, a pledge and security to the state for their quiet and peaceable behaviour?

Would a reasonable toleration to these people in the exercise of their religion, and under proper regulations, so as not in the least to endanger the established one, more or less prevent their conforming to it?

Whether an oath, testifying allegiance to the king, and disclaiming the pope's authority in Temporals, may not be justly required of them? — Bp. of Cloyne's queries.

Whether

* By an act lately passed (agreeably to their own earnest wish) viz. 13 and 14 of his present majesty, they may take the oath of allegiance

Whether there is any such thing as a body of inhabitants in any popish country under the sun, that profess an absolute submission to the pope's order in matters of an indifferent nature, or that in such points, do not think it their duty to obey the civil government?—*Ibid.*

Whether suffering persons of the Roman religion to purchase forfeited lands, would not be good policy, as tending to unite their interest with that of the government?—*Ibid.*

Were not the two last rebellions in this kingdom, defeated and quelled by money advanced by the people of England, upon the credit of the stock of forfeitures here, by which they were to be reimbursed?

And is there such a stock now in the hands of the papists in this kingdom, as would be sufficient to induce the people of England on any future occasion (if such should happen) to advance their money to assist us?

Is it not well known that a considerable part of the money of the Kingdom is in the hands of these people? If so, and that they could lend the same upon such securities as I have mentioned, would it not be the means of raising a new stock of forfeitures for the security of the state, and of keeping these people for ever in awe?

Is

allegiance and the declaration before the judges of the King's Bench, or any justice or magistrate where they reside; and accordingly numbers have already taken, and are daily taking the same.

Is there not a great difference between an estate which a man has inherited from his ancestors, and never had any trouble in getting, and an estate, or fortune which a man has acquired by his own industry and labour ?

Would not the latter be much more unwilling, and would it not be far more difficult to prevail on him to engage in any insurrection and trouble than the former ?

And for the reasons aforesaid, was it good policy in the English act, called the act of resumption, to disable the people of this religion from taking leases of, or purchasing, the forfeited lands ?

Would not such purchasers, or such lessees, be an eternal army for the state against the old proprietors ?

And by their being thus disabled, are not millions of acres of these lands, at this day, uncultivated, barren, and almost absolutely waste ? *

Is there any thing more wished for by us, than that the number of conformists should every day increase, and yet have we not made the difficulties in the way of it almost insurmountable ? And is there not

* If a principal objection against permitting these people to purchase inheritances, be, (as it is said it is) their being thereby entitled to vote at elections for Parliament candidates, may not this be easily prevented, by permitting none of this religion who had such a freehold, to vote, who did not take such oaths as the members themselves, as also all others who have employments or offices, are now by law obliged to take ?

not an appearance in our conduct in this respect, not a little inconsistent?

Do not we find by every day's experience, that old confirmed opinions are most difficult to be removed in matters of much less consequence than religion?

And if this most desirable work could be brought about in a more easy and reconcileable manner, and yet as effectually, would it not be better?

Then, ought not all the forms, modes and ceremonies, and all the public declarations required on a conformity, not only be as little harsh, but on the contrary as delicate and as tender as possible? And yet may it not be so ordered, that it should be to the full as effectual in its consequences to the publick as it is now? And if it were so, is it not most likely, that their numbers would then, be five to one that they are now?

And ought not the religious part of these ceremonies, &c. to be penned by moderate laymen, in order to avoid that too great strictness and harshness which the warm zeal of the clergy for their religion is often apt to produce? And who, in the general, from their abstracted way of life, and close attention to spirituals, &c. are not much acquainted with the civil policy of the nation?

When the constitution is sound, and all danger removed, may not too many penal laws from being the remedy, become the disease of the Body Politic?

Or

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Or can there be any danger in the repealing, or relaxation of some of them by the legislature of a country, from which such party or sect are totally excluded, and when that very relaxation might, if abused or perverted, be revoked, as easily as it was made ?

And might we not, were this the case, with reason hope for more affection from them, than we can at present expect ?

Suppose then, that these people were allowed to take leases for long terms of years, such as might encourage them to build on and improve the same, from the hopes that their families after them might enjoy the fruits of their expended property and labour ? *

As for waste lands, either bog or mountain, it would be well for the kingdom if they could take them for any number of years, even equal to an inheritance. But let there be as little encouragement for informers as possible ; it reprobates the mind, is the bane of union and harmony, produces heart-burnings, endless jealousies and hatred, setting sons against fathers, and brethren against brethren, and de-
stroy

* After the publication of this pamphlet, an act was passed, to enable these people to take such long leases for years, as are mentioned in my address to the reader ; but as they may, were they for five thousand years, and of ever such value, be sold upon a common FIERI FACIAS, and are subject to the depredation of an unjust executor or administrator, as assets in his hands, as they cannot, as the law now stands, (as it is said) be so entailed or settled, as to secure them properly to their posterity ; it may yet, perhaps, be thought not amiss, to have one framed and passed for the purpose.

stroy the peace and happiness of whole families, as hath been often the case on some of these laws.

Also, suppose that they were allowed to take mortgages as protestants may, but not in possession; and in cases of foreclosure, that protestants only should be purchasers of the lands? And if their being tenants by ELEGIT was so settled, that they might be secure in it, and yet prevented, if it shall be so thought prudent, from becoming absolute masters of the estate, would it not be the better? *

And

* This it is apprehended may be the case, by two judgments being acknowledged to the same person, and as of the same term, for a sum of money equal to the value of the estate, at the rate, suppose, of twenty-five years purchase, which is but four and a half per cent; and the two bonds to bear interest at six per cent; then one moiety of the estate to be extended upon one of the judgments, and the other moiety upon the other judgment; with a little further dextrous management, as having the estate found at something less than the real value, &c. &c. But such an apprehension must quickly vanish, when it is considered that such tenant by ELEGIT, is not, as it is held, seized of *the* freehold, but *as of* the freehold, that he is, in effect, but in the perception of the issues and profits of the land until the debt is paid; that he can neither sell, mortgage, or any way alien the land, of which he is so seized; nor do more than transfer the security; that he can only demise, or set it during his interest therein, the continuance of which must ever be at the will of the consor of the judgment, or his representative, so that he could not with prudence, either build on, or improve it; and would it not, like leases for years, be assets in the hands of an executor or administrator, for the payment of debts, and in case of an intestacy to be distributed according to the statute? But if it be an unsettled point, whether a tenant by ELEGIT, is, or is not seized of the freehold, might not this matter be so explained and settled, by a clause in some statute, to the security of the lenders of this religion against informers, &c. on the one hand, and the safety of the state

And suppose, that instead of a person declaring in a full congregation (as by the present law he who is to conform is bound to do, but what is worse calling God to witness it) that he finds that the Religion which he has professed from his cradle to that day, is full of errors (and as such enumerates the several points in which the Papists and the Church of England differ) and that the Religion of the Church of England is the only true Religion; and being in the way of eternal damnation (for the same say, the very expressions are almost tantamount) he begs the prayers of all good christians; and then gets an absolution from our clergyman in terms as full, as any popish priest may pronounce; I say, if instead of this, and all the other ceremonies, it was only required, that he should take the oaths of allegiance and abjuration, and subscribe the declaration, and in one month after receive the sacrament on a Sunday in some well frequented parish church, and to file a certificate thereof; and so, on some one Sunday afterwards in every year, or, in default thereof, to be deemed a relapsed Papist; to breed his children Protestants, as they are now obliged to do; and to be still subject to premunire in all cases where these conformists are now subject, would it not be as effectual to the full? And (as I said before) is it not likely, there would then be five for one there is now? *

I cannot

state on the other, if it be thought, their being seized of the freehold of land, would endanger it?

