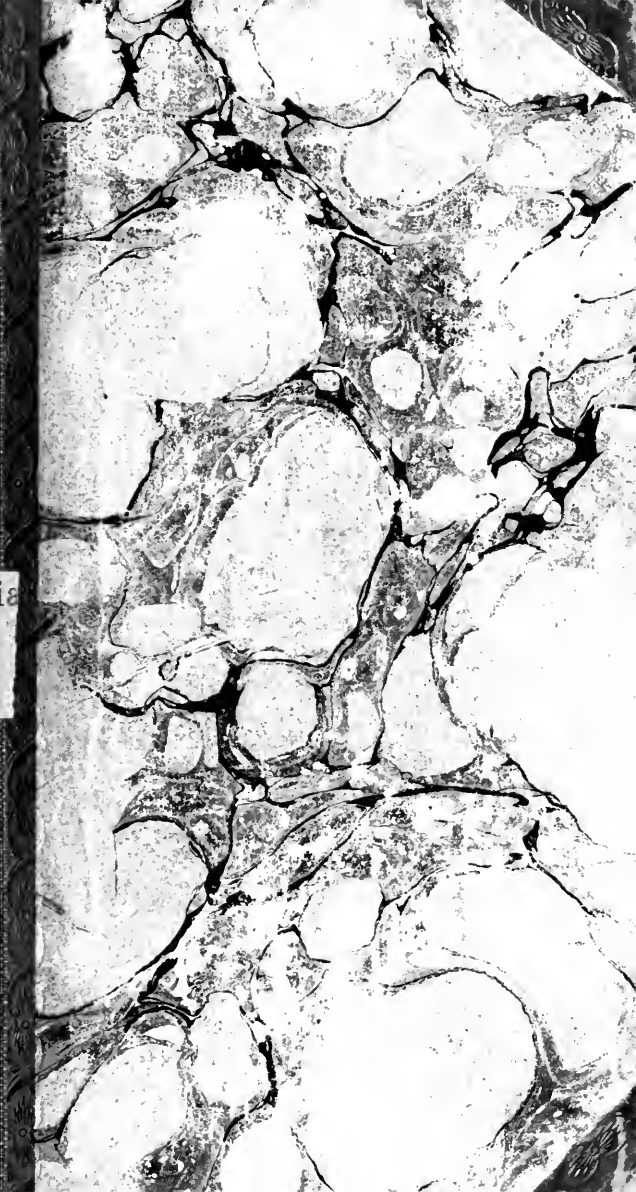


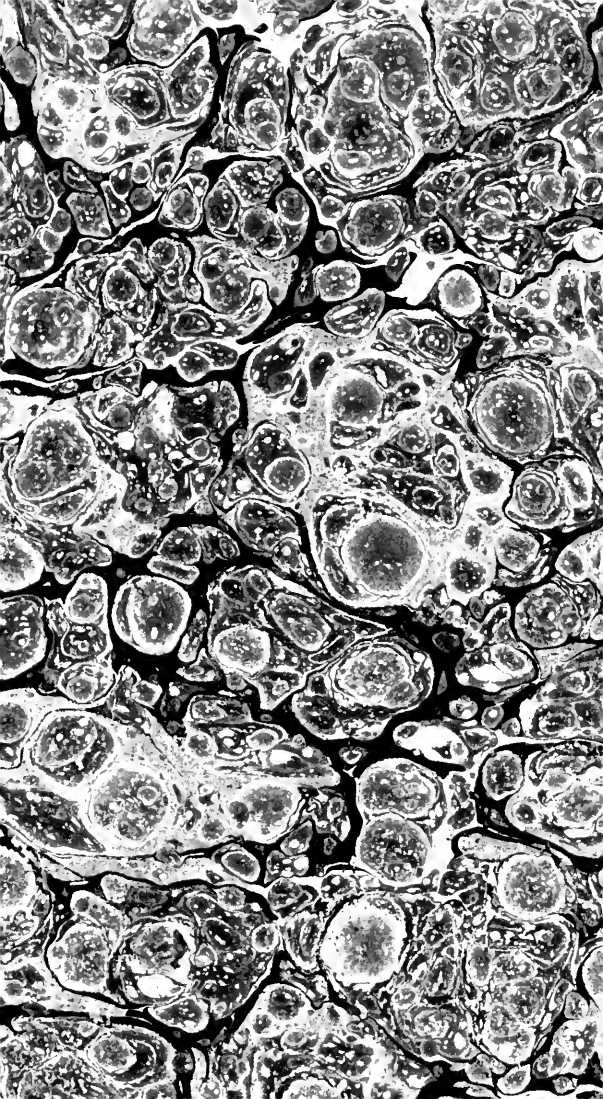
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CORNELIA.