* If the form of their recantation could be so ordered, as not to require the enumeration of any of the errors in the Religion they

I cannot but be aware, that to all I have here said, it may be objected :

1st, That they by no means love us, and therefore never can be real friends to us.

And

they are then to renounce, and yet be as effectual, would it not be better? Every one who hears them, cannot but know, that these conformities are, nineteen times in twenty, not the effect of conviction, or choice, but the mere impulse of a private worldly interest, perhaps to save themselves and families from starving. Is not then, the very thought of this exaction, enough to make a heart of any feeling shudder? Is it not enough, if these conformists for interest, shall, during their lives, keep from any shew of the religion they have left, so that they preserve appearances in ours, and above all, that we are sure of the education of their children? And can more than this be depended on, or more, really in reason expected, although ten thousand such enumerations, oaths, and declarations, were required of them, and made and taken ever so publicly? Then, what need that be, from whence no profit is? It mars the very end we seek.

But the true way of judging in every case in life is to change sides. Suppose then that a protestant was to be this instant removed with all his effects to a popish country, and that the laws were the same against protestants there, as they are against papists here, and the method of conforming the same; could any honest-hearted protestant repair to the place of public worship, and solemnly declare what I have before mentioned, and in the manner wherein these people here are required to declare?

Yet the distresses and difficulties which attend the many requisites and niceties in the present method of conformity, were never so manifest, as in the case of TOMLINSON and FERRAL, determined in the court of chancery here, and the decree afterwards affirmed by the laws of Great Britain, on an appeal: I am convinced that but for the act which hath lately passed for the relaxation of these laws, in this and other particulars, twenty years would not have seen an end to the confusion in property, and the troubles and distresses that the said determination would have produced. See my Cases on the Popery Laws, and the Preface thereto.

And pray have we much love for them, or doth any sect whatever love its opposites, especially where any worldly interest is concerned? It never was, nor ever will be so, and often without knowing why or wherefore, whilst parents, pastors who have large emoluments, tutors, and every person under whom we are reared, are industrious to instil such prejudices and aversions in our hearts from the cradle. But I hope it won't be denied, that they love themselves, and have affections for their families; And is it not with the individuals of a state, as it is with nations at large, that wherever there is an union of interests, they never fail to join in the maintenance and defence of common rights, let the sects, persuasions, and professions of which they consist, be as opposite as they may?

2dly, It may be objected, That they will do whatever the Pope should either tell them it was meritorious to do, or at least no sin, though it were in open breach of every law, religious, civil, or social.

I do believe it must be admitted, as it is well known, that this implicit, slavish subjection of the understanding, mind, and conscience of these people to this their spiritual prince, is in a great measure wearing away every day, in every country in Christendom, even among those who were the most bigotted; but this is of little moment against my argument. I do not mean that we should alter, or relax any law against them, from an unguarded dependence on their love and friendship to us, but by making

making our advantage their interest, and also by making it their interest to live quietly with us. And let us not, like the furlly churl in the fable, deny them a share of the fodder, the whole of which we cannot use ourselves, which would strengthen them to work for us, and thereby make their numbers, which ought, and would otherwise be its riches, be the poverty, the burthen, and the greatest curse of the community; for let it be relied on, that as their WEALTH must be ours, so must their POVERTY be also.

But further; I believe this will be allowed me, and not controverted by any, that in proportion as a nation increases in industry, manufactures and wealth, superstition and bigotry of course decrease; for they introduce luxury, that mortal enemy not only to them, but too much so even to Religion itself.

3dly, It may be objected; that their religion and politicks are so blended together (in which they are particular in this kingdom above all others) that it is impossible ever to separate them; for instance, that they are taught by their priests from the instant they have any understanding, which is daily confirmed to them, by all they have to do with as they grow up, that they can only have the free exercise of their religion, and be restored to free laws, by having a STUART upon the throne.

There is no doubt, but this was the case, and might for many years have had the desired effect; as, whilst there was any chance of the restoration of that family, there were hopes of a like restoration of

this religion. But suppose this argument should be now urged to any of the least degree of common sense among them, and of any settled, or fixed property, as a motive or inducement to his joining in any insurrection, or engaging in a civil war; can it be supposed, or imagined, that he could be so imposed on? Or that he would, on such a hazard, risque his life and property? Is there not really and truly as much chance now, that the great Mogul shall ever gain the British throne, as one of that secluded family? A throne now filled by a king born and bred, as I before mentioned, among us, and whose grand father and great grand father have swayed it, for above sixty years, without the least grievance to any the meanest of their subjects, or cause of complaint from these very people themselves.

Can it therefore be readily credited, that any fort of men, can be so hardened to common sense, and so inflexible to their own interests, as to attempt the disturbance of a government thus rivetted, and thus invulnerable, from the combination of so many external and internal safeguards as now are, and still have been, under the reigns of this illustrious house? On the contrary, have they not given the most convincing proofs of their loyalty and attachment to the house of HANOVER, in their peaceable and quiet demeanour during two rebellions in a part of its dominions, an actual invasion of this kingdom, and another afterwards threatened?

And as a further proof on their side, against this argument, have we not had many of them at different periods both in our fleets and armies, and have

have any troops whatever behaved better; or more steadily in both? And have not some had great commands in the first, and done singular services to their country? *

4thly, And lastly, it may be objected, that if they were to succeed in such an insurrection, or war, the reinstated prince would quickly restore their properties to those who had lost them, and would reward and recompense his friends, and the followers of his fortunes, with the lands and properties of his enemies, and of those who had so long conspired to keep him out.

Is not the experience of every nation in history full in the teeth of such hopes and expectations? But above all nations upon earth, is it not especially so in this? Did not one of this race confirm to several

* * Were they now living, who were in being at the time these laws were made, however expedient they might have been then, and felt the weight of them, it might not be easy to reconcile them to us. They were deprived of many advantages of which they had the sweets of possession, but of which the present race, having never tasted, cannot feel as they did; besides, they have been habituated from their infancy to a state of restraint, subjection and submission; and there is no observation whatsoever more true, than that of all religions, or of all sects of religions, there are no people so remarkably obedient as these are, not only to their spiritual, but their temporal rulers: Yet it is my sincere opinion, that if these laws were relaxed, there would be three converts for one there is now, as their priests would then lose the principal arguments which they now have to keep those people bigotted. In short, they have, through a course of upwards of seventy years, performed a long political quarantine; a term found sufficient for emancipating the Jews themselves, after an equally long captivity in BABYLON.

veral of those who not only had opposed his father, but had pursued him to his destruction; the very lands which belonged to those who had stood by him, and followed his fortunes? Did not another stir them up to restore him to the kingdom he had abdicated; and when they had engaged for him with their lives and fortunes, did he not leave them in the lurch, forsaken and to their lost fortunes? And was not ever after the worst word his ungrateful tongue could utter against them, thought too good for them? And were not the severest laws, nay the chief disabling laws that have been made against them, procured by his daughter, even after all disturbances were quieted, and almost the very instant that she came to the throne?

For several further very material considerations relative to these laws, and for one especially, as to the inducing papists to educate their children in our university, by winking at, or not noticing, their non-attendance on religious duties; and thereby preventing numbers from being sent to foreign seminaries, see the aforesaid Bp. of CLOYNE'S queries.

A real love and zeal for the *protestant religion as established by law*, and for the *protestant interest, in the true and proper sense of the expression*, is most laudable, and should fill the breast, and fire the heart of every man who loves that excellent religious institution, which of all others is the most pure; and that free and glorious civil constitution, which we, above all other nations upon earth, enjoy, and is the envy of the whole world.

But,

But, at the same time, it should not be thought, but that such enlarged, noble, and exalted notions as these, do most widely differ from that outrageous zeal and fury, that almost invincible resentment, pique and malevolence, which the little narrow minds of different sects or parties in society, both in religion and politicks do too often bear for each other; all arising from the early prejudices, errors, and legends which, as I have said before, are instilled into them from their very cradles, and by those of their own party or sect, confirmed to them every day as they grow up, too often even in our pulpits, especially on those unchristian-like anniversary commemorations of transgressions in the unenlightened times of bigotry and rage, some of them now almost a century and half ago, against every idea of that Christian charity which the prince of peace, benevolence and love, still preached to his followers, (but they pursued not worldly interests) without being ever suffered to use any portion of that reason, or good natural understanding with which they might have been endowed.

And now, should any of the hints which I have here given, be the means of procuring the redemption of these our fellow christians and subjects, from some of the grievous distresses which have been so inflicted on them for the deeds of their ancestors, and to which they have so long as patiently submitted; of purifying our laws from absurdity, and cleansing our religion from the charge and stain of persecution; of promoting that union and harmony which should ever be between the same flock, and under the same shepherd,

shepherd, and the same subjects, to the same prince, which must be the strength of the whole, so that an end may be for ever put to those heart-burnings, feuds and animosities between us, as have made us fiercer to each other, than the fiercest savages, too often only for mere forms and ceremonies, it would be to me the highest honour and happiness. *

* The truth of this hath, since the last publication of this pamphlet, been so fatally and recently confirmed in both the northern and southern divisions of that boasting country of liberty, GREAT BRITAIN, by such horrid savage acts of devastation, and outrages of cruelty, hardly to be equalled in the hottest persecutions of *Papery*, all committed by the various sects of (I am sorry to have it to say) *Protestants*, on account of the humane and charitable intentions of the legislature of rescuing these unfortunate people from some of the like laws against them there, as will be an eternal disgrace in the annals of its history, and prove, that they who think themselves good protestants from their animosity to others, are in that respect no protestants at all. They also confirm what that excellent writer Mr. ADDISON says, that "No man can be violent in any party without guilt: and that if political distinctions were removed, religious enmity would soon subside." But surely it never could become the Church of England to abandon that moderation, by which it has been ever said, she permits every individual, ET SENTIRE QUÆ VELIT, ET QUÆ SENTIAT DICERE, to think as it will, and speak as it thinks.

POST-

P O S T S C R I P T .

HEADS of a bill for explaining some doubts, respecting securities taken by papists, or persons professing the popish religion, and the proceedings thereon, as well by ELEGIT, as by OUTLAWRY and CUSTODIAM thereon, had passed the House of Commons, as also the Privy Council in this kingdom, in the year 1761 or 1762, but were never returned from England.

Also in the year 1774, heads of a bill were preferred to the House of Commons and printed, for enabling papists, or persons professing the popish religion, to take leases for any term of years, of any lot or lots of ground, lying within the precinct of any city or market-town in this kingdom, the precinct of such market-town to be computed half a mile plantation measure every way, from the place where the markets of such towns had been usually held; but any lease thereof not to contain more in the whole, than forty square perches of ground, and such papist not to be capable of holding in his or her own name, or in the name of any person or persons in trust for him or her, more than one such lot.

As also to take leases for any term of years, of any lot, or lots of ground, in any part of the kingdom, except in cities corporate, or market-towns,

not exceeding in the whole 28, 48, or 50 plantation acres, but not to take more than one such lot.

Heads of a bill had been also in agitation, to give them leave to take leases for lives of lands, to be considered only as chattel interests; but these two last-mentioned bills were clogged with such restraints, and unsatisfactory terms and conditions, that I believe verily, from what I myself have heard, there is scarcely a person of that religion in the kingdom, who would have thought himself obliged by any of the intended indulgences in either of the said bills, if he would at all have accepted thereof.

Heads of a bill were also brought into the House of Lords, by a great personage, for giving them leave to take mortgages; which, though formed with all the caution that his well-known great abilities could direct, yet, from the temper of a set of constant opponents to any thing being done for these people, it met with the same fate that happened to the others.

To conclude: there is ample room in this huge code of laws, for vast relaxation, in order to give some comfort to these dispirited people, without prejudicing in the least the safety of the protestant religion, the political state, or the community in general. *

* The act which I have mentioned in my address to the reader, for enabling these people to take long leases for years, would, as it was thought by many, prevent any more conformists of
property

property or consequence ; but upon a search made in the Rolls Office, I find there have been more of that class since, and among them five or six of their clergy, than in twice the space before ; one of whom is equal to an hundred of those lower degrees, who are occasional for the purpose of elections, &c. and they will multiply most assuredly, as there is not any thing more certain, than that landed property without power and authority, has not that estimation which attends those advantages ; besides, there is not any thing confirms bigotry more than restraints, nor (as I have mentioned before) that abates it more than wealth with its almost sure concomitant luxury.

I have here, for the information and satisfaction of my future readers, inserted a list of converts certificates, from 1703 to the 1st of June 1778, distinguishing the number in every ten years during that period, as also such as have been from thence to the 14th day of August, 1781, and it is as follows :

From	1703	inclusive,	to	1713	inclusive,	131
From	1713	Do. -	to	1723	Do. -	225
From	1723	Do. -	to	1733	Do. -	398
From	1733	Do. -	to	1743	Do. -	609
From	1743	Do. -	to	1753	Do. -	629
From	1753	Do. -	to	1763	Do. -	918
From	1763	Do. -	to	1773	Do. -	1376
From	1773	Do. -	to	1778	Do. -	446
From	1778	Do. -	to	{ 14th Aug. } 1781	Do.	164
Total						<u>4796</u>



SOME
OBSERVATIONS
UPON
LIBELS,
AND
THE LAWS RELATING THERETO.

True Liberty consists in lawful Government,
Which by restraining each from doing wrong,
Assures their Rights to all.

TRAGEDY of ALMEYDA.

OF THE
OBSERVATIONS
ON
THE LIBERTIES
AND
THE LAWS RELATING THERETO.