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Thomas Wright

APHORISMS

for

YOUTH,

WITH

OBSERVATIONS AND REFLECTIONS,

RELIGIOUS, MORAL, CRITICAL, AND CHARACTERISTIC;


SOME ORIGINAL,

but chiefly selected,


DURING AN EXTENDED COURSE OF READING,

from the most distinguished

ENGLISH, FRENCH, AND ITALIAN WRITERS.



INTERSPERSED WITH SEVERAL PIECES OF
ORIGINAL POETRY



LONDON:

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PREFACE.



*M*ATERNAL solicitude first suggested the idea of the following compilation: the instruction of a beloved daughter was its object; anxiety for whose welfare directing every avocation of a fond mother's mind, produced the desire of culling for her benefit whatever could form a useful lesson, from those stores of literary genius and exalted wisdom which came within the reach of her inspection. The leading the youthful mind to reflection by pointing out subjects for its contemplation, teaching it to compare ideas in every point of view in which they could be presented, and thence forming opinions of its own, she conceived a likely method to produce a character superior to the common class. Her success, even beyond her most sanguine expectations, in the subject for whom the work was originally intended, has emboldened her to offer it to a candid



public; who she trusts, however, will judge her by her intentions, even though they should not approve of the plan of her performance.

She makes no pretensions to originality in any respect: aphorisms, maxims, and proverbs have, from the earliest times, been used as vehicles of instruction. Some of the thoughts contained in the following pages have been produced by her own mind, and are dressed in her own language; yet she is conscious that neither the ideas, nor the garb in which they are clothed, may bear the stamp of novelty, because every subject of discussion of the human mind, and nearly every possible arrangement of language, have, she believes, been long since exhausted. But as in the human frame scarcely two beings were ever formed alike, though strong resemblances may subsist, so in human compositions there are appropriate distinctions, which, though slight, make good the claims of authors to their productions, in like manner as those of parents to their children.

Her selections, she flatters herself, will be uniformly found to be such as tend to inculcate true religion, sound morality, and constancy in



virtue. She fears not being accused of plagiarism, since she openly professes to have drawn her "Aphorisms" from sources so infinitely superior to her own limited powers. From moralists "of other times" she has borrowed without reserve or apprehension; and even those of the present day, should they chance to cast an eye on her book, will, she hopes, pardon the liberty she has taken in enriching her gleanings with the flowers of their genius.

For the little poetical pieces scattered through the volume, she is indebted to one or two friends. They have at least the merit of novelty, none of them having ever before appeared in print.

APHORISMS for YOUTH, &c.



1

TRUE emulation is,—the endeavouring to rise superior to others in every thing virtuous and praiseworthy.

2

Youth foresees too little; old age too much: to-day is the mistress of the former; to-morrow of the latter.

3

Pride fixes her appetite upon bubbles, and therefore seldom can satisfy her hunger, because she scarcely ever attempts to taste substantial food.