*True Liberty consists in total Government,
Which by retaining each from doing enough,
Thence their Rights to all.*
The Liberty of America

S O M E
O B S E R V A T I O N S
U P O N
L I B E L S, &c.

What concerns the Publick, most properly admits of a public discussion; but of late, the Press has turned from defending public interest, to make inroads upon private; from combating the strong, to overwhelming the feeble. No condition now is too obscure for its abuse, and the protector is become the tyrant of the people. In this manner, the Freedom of the Press is beginning to sow the seeds of its own dissolution; the great must oppose it from principle, and the weak from fear; till at length every rank of mankind shall be found to give up its benefits, content with security from its insults.

GOLDSMITH.

IT seems on all hands to be admitted, as a well-known truth, that this is the only nation that we know of, where defamatory papers, wantonly abusing persons of every rank, from the highest station to the lowest in society, or drawing them in ridiculous lights to the eye of the publick, are dispersed all through (I may say) at least, three kingdoms, as has been the daily ceaseless practice here, for some time past, to the cruel ruin of reputations and characters, without either the name of an author or a Printer, and without a possibility of the injured ever knowing, but by a violation of the laws,

laws, against whom to apply for that legal or other satisfaction, to which, as a member of society, all must allow they were entitled; and this carried on by a set of wretches of very low degree for a livelihood, whose hopes of success were founded only on that appetite for scandal, to which a considerable part of mankind is from envy, malice, and such the black infirmities of human nature too much addicted; so that every man who owed ill-will to his neighbour, had only to draw up a paragraph for the public papers, charging him with any the most flagitious crimes, (whether false or true makes no difference) and for a price it was inserted: So for the like consideration, the character of an angel might be acquired by the blackest villain in the community.

Can this be properly called the liberty of the press? Is it agreeable to christian charity? Is it not a disgrace to humanity? Is it not a reproach to the legislature where it is suffered? And does it not loudly call for redress? For, if in a society there be any injury to which any of its members are subject, which there is no law either to prevent, remedy or punish, is not that society so far absolutely in a state of nature, and every person reduced to the terrible necessity of protecting and righting himself? Nor is it confined to the individual, for others of the same family, are also provoked to a breach of the peace.

Not the most virtuous, (and none feel more sensibly,) nor even female innocence have escaped this venom; so that the person who in the morning hath
walked

walked forth in happiness, and in the full esteem of mankind, hath had his fair repute assailed with scandal and falshood; or returned home to his family, in whose eye every man wishes to appear respectable, and to cover, from their knowlege, whatever may vilify and degrade him; a mark'd-out object of sport and ridicule to the envy, malice and folly of the many, perhaps to the eternal loss of his peace: For, to the mind which has not fortitude to bear, and to despise such things, as these vile reptiles do the laws, a town besieged, or with the pestilence in it, would be a situation far less dreadful; and in truth, (as the learned author of my motto has observed) these insults which are received before the publick, by being more open, are the more distressing, and by treating them with silent contempt, we do not pay a sufficient deference to the opinion of the world; and by recurring to legal redress, we too often but expose the weakness of the law, which only serves to increase our mortification, by failing to relieve us.

And could such enemies to virtue, such enemies to society, dare to call the most rigid law that could be framed, to suppress them and their infernal productions, a suppression of the liberty of the press; and urge, that such destroying fiends are, from that liberty, to be let loose to ravage on the world, as their furious malice of heart shall direct.

Every real honest patriot must (as the same author of my motto justly observes) ever regard the press as the protector of our freedom; as a watchful guardian, capable of uniting the weak against the

the encroachments of power; and when it is employed thus, it is of inestimable benefit to society.—But as the law gives us no protection against the abuse of its freedom, so it should give calumniators no shelter, after having provoked its correction; but in short, every man should consider himself as a guardian of the liberty of the press, and as far as his influence can extend, should endeavour to prevent its licentiousness becoming, as it ever does, at last, the grave of its freedom.

Now, I hope, from what is here advanced, that all who read it will be convinced, that should some method be devised by the legislature, to regulate the freedom of the press, at least so far, as that if a wantonly malicious, wicked heart, shall please to vent its foul abuse and scandal against characters, it shall not be by assassin stabs in the dark, but so, that the injured, by knowing their assailants, may be enabled to apply for redress to the constitutional laws of their country, it could not reasonably be complained of; nay, it may be conceived, that even the most furious demagogue could not, upon calm reflection, if ever he should have such a moment, but allow, that society is most justly intitled to this very reasonable condition.

It may not now be amiss, to give the publick some few observations in this little tract, on the strange and most illegal notions which have been propagated in several of these anonymous public papers of late, especially in a letter in one of them, subscribed LIBERTUS: The principles laid down therein, are, in the general, these: “ That every
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in it, be true, or false) the other to repair the party in damages for the injury done him.

In order to support this action against the author, or the printer, according to the doctrine laid down in the aforesaid letter, he is first to prove—What? not a negative I hope, for that would be in this case totally impossible. O! but he must do so, if he is to prove the falsehood of the charge. What then is the consequence? he is to be non-suited, to pay costs, and to stand for ever stigmatized and odious in society for the commission of a sin, of which he might be as innocent as a babe the instant it is born.

It is true, that in some cases a negative may be thus far capable of proof and satisfactory, that is, by the proof of a contrary affirmative; for instance, suppose the crime had been charged as committed at some particular time; and in some particular place, and that the person accused should fully prove that he was at that time in another place, so that it was impossible he could have been at the place mentioned in the charge, at the time in the charge. But what would this signify? he must still be non-suited according to the doctrine in this letter, unless he can lay open the heart of the accuser to the view of the court and jury, and shew that the accusation was *from a malicious intent*—And then again, suppose that the jury should so consider it from this proof of the falseness of the charge, yet, by the doctrine laid down by LIBERTUS, he is not to get one sixpence more than the actual damage he shall prove he sustained,

tained; but the probable damage which might have accrued (as the law is and as it ought to be) is not to be considered; and so this most infamous of villains, the accuser, is to go unpunished.—I know not how this may affect others, but I shudder at the very thoughts of it as I am writing.

But how prodigiously will such reasoners affect to be surprized, when I shall say, that in this case of an action for the libelling of a private person, by our laws, the plaintiff or person accused is only to prove, “that the defamation or scandal in the action mentioned, was published,” and though in an action brought for slanderous words, the defendant may justify, by pleading the truth of the charge; yet in an action brought for slander in writing, the defendant shall not be allowed to make such a plea, no more than on an indictment, or an information at the suit of the crown, (however it may in the case of the action at law be shewn in mitigation of damages) and the wisdom of the law in this is very conspicuous, for words are often spoken in heat, and without intention of injury; wherefore, their effect may quickly die away: but written scandal is a cool deliberate act, which gives it a more durable stamp, and propagates it wider and further; * besides, the greater appearance of truth there is in any malicious libel, so much the more provoking it is; wherefore, the chief intention of the law, in thus prohibiting persons to revenge themselves by libels, is not only to restrain them from endeavouring to make themselves their own judges, and oblige them to refer the decision of their grievances to those whom the law has appointed

* Verba locuta evanescent; litera scripta manet.

pointed to determine them, but also, to prevent the many mischiefs and disorders which must ensue, if the laws did not punish them, there being in them a direct tendency to the breach of the public peace, by provoking the parties injured and their friends and families to acts of revenge, which it would be impossible to restrain by the several laws in being, were there no redress from public justice for injuries of this kind, which of all others are most sensibly felt.

Nay, it is generally thought, for the reasons before mentioned, that it would be better for society, if the defendant were not indulged to prove the truth of the charge in mitigation of damages.

But is it not most hard, that a man should be thus harrassed, and his character brought into question, from the anger or spleen of another, which I believe will be allowed to be the case nine times in ten, rather than from any view to the good of the publick? And may it not also be an inlet to the increase of perjury, a sin which has long since grown to such a pitch, especially in this kingdom, as not only to be the foundation of a proverb, † but to endanger the security of all that is worth contending for in this world, property, life and liberty?

And

* JUSTINIAN'S definition of a libeller exactly corresponds with our laws at this day, in these words: "He who shall to the infamy of another, write, compose or publish a book, song or fable, or maliciously procure any of these acts to be done, is guilty of a libel." And it is also the language of the Anglo-Saxon laws, and of that ancient writer BRACTON.

† An Irish evidence.

And now let any man put his hand to his heart and say, if he can, that what I have mentioned as the law of the land, is against liberty, or that it is not consistent with that true liberty, by which the rights of all are preserved, or that it is against the true and proper freedom of the press.

For, however it may be admitted, that every public measure is a proper object of political discussion, and that every person in public station and in public office, are amenable to the publick for their conduct therein, and that the liberty of exposing and opposing by the pen, a bad administration, or the extortion and insolence of office, is among the necessary privileges of a free people, and is perhaps the greatest benefit that can be derived from the liberty of the press; yet surely, no man will be hardy enough to say, that the welfare of the state has any thing to do with the private transactions of men, or that any individual has a right to tell stories (be they false or true) of, or make reflections upon his neighbour, which may injure him in his calling or reputation, and force him into the halls of justice for the defence of his character, to the ruin perhaps of him and his family, in the expence and loss of time attending it? Was this to be the case, as I before mentioned, we should quickly experience a total warfare, a perfect hell upon earth.

And it will, I hope, be also admitted, that such an exposing and opposing of government, ought never to be, but where there is an unquestionable certainty of mal-administration: For government is a sacred thing, and ought to be supported and re-
verenced

renced by every state that wishes its own security and prosperity; and if those in the administration are not only to have their public conduct censured at the will of every private man, but to be abused, traduced, and defamed as to their private characters, and rendered contemptible in society, can government subsist? If the rulers of the people are to be brought thus into contempt, must it not follow of course, that their authority will be disregarded, and so in the end, the laws cannot be executed?

Another material consideration for the restraining of libels, is, that the exposing the private failings of persons, corrects not the vice, and does but serve to harden the man; for then the fear of the world's opinion, which is a restraint to many in the repetition of their vices, is thereby entirely removed; besides, a good name is no less wounded with slander for the time, although it be false, than it is with a just crimination; wherefore, it is better for society, that the vices of fifty private men should remain unpublished, or that a thousand of these sorry authors and printers should starve, than that one virtuous character should be falsely aspersed or defamed. It is also held for the aforesaid reason, that scandalous matter is not absolutely necessary to make a libel; it is enough if it induces an ill opinion to be had of a person, or serves to make him contemptible and ridiculous. So scandal is expressed by signs or pictures, or other emblematical designations, taken from a man's station, occupation or profession in life, which so mark him, that every person in the same society, must as clearly know the person who is meant, as if his name had been set

set down at length in capital characters. These, I say, if exhibited either in writing, or print, are deemed also libellous; as they equally create ill blood, and provoke the party to acts of revenge and breaches of the peace, as that which is expressed by writing, or by printing.

And yet these injurious people have conceived, that unless the christian and surnames of the person who is the object of their detraction be at full length, it cannot be deemed a libel; but be it known to them, that from the best authorities in our laws, a defamatory writing, expressing only one or two of the letters of a name, in such a manner, as, that from what goes before, and what follows after, it must needs be understood to signify such person, in the plain, obvious and natural construction of the whole, (and would be perfect nonsense, were it strained to any other meaning,) is as properly a libel, as if the whole name had been at large expressed; for it would bring the utmost contempt upon the law, were it to suffer its justice to be eluded by such trifling evasions; as it would be a ridiculous absurdity to say, that a writing which is understood by every the meanest capacity, cannot possibly be understood by a judge and jury.*

VOL. II.

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The

* Such attacks upon an established great reputation, would be like casting filth at the sun; and for such a character to notice them in the least, would be a degradation thereof. When PHILIP king of Macedon was told that a person had libelled him, and that every one wished he might be banished, he made answer, "Better he should so speak of me where we are both known, than where we are both unknown."

So, the good emperor TIRUS being once solicited to prosecute some person who had spoken of him with the greatest disrespect,

"I must

The profession of a printer is useful and necessary, and printers have been often the means of saving from the utmost perils; but shall they therefore enjoy a dangerous privilege not allowed to any other men? Shall a printer alone be permitted to turn the liberty of the press into its tyranny? and, instead of making it the scourge of evil doings and the terror of bad men, make it dreadful to justice, truth and honesty, and an assassin of the most sacred characters? Shall he alone be permitted to trample on reputation and truth, and only be exempted from the resentment of the law? It is acknowledged, that in a free state it is not only allowable, but even necessary to permit a candid discussion, however free, of any public measure, or of the conduct of any man so far as the publick is concerned with either; what then could be the danger to the freedom of the press, in a printer's being obliged to put his name to such a publication? All liberty is founded upon law; it is the privilege of doing whatever the law does not forbid; and therefore, if the liberty of the press is the palladium of our constitution, law is the bulwark of that palladium. * In short, without some restraint of the ferociousness.

“I must beg to be excused;” replied the generous prince, “for if he hath aspersed my character undeservedly, he ought rather to be pitied for his ignorance, or the infamy which must attend his falsehood, than be further punished; and if he hath reproached me deservedly, it would be a flagrant act of injustice to punish him for speaking the truth.”

* The emperor **TIBERUS**, though he was naturally cruel and suspicious, yet in the beginning of his reign, wherein he behaved with such gentleness, moderation and greatness, as would have

rociousness of natural liberty; might not every man, even the most worthy; from envy, malice or resentment, be every day in the midst of masked batteries; or, like our troops in marching through the woods in America in the last war, be wounded to death by those they could not see?

Yet, as to libels upon administration, and those concerned therein in a political capacity, I have been long of opinion, that it is the noticing of them only that in most cases makes them of any consequence; for, besides that few men know much of the nature of polity, there is not any thing better known, than that most of the complaints against government, with which the daily news papers and published pamphlets are filled, proceed more from faction or disappointment, pique and revenge, than from truth, or any real view to serve the publick or the country; wherefore, it were to be wished, that all these productions, unless where the charges therein are most flagrantly pointed, tending to sedition and tumult, should be left unnoticed; if so, they would die with the day, nay, few of them would even be read; they may be compared to sparks of fire, which, if neglected, will expire of themselves, but if blown up, may grow into flames.