4

Even in this world real merit and the strict performance of our several duties seldom fail of being rewarded; gratitude and self-denial are virtues which evermore obtain esteem and admiration of the worthy part of mankind, and secure to us self-approbation; deprived of which, all



the delusive pleasures in the world cannot render us happy in ourselves, or respectable in the eyes of others.

5

Judgment, of every kind, is the child of observation.

6

The instructive life is very short: the only way to prolong it is,---to form the judgment early.

7

To be open to conviction is one great step towards every thing laudable: to see the path of virtue, and be pleased with it, induces us to pursue it without further deviation.

8

A dignified sedateness of deportment is the surest mean to charm, after the playfulness of youth has subsided.

9

Quando il muro della civiltà è rotto la mala creanza e l'insulto presto si fanno strada per la breccia.

10

When we have diligently laboured for any purpose, we are willing to believe we have attained it; and because we have already done



much, too suddenly conclude that no more is to be done.

11

It is not the active, but the indolent, who weary: it is not the temperate, but the pampered, who are capricious.

12

How charming is that vivacity which is not the result of levity, but of a constant cheerfulness of mind, arising from unsullied purity of heart and universal benevolence; capable of occasional exhilaration, but never of absolute depression.

13

How often does pride turn the scale of our actions. Pride is the serpent's egg, laid in the hearts of all, but only hatched by fools and wicked men.

14

Qu'on est heureuse lorsqu'on a reçu du Ciel un esprit droit et observateur! lorsque comparant, scrutant examinant avec soin tout ce que nous entoure, on peut juger sainement ces ressorts que fait jouer la malignité des hommes pour tromper, et pour séduire. Le philosophe qui sait penser et réfléchir est toujours occupé; rien ne



lui est indifferant tout le frappe, tout l'interesse, tout excite sa curiosité. Ecoute, voit, reflechit, et compare, il n'a pas besoin d'approuver pour etre vertueuse.

15

In modesty we should discriminate that purity of mind, which is the effect of chastity, from a simplicity of character, which leads us to form a just opinion of ourselves equally distant from vanity and presumption; so that modesty is perfectly compatible with a lofty consciousness of our own dignity.

16

Modesty is the graceful calm virtue of maturity: bashfulness is the fascinating charm of vivacious youth.

17

Modesty is that soberness of mind which prevents persons thinking more highly of themselves than they ought; and is to be distinguished from humility, which is a kind of self abasement.

18

Modesty will not prevent a person from conceiving a great plan, and adhering to it; whilst humility might make us shrink back irresolute.



*A i dotti e agl' ignorante la via della felicità
è sconosciuta egual mente.*

*Zeno said :---“ We have two ears, and but
one tongue ; because we should hear much, and
talk little.”*

*None take reproof so well as those who most
deserve to be commended.*

*The very essence of virtue consists in a con-
formity of our actions with right reason, or the
eternal and immutable relations and differences
of things : it is then a conduct unworthy a ra-
tional being to direct his pursuits to the attain-
ment of selfish happiness ; the idea of self ought
to be absorbed in the superior principle of social
benevolence.*

*To increase philanthropy is to increase happi-
ness ; wherefore, then, degrade our fellow-
creatures by supposing them all capable of
crimes, and affix a vicious cause for things
which might have been brought about by casual
circumstances ?*



“ Man,” says Helvetius, “ is born without ideas, and without passions, but he is born a docile imitator; consequently, to instruction and example he owes his habits or character.”

Of all passions envy is the most detestable : compassion is softened by the sufferings of men, but envy rejoices in their tortures.

There is no other passion that does not propose some pleasure for its object : the sole object of envy is the misery of others.

Merit contemns the prosperity of the wicked and the stupid; envy, that of the good and wise.

Love and wrath lighted in a heart burn for an hour, a day, or a year; envy gnaws to the last moment of existence.

Under the banners of envy march hatred, calumny, malignity, and treachery.