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Besides,

have done honour to the best of princes, when he was told of several slanderous reports and lampoons which had been vented against himself and his ministers, instead of seeking to punish the offenders, "In a free state," said he, "the meanest citizen should have full liberty to utter his thoughts in a matter wherein he is so intimately concerned, the administration of public affairs."

Besides, if they were to be unnoticed by the state, unless in such cases as I have mentioned, men would quickly grow ashamed of being made such fools and tools of, as daily is the case, nor would they suffer themselves to be imposed on, as they too often are, with speeches and pamphlets, said to be from our colonies, not oen line or sentence of several of which was ever spoken or written there, and must have been wafted through the air, or carried hither by birds of passage, if they arrived at the times they are said to have come.

But how vainly am I now writing, when it is a thousand to one, if a line of this will be read by one of those inflamed people? And if it should, it will be with a firm resolution at setting out, not to give a line of it credit; for so do they deceive themselves; and that this is a fact, every man who frequents the public coffee-houses both here and in England, cannot but know; nor do they wish to be undeceived.

ET QUI VULT DECIPI DECIPIATUR.

And yet, I do most verily believe, what I have partly said before, and a late ingenious writer on this subject hath more fully expressed, “ That no
 “ man in his sober senses can possibly persuade him-
 “ self to think, that where blasphemous, immoral,
 “ treasonable, schismatical, seditious, or scandalous
 “ libels are punished by English laws, the liberty
 “ of the press, properly understood, is in the least
 “ infringed or violated: The liberty of the press is
 “ indeed essential to the nature of a free state, but
 “ this

“ this consists in laying no previous restraints upon
 “ publications, and not in freedom from public
 “ censure for criminal matter when published ;” he
 proceeds as follows :

“ Every freeman has an undoubted right to lay
 “ what sentiments he pleases before the publick ;
 “ to forbid this, is to destroy the freedom of the
 “ pres; but if he publishes what is improper, mis-
 “ chievous or illegal, he must take the conse-
 “ quences of his temerity,

“ That to subject the pres to the restrictive
 “ power of a licenser, as has been formerly done,
 “ both before and since the revolution, is to subject
 “ all freedom of sentiment to the prejudices of one
 “ man, and make him the arbitrary and infallible
 “ judge of all controverted points in learning, re-
 “ ligion and government.” But to punish (as the
 law does at present) any dangerous or offensive
 writings, which, when published, shall, on a fair and
 impartial trial, be adjudged of a pernicious ten-
 dency, is necessary for the preservation of peace and
 good order of government ; as it is of religion, the
 only solid foundation of civil liberty. Thus the
 will of every individual is still left free, the abuse
 only of that free will, is the object of legal punish-
 ment.

A man may be allowed to keep poisons in his
 closet, but not publicly to sell them as cordials ; and
 to this we may add, that the only plausible argu-
 ment heretofore used for restraining the just free-
 dom of the pres, “ That it was necessary to pre-
 “ vent

“vent the daily abuse of it,” will entirely lose its force, when it is shewn by a seasonable exertion of the laws, that the press cannot be abused to any bad purpose, without incurring a suitable punishment, whereas it may never be used to any good one, when under the controul of an inspector; so true it will be found, “That to censure the licentiousness, is to maintain the liberty of the press. *”

And

* But of all the outrageously, licentious, savage papers, that ever yet disgraced a civilized nation, the one which at the time of the publication of this pamphlet, was called *THE MONITOR*, raged the foremost; inserting for half a crown, (as it was said) every scandalous, defamatory paragraph, of any individual whatever, that envy, malice or malignity sent to the press, either actually named, or so described; pourtrayed or characterised, that it was equal thereto, whether it was truth, or wicked invention; so that the peace of mind of many worthy families, some to my own certain knowledge, which had before lived in comfort and happiness, was thereby totally destroyed: As they would also for double the sum, bestow the wreath on a *CATILINE*. But to shew the wicked ingenuity of these incendiaries of the times, it was confidently asserted by them, that the principal engine of those most infernal productions, was rewarded for his iniquity; and that it was a deep stroke of Machiavelian policy, in order to promote the passing of that most injurious of all acts, (as they termed it) the *STAMP ACT*, to all persons of small fortune in the transaction of their affairs; especially those who were suitors in the courts, and such as lived in the remote parts of the kingdom, where these stamps were not to be had, which shortly after passed.

It is true, that many sensible persons wished at the time, that this tax had been rather laid upon articles of luxury, and some mentioned servants (as in England) and dogs, for as to the saving clause in this act, as to persons suing in *FORMA PAUPERIS*, it is of little consequence whether this law ever existed or not; whilst by the established rule of every court, both of law and equity, as absurd, as it is in truth a reproach, no person is to be admitted to

sue

And in some few cases, but of absolute necessity, courts of justice have in themselves a power instantly to punish such offences offered to them, without any conviction or trial, in two ways, by *Attachment* and *Fine*; which power, as it seems to be in the teeth of a free constitution, nay, against the very charter of our rights, and has at times, even of late years, been carried to an alarming extent, especially in our sister kingdom, under the phrase or expression of a *contempt of court*; and as I have said every thing I could collect, or myself conceive, as essential against the prevailing infamous practice of defamation and libel, I think it incumbent on me, far

sue or defend as a PAUPER, (which is being exempt from office fees,) unless he positively swears he is not worth five pounds besides the matter in question; so that if he has five pounds value of furniture, or in any other articles, though not a penny besides, to buy bread for himself and perhaps a family, he is not to be admitted; whereas, ten times the sum may not pay the expence of even one day, either on a trial at law, or a hearing in a court of equity: Besides, he is to pay the fees of common writing clerks in offices, which are not small.

But the augmentation bill, and some other extraordinary expences of government, together with a considerable decrease in the revenue, occasioned by the encrease of the Irish gallon, made a further tax absolutely necessary; and this was thought the least burthenfome, especially to the poor, as it did not immediately affect the necessaries of life; and that instead of restraining the true and proper freedom of the press, it would set it on such grounds, as to put it out of the power of art, or influence to injure it, as truth must be its guide. As to the analogy which has been mentioned between this and the American stamp-act, it is as foolish, as it is wicked; they were unrepresented, we have laid it on ourselves, and if true liberty be injured by it, which I believe no wise and candid man will say, licentiousness is only to blame.

far as from a length of practice and experience I am capable, to state this matter of *contempt*, and the tremendous proceedings thereon fully, yet as shortly as the nature and importance of them will admit of.

But, for the better understanding of the reasoning I shall use for this purpose, it may not be amiss to mention first the principles on which it is founded, which are the two following articles of *MAGNA CHARTA* :

“ No freeman shall be taken nor imprisoned, nor
 “ disseised, nor outlawed, nor exiled, nor destroyed
 “ in any manner; nor will we pass upon nor con-
 “ demn him, but by the lawful judgment of his
 “ peers, or by the laws of the land.”

“ A freeman shall not be amerced for a little of-
 “ fence, but according to the manner of his of-
 “ fence, saving his contentment, &c. but none of
 “ the said ameracements shall be, but by oath of
 “ good and lawful men of that vicinage.”

This being premised, it is to be known, that there are two species of contempt, which courts of justice claim a right to punish, to wit, *actual* and *constructive* contempts.

As to their power in punishing the former, it is of the very essence of justice, without which it could not exist; for without an immediate power of coercion, where process is resisted, the courts could not get on: It is absolutely necessary for the maintenance of public polity, and therefore most legal.

So

So for protecting the suitors of the courts, their counsel, attornies or agents, in the transaction of the business thereof, and in punishing such as interrupt them therein. The other is unnecessary, warranted by no positive law, and therefore illegal: So that on this latter contempt they have been misled, by associating the lawful attachment for *actual*, with the unlawful for *constructive* contempt.

But of this considered high offence, there cannot be a juster definition than lord COKE's, which says, " This word *contempt* is used for a kind of misdemeanor, by doing what one is forbidden, or not doing what one is commanded by a court of justice." And by old Judge CROKE's ELIZABETH it appears, " That one may be *imprisoned* for a contempt done *in* court, by any disobedience, misbehaviour and indignity offered, but not for a contempt done *out of* court, or a private abuse." However, it has been the uniform practice on any obstruction to the execution, or flagrant abuse of the process or proceedings of the court, or hindering others from conforming thereto, and such like; upon positive affidavits thereof, to award an immediate attachment; and this from a power or prerogative annexed to courts of law, as a necessary incident thereto, and for which there is no statute or positive law, nor any requisite to warrant it. *

But

* In the case of NORTH against WIGGINS, an attachment was moved for at once against the defendant, for abusing an officer who served the process upon him, and for speaking contemptuous words of the court: But a doubt arose, whether the rule should

But as to the proceedings of courts by attachment, for a constructive contempt, which does not oppose, nor in any sort impede their legal proceedings, but is only by some idle contempt of the person, understanding or demeanour of any of their officers, nay, even of themselves, expressed *out of court*, merely in words, whether written or unwritten, and such like, the usual phrase of the sentence, wherein, especially to any underling of the profession, is, *laying by the heels*, I will be bold to affirm, it is as foreign to the idea of our constitution, as a popish inquisition; and if persevered in, would, in its consequences, be to the full as fatal as the other could be, as I shall shortly shew from the proceedings thereon; and that this has been too much the practice at times, is indubitable from several instances.

I did myself hear a judge, long since deceased, who was esteemed as able and as honest a man, as ever filled the station he was in, in this kingdom, declare from his seat, in the case of marrying without consent a ward of the court, that in these matters of contempts, the arms of the court were as long as those of the giant in the fable, which he could extend from any point in the compass to its opposite one.

First,

should be absolute, or only to shew cause; the rule in chancery requiring two affidavits to deprive the party of the benefit of shewing cause; whereupon, a supplemental affidavit was filed, but the point was not determined. However, Ld. Ch. J. HARDWICK said, "He should be unwilling to establish a practice, that would put it in the power of one hardy person to hinder another of an opportunity of defending himself before he was restrained of his liberty."

First, then, the proceedings upon these attachments in courts of law, upon *constructive* contempts, (which are pretty nearly the same as upon actual ones) are as follow :

The instant that any unfortunate person hath happened to offend, or that it is conceived he hath offended any of the said courts, or any of their chief or subordinate officers, in any of the ways aforesaid, upon affidavit thereof, (nay, it hath been upon their bare allegation or suggestion) without any appeal, indictment or information, an attachment is awarded; and the person served therewith, is to enter into a recognizance or bond, to appear at the return of the writ.—Indeed, if the offence be done in court, and appears from confession, the view of the judges themselves, or examination, the court may record the crime, and commit the offender directly for judgment: But in the first case, there is usually no more than a rule to shew cause, unless the contempt be of a flagrant nature, and positively sworn to; in which case, the party is ordered to attend in person, and in custody, which must appear by the certificate of the proper officer; (as must every one against whom an attachment is actually granted) and if he shall be apparently guilty, the court in discretion will either commit him immediately, in order to answer interrogatories to be exhibited against him concerning the contempt complained of, or will suffer him to enter into a recognizance or bond, to answer such interrogatories: If he fully answer, and can swear off the contempt, he is discharged; but the prosecutor may proceed against him for perjury if he can see

see cause. Ignorance of the law will be no justification, but may be offered in mitigation.—If he should deny part of the contempt, and confess other parts, he shall not be discharged as to those denied, but the truth of them shall be examined; and if his answer be evasive as to any material part, he shall be punished in the same manner as if he had confessed it.

The court, it is said, will not bail a man taken up for a contempt, unless he give security to answer interrogatories. Formerly, the party's own security used to be thought sufficient; but, of late years, two sureties have, in some cases, been insisted upon; so that a man may be confined for ever. The interrogatories must be tendered to him within four days, or he may move to be discharged: But, by the practice, they need not be filed, until so long after such security be given, as the court shall order, unless the party be in custody, when no security at all is requisite.

With respect to courts of equity, it is said, that they never suffer persons to be examined on interrogatories, to bring themselves into contempt: But where a contempt is expressly sworn against them, will give them leave to be examined, by way of purgation, on personal interrogatories, in order to clear themselves. If the contemnor denies the contempt, the prosecutor may take out a commission to examine witnesses to prove it, and the contemnor hath often not been permitted to name more than one commissioner; nor to examine any witnesses at large for himself, but be confined to the
cross

cross examination of the profecator's witnesses, on proper affidavits. At times indeed, the court hath indulged the contemnour with the liberty of examining witnesses to particular points. However, lord chancellor KING declared, he thought the rule very hard; and that, as the profecator might examine one in contempt on interrogatories, he ought to be content with his oath: And in the case of WILKINS and EDSON, in the equity court of the exchequer in England, 8th Dec. 1727, where the party charged with a great contempt had denied it, the profecator had liberty to falsify the denial: But this, it is noted in the case, is only in great contempts; and in the same case, they gave the contemnour leave to move for an order for liberty, to examine witnesses on his part, to fortify his denial of the contempt.—
BUNB. 244. So that these last severities have been somewhat relaxed, especially as to the aforesaid examination.

The courts of equity, have therefore, been less merciful to a supposed criminal, than courts of law, where no testimony is received to falsify the examination.

As to the second matter, respecting fines imposed for the offences I have mentioned, of fully equal importance with the first, as it tends to the deprivation of both property and liberty, I shall observe on it, as briefly also, as the nature of it will admit.