Youth is a season when envy is generally least felt : we then have an emulation of attaining to



what we desire; it is only when we lose that hope that admiration gives place to hatred.--- This proves how much envy is connected with meanness; or, at least, how little with pride in ourselves.

31

One advantage in mixing with mankind, is, that we are obliged to examine our prejudices, and often imperceptibly lose as we analyze them.

32

Cicero says----“ Letters are the instruction of youth, and delight of old age; an ornament in prosperity; in adversity a comfort and relief: at home always agreeable, abroad never troublesome; in town or country, night or day, at every hour, in every place, the truest happiness of life.”

33

If a woman neglects the duties of domestic life to cultivate the sciences, even though she made the most considerable progress in them, she would be highly blamable: but the same spirit which leads to the knowledge of truth will aid us in the performance of every duty.



The queen of England, wife to George the Second, who was mediatrix between the two greatest metaphysicians in Europe (Clark and Leibnitz), never, on that account, for a moment neglected the duties of a queen, a mother, or a wife.

“Christina,” says Voltaire, “who quitted the throne of Sweden for the polite arts, was ranked amongst the greatest sovereigns whilst she held the reins of empire.”

Les plaisirs d'une personne raisonnable doivent concourir à épurer sa raison en egayant doucement son esprit.

Le bonheur est ennemi du bruit auquel le dissipation se laisse emporter. Le tourbillon du grande monde n'est point son élément : il cherche l'ombre, et la compagnie de quelques personnes fait pour le connoître : c'est au milieu d'un petit nombre d'amis sages qu'il aime à jouir de lui même. Renfermé dans ce cercle, il sait se passer d'un plus grand nombre de temoins, et des eclats d'une multitude insensée.



Une femme n'est jamais si belle que lorsqu' elle l'est à son insçu : que gagne-t-elle à s'occuper sans cesse de ses charmes ? La beauté n'a pas besoin de culture comme l'esprit et le cœur que les femmes sont dans l'habitude de négliger un peu trop.

In Richardson's Sir Charles Grandison, the characters he gives of the two sisters, Lady L. and Miss Grandison, are pleasingly contrasted. ---" Lady L.," says he, " has true female softness and delicacy : there is something more of dignity and liveliness in Miss Grandison ; but as there is less of complacency, you are more afraid to love her than the former, whom you feel affection for at the first sight : the latter, one rather asks leave to love, if she will spare you from her raillery ; and yet, whether she does or not, you must like her."

It is an observation as true as it is old, and never can be too often repeated,---that the virtuous cultivation of the mind is the only source of enjoyment to be depended upon. We seek



pleasure in vain, if we seek it otherwise than as a relaxation from more serious pursuits.

41

Dissipation is generally accounted as a mean of cheerfulness; whereas, a little experience soon shows that dissipation is by no mean cheerful.

42

We should consider who we are; what we have to do; whither we go, and whence we came.

43

Economy is the fountain of liberality, and the parent of independence.

44

All such knowledge as tends to adorn and soften human life and manners is peculiarly becoming in women.

45

It is not from the mean gratification of selfish passions that the human mind derives its most refined enjoyments.

Above the lyre---the lute above---

Be mine that melting tone,

Which makes the peace of all we love

The basis of our own.



Incidents attending domestic and private situations are always the most apt to affect the heart, and we feel but little interested in calamities far removed from common life. So it is with the great heroic virtues: they play round the imagination, but rarely touch the feelings; whilst the humbler merits of domestic worth give us a relation to it.

Malevolence to others often brings on our own ruin; whilst kindness to our fellow-creatures is the true road to happiness.

Let us ever remember this maxim,---that self-approbation is an inestimable enjoyment; but if we allow passion to conquer reason, we engage in a state of warfare that ever renders us miserable.

It argues much in favour of the female sex, that, with hearts more susceptible and judgments less informed, they are often able, through strength of principle, to resist and conquer passions which men give unbounded sway to.



Pleasure prepares a fading wreath and intoxicating cup for her votaries; but the fruit which virtue gives, is only the recompense of toil, and, gradually tasted as it ripens, yields a lasting calm satisfaction, which, appearing to be the result of the natural tendency of things, is often scarcely observed: like bread, the common food of life, which is seldom regarded as a blessing, although it supports the frame and preserves health; whilst disease, or death, lurks in the cup or the dainty, which elevates the spirits and flatters the appetite.

It is a most dangerous thing to tamper with truth, even on the most trifling occasions: however guileless our intentions may be, the habit may take root in the most diminutive trifles, and gain upon us, under cover of various excuses and denominations, till it usurps a leading influence on our conduct and deportment. There is something sacred in simplicity; and no well-constituted mind can bear to abuse it.

The world will soon wear away the sanguine and ingenuous bloom of our thoughts; let us,



therefore, leave them untainted as long as we can.

53

There are a thousand latent energies in every human character, which may only want the powerful voice of necessity to call them out.

54

Pride is the most corroding of all human passions; and, being an invasion on the natural rights of mankind, meets with perpetual mortifications..

55

It is the storms of ambition and contention of the passions that form the elements of life.

56

Le caprice est fille du loisir et de la mollesse.

57

Les hommes conviennent tous qu'une belle femme est le plus charmant spectacle que la nature puisse leur offrir : ils l'admirent d'un commun accord, mais rarement se fait elle aimer long-temps : tandis qu'une femme d'une médiocre beauté, ou même sans beauté allume quelque fois la passion la plus forte, et la plus durable : parceque une belle personne reste communement ce que la nature l'a faite, une tres belle objet ;



et en tomber dans une affectation qui rebûte.----
“ Ce n'est pas sans peine qu'elles plaisent moins,”
----dit la Bruyère en parlant de l'affectation.

58

One should not place an implicit confidence in books: the proper way is to act, with regard to them, with the same caution as with men;----choose the most rational, examine, and never yield but to evidence.

59

That gentleness which is the characteristic of goodness has (like every other virtue) its seat in the heart. Indeed, nothing but what flows from the heart can render even external manners truly pleasing.

60

Dio mi guardi da quella gatta, che dinanzi mi lecca e dietro mi graffia.

61

To convince any man against his will is hard; but to please him against his will is above the reach of human abilities.

62

A CHARACTER.

*Mrs. ***, with an uncommon portion of acuteness and discernment, possesses the highest*



degree of taste and refinement : her conversation is ever animated and improving ; and a delicate sense of virtue, with a warmth of sensibility which she displays without affectation, create an attachment in all who know her. Intimately acquainted with human nature, she possesses the quickest penetration and truest knowledge of every character which comes within her observation ; whilst, from a native generosity of mind, she is ever willing to make allowances for the weaknesses or follies of others. Too unassuming to suppose her conduct could exhibit a pattern of perfection from the very possession of her various endowments, she fails in points in which many of inferior talents succeed. Her superior knowledge of the human heart, instead of enabling her to fix on a steady, uniform line of judging and acting, produces only doubts and hesitation : on all sides she beholds difficulties presented by her penetration, which her imagination magnifies.

When we give ourselves up to our feelings we are ever unstable ; and sterling talents will always sweep before them the alternately timid and ferocious slaves of feeling.



It is much more by the loss than by the presence of our friends that we discover the importance they are of to us.

It is often much easier to debase others than to raise ourselves. It is more congenial to a bad mind to take away the cause of envy than to cease to be envious.

The Christian duties are easily defined; and the practice of them so incontestibly proves their simplicity, that, wherever we find our consciences bewildered, we may be assured we have departed from them.

Independence!---thou inestimable gem; first object of the aspirations of a noble mind; the dear solace of our most pensive hours, and sweetest enlivener of solitude!

The great science of life is to keep in constant employment that restless active principle within us, which, if not directed right, will be eternally drawing us from real to imaginary happiness;



and by avocations to prevent that languor to which all human pleasures are subject.