I am not now unaware that it may be said, there is a difference between amercements and fines; there

there is, I will allow it, and yet it is now so ordered; that it is a distinction almost without a difference as to the imposition: But there is this material difference in the consequences, that an amercement must be affected; that is, set upon the offender upon the oaths of his companions or PARES; whereas a fine, notwithstanding it is said, that it is to be imposed for great offences only, and amercements for little ones, yet the first have too often been imposed not only ignorantly, but arbitrarily or wantonly, as whim or the present temper of mind hath directed; for instance, among many others in the memory of numbers now living, a sheriff fined a large sum for not having a nail behind a judge of assize whereon to hang his hat whilst he sat on the bench, as his lordship had ordered; Another—but soft! enough—the station awes my pen. Wherefore, however honourable and to be revered the office of a judge, when properly filled, may be, yet no friend to the constitution of his country, can ever wish that this office should be placed above the very fit inspection of it. I do not here speak of, nor even mean to glance at any now existing character or characters, it is of human nature I speak, and the danger from its frailty, of an unlimited power committed to its trust or discretion. *

Now, these fines, whether imposed by courts of record, or at the assizes, are estreated into the exchequer, and thereupon process is to issue immediately; whereon at length the goods, body, lands, heirs, executors and administrators of the unfortunate

* How beautiful, and, at the same time, how nervous are the following lines of the immortal SHAKESPEARE on this frailty of human

nate offender, are all liable thereto, as the king is the plaintiff. And what is then the remedy for the unfortunate culprit, condemned without a trial, to perhaps eternal ruin? Why, he is to plead to the estreat of this fine, if the court of exchequer will permit him, for he cannot otherwise do it, who are also (which is enough to make one shudder) to approve of the plea he is to plead, or it cannot be received. So that if he has not a treasury at his back, he had better at once submit to be imprisoned. *

In England, no man, it is said, is appointed a judge without the report and opinion of the lord chancellor, as to the knowlege, abilities and integrity of the person who is to fill this truly high and most important

human nature, in his inimitable comedy of MEASURE FOR MEASURE!

Man, proud man,
Drest in a little brief authority ;
Most ignorant of what he's most assured,
His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven,
As make the angels weep : Who, with our spleens
Would all themselves laugh mortal.

There are a few other lines also, which are so apposite I cannot omit them :

Could great men thunder,
As Jove himself does, Jove would ne'er be quiet ;
For every pelting, petty officer
Would use his heaven for thunder—
Nothing but thunder.

* However, by our happy constitution, if a judge exceeds the limits of his jurisdiction, an action lies against him. 2 LUTW. 1565.

HARR.

important station ; so that ignorance, partiality and folly, can hardly ever be the determinators there of the three most principal blessings on earth, liberty, life and property. And it is said, that the late lord ORFORD, when prime minister, used to declare, that if ever the house of commons was to be the road of preferment to the bench, there was an end of the constitution of England, notwithstanding that there they hold the office during *good behaviour* ; here, but *during pleasure*. *

Since then it is the fashion upon all occasions to appeal to the people, who thence (nor is it to be wondered

HARD. 480. A FORTIORI, should he exceed his power, to the deprivation of a freeman's liberty. And in England, counsellors and attorneys have not been wanting, in such cases, to prosecute even secretaries of state. But though these powers have been at times abused, yet, whilst courts of justice exist, in some cases, in order to preserve *true freedom*, they must of necessity be used.

* In these, it is thought, there is but little if any difference, as to the advantage to the subject, whilst preferment or additional salaries or emoluments may be in the case ; as to a proof of which, let us regard some other elevated orders in society ; nay, it has been thought by some of no inferior knowledge, that it would be better if the matter remained here as it is ; as relief can be more easily and expeditiously had, whilst the office is but during pleasure, as the proceedings by SCIRE FACIAS and the previous necessary steps thereto, are most difficult, tedious and expensive : And then, what countenance or assistance a suitor might in such a case receive, is a matter worthy of mature consideration ; whereas we have the *grand committee of grievances* to apply to on occasion. At the same time, it must be admitted, that their present revenues are by no means equal to the support of the dignity of the station ; and that there is not any officer in society more valuable, or more to be revered, than a knowing, patient and impartial judge ; nor can man be in a station wherein he may more truly be said to *bear the image of his CREATOR*.

wondered at) have conceived the highest opinion of their own consequence, and are all, even the lowest of them, become politicians and judges of government, as *Resolvers* upon all occasions, to the absolute neglect of their callings, and are at all times the ready tools and instruments to every incendiary, or disappointed factious leader: I shall so far comply, as to ask them a few questions relative to the principal matters now in agitation; and submit to their calm consideration and reflection, if the grossest absurdities and inconsistencies are not daily practised on them, to inflame and rouse them to sedition, and the ruin and destruction of every thing that is dear and valuable to society.—And first, if grand juries shall once act partially, and in favour of a faction or party, are not the people themselves destroying this great pillar, this envied bulwark of our constitution? And can they complain, if that much-dreaded substitute, an information, should be pursued? For surely, the injured have a right to justice in some shape, or by some means or other.

If the civil power should be opposed, or made contemptible, by wanton infamous libels, and thereby rendered insufficient for the execution of justice, shall they complain if the military be brought in to its aid?

Shall they complain, that persons ignorant of the laws have been at times made judges in the land, and yet allege, that juries ought, whenever they shall think proper, take upon them to judge of the law as well as of the fact? And should this be-

come the common practice, may not molten images or wooden statues, serve as well to sit upon the several benches in the courts of justice, as the most knowing and learned in the laws? But will men be so hardy, and especially when they are upon their oaths, and so at the hazard of their souls, to determine matters of which they are entirely ignorant, where the properties, the lives and liberties of others are concerned? and should it be so, would not party or faction determine the whole?

Can any printer, who shall wickedly insert every scandalous, abusive paragraph which is sent him, be so absurd as to conceive, that he has removed the injury, by afterwards inserting the justification of the person accused, if he receives it? May not numbers of those who read the first, be many miles from the place where it was published, when the second appears? and how superiour among mankind (unfortunately) is the number of those who would be as prone to doubt the truth of the justification, as they were to credit the charge? But how will it add to the offence, (if it can admit of any addition) should large revenues arise from the insertion of both? Should it be said that the author of this has felt the smart of their lash, he may with safety ask them, Who has not? nay, not even the most virtuous, than whom none, I will again say, feel more sensibly, however false the slander may be.

But is it not excess of cruelty to compel an individual in this terrible way to justify his character? Is it not inconsistent with the liberty of a free country? Is it not, as if all the surgeons of a city, in order

der to promote their business, were to fall forth at pitch dark night, and wound with weapons every one they met?

But, by the fever of mind in which too many eternally are, they are inducing ruin upon ruin on us every day; by the licentiousness of the press, they are destroying its freedom; from the appetite for scandal, (which is unfortunately too predominant in mankind) they are by the numbers and frequencies of publications, and the expence and idleness they create, destroying the industry of the labourer. Such are their wretched politicks! And so have these incendiaries reduced this once-most-honourable city, by the feuds and dissensions which they have created in it, that there is hardly an honest, prudent man to be found, who dare venture now to be a representative thereof; and shortly, in all likelihood, no person of credit or character therein, or who regards his peace and safety, will dare to be an alderman thereof; and especially, if (as is the mode at present) the very instant he is invested with the robe he is to be stigmatized, and the mob halloo'd at him.

My earnest wishes then, are, from these few hints, (for I could have said much more) to enable my fellow subjects rightly to distinguish satire from abuse; the free discussion of public measures from private calumny; and the constitutional liberty from the disgraceful licentiousness of the press.

END OF THE SECOND VOLUME.

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