69

Reason nor virtue will never acquire strength, whilst to make a figure or appearance in the world is the predominant wish of the mind.

70

Calumny, though raised upon nothing, is too swift to be overtaken, and too volatile to be impeded.

71

Pride is a very high power, yet we all make it bend to little interests.

72

When one suspicion glides into the heart, it poisons every thing ; it wounds the soul ; its scar remains for ever painful, and easy to be burst open ; and every thing appears in an exaggerated point of view.

73

Alcuni hanno tanto stizza di vedersi inferiori ad altri, che sino la loro gratitudine è una spezie di vendetta ; e restituiscono un beneficio non mica perché il rimunerare dia loro piacere, ma perché l'aver obbligo da loro affanno.

C 3



They who suffer one duty, or one affection, to swallow up the rest, have not sufficient mind or heart to fulfil even that one conscientiously. It then loses the venerable aspect of a duty, or the pleasing one of a sentiment, and assumes the fantastic form of a whim.

74

We should not too much trust to the appearances of things, nor be over hasty to condemn ; always remembering, there are things probable which are not true, and things true which are not probable.

75

There is a conscious pride which is the soul of energy.

76

Religious rites and ceremonies are of no avail, if they lead not to actions becoming a true Christian. We should not content ourselves with these shadows of virtue, but actively pursue the substance.

77

Good sense is a sedate quiescent quality, which manages its possessions well, but does not encrease them ; collects few materials for its

own operations, and preserves safety without gaining supremacy.

A CHARACTER.

*The mind of Mr. **** was strong and penetrating; his imagination clear and lively; his heart warm with benevolence; his memory uncommonly retentive. The various scenes of life in which he had been a spectator or actor, joined to the natural eloquence with which he related events, rendered his conversation peculiarly interesting. Never tenacious of the honour of his profession but when it was unjustly attacked. He wrote with accuracy and elegance. The early part of his life had been condemned to severe seclusion; and those days he passed in acquiring profound knowledge, and studying truth in spite of superstitious errors. This retirement made him afterwards peculiarly sensible to the charms of society; but he only courted it from the pleasure he took in instructing and entertaining. Eager for praise, but only when he felt himself worthy of it; solicitous of regard, but only when he knew himself deserving of that affection, which he warmly repaid.*



Beloved by the good, esteemed by the wise, and distinguished by the great, nothing was wanting to his celebrity. Candour, probity, and justice, were his characteristics; and, above all, unshaken constancy in friendship.

79

It is a question whether the man deserves most praise who makes a voluntary sacrifice of luxurious delicacy, or he who has magnanimity enough not to envy those who are in possession of enjoyments which he cannot procure. Satiety may influence the first; necessity the second.

80

The characteristics of the two sexes are so widely different, that nothing is more disgusting than either encroaching on the other. To men belong the bold, hardy, active virtues; to women, the patient, gentle, amiable graces: and the comparative excellence of each must ever depend on their dissimilitude.

STANZAS ON A PET BULLFINCH.

Written after a severe Frost.

*Sweet warbler ! object of young Harriet's care,
 Whose fost'ring hand supplies thy daily food,
 Screens thee from each inclement breath of air,
 And shields thy glossy plumes from talons rude.*

*When late the snow-clad earth and freezing sky
 To fate consign'd thy brothers of the grove,
 Thine was awak'd attention's watchful eye,
 With all the tender offices of love.*

*Instinctive gratitude then pour'd the lay,
 And glad acknowledgment attun'd thy throat ;---
 " Accept my feeble song," thou seem'dst to say,
 " The little tribute of each swelling note."---*

*Ye sons of Luxury, his song attend ;
 And, whilst enjoyments court you all around,
 From thankful hearts your cheerful tribute send,
 And learn, like him, thus humbly to abound.*



*But let Religion far o'er instinct rise,
And melting Charity from her have birth ;
And, whilst your gratitude ascends the skies,
Relieve your suff'ring brothers of the earth.*

Great wealth is only desirable from the power it gives of making others happy ; but when we see how few make this laudable use of extreme affluence, one acquiesces cheerfully in the will of Heaven, satisfied with not having the temptation to misapply those gifts of the Supreme Being, for which we must be accountable.

Philosophy is a delightful thing when griefs are moderate ; but if hope once expires, the mind, like creation when the sun is eclipsed, becomes a chaos. But there is a still more sublime sentiment than philosophy---it is Christianity alone that converts our weakness into strength.

Les premières vertus sont celles qui sont indépendantes des différent jeux de la fortune ; et qui peuvent trouver place dans tous les moments de la vie.



Qu' est-ce donc que la mort, dont nous sommes si effrayée? C'est elle qui venge la pauvre en frappant le riche à ses cotés et confond tous les rangs dans la même poussier. Les uns sont enlevés de cette scene tumultueuse du monde au moment qu'ils commencent à l'entrevoir. D'autres arrivent jusqu' à l'adolescence et se sentent frappés du coup mortel dans le sein même de leurs premiers plaisirs. Quelques-uns sont plus long-tems aux prises avec la vie ; et à la fin, consumés par la douleur, épuisés par la vieillesse ils soupirerent, chancelent, tombent et disparaissent. Au-delà du tombeau est l'abyme de l'éternité. C'est le séjour des esprits dégagés de la substance terrestre et vile qui nous enveloppe ; les oracles sacrés nous disent qu'ils sont tous heureux ou malheureux. Si telle est la différence de leur destin, les bons ne meurent pas trop tôt, ni les mechans trop tard.

The greatest portion of human misery arises from want of settled and consolidated sentiments ; from submitting to the violence of various passions, without adhering to any upon



principle : to be chasing shadows, and, fluctuating, tempest-tost between opposite opinions.

87

Ignorance is the middle point between true and false learning : the ignorant man is as much above the falsely learned, as he is below him of science.

88

Civility is an imitation of charity, and is one of our great social duties : it consists in borrowing something from self, and turning it to the advantage of others.

89

How dull is that evening which closes the day of a life wholly sacrificed to ambition.

90

In infancy children acquire only the means of improvement ; from that time every day ought to add something to the cultivation of both head and heart.

91

How universally are desires taken for wants.

92

There is not much imagination amongst people who have not a habit of reflection ; and where the judgment and taste are not called forth, and



formed by the cultivation of the arts and sciences, little of that delicacy of feeling and thinking is to be found characterized by the word sentiment.

93

To forgive is the most arduous pitch of virtue at which human nature can arrive. A coward has often fought, a coward has often conquered; but a coward never forgave.

94

“ Sweet pliability of man’s spirit,” says Sterne, “ that can at once surrender itself to illusions which cheat expectation and sorrow of their weary moments! Long, long since had they numbered out my days, had I not stood so great a part of them upon this enchanted ground. When my way is too rough for my feet, or too steep for my strength, I get off to some smooth velvet path which fancy has scattered over with rose-buds of delight; and, having taken a few turns in it, come back strengthened and refreshed.”

95

The mind that cannot obtrude its distresses on the ear of pity, is formed to feel their poignancy the deepest.



When a blow is levelled at the body, the degree of its force is known ; but it is scarcely possible to guess what pain may be inflicted by one aimed at the mind.

On ne repand pas impuniment l'amertume sur la vie des autres.

Without knowledge there can be no morality. Ignorance is but a frail base for virtue.

Conscious dignity will prevent us from too much priding ourselves on account of praise, which proper conduct obtains.

It is of the greatest advantage to young persons not to let them rely too much upon the assistance and opinions of others ; but rather to lead them to form their own, which inspires a firmness and decision, and prevents a wavering imbecility.

Religion not only takes from us the bitter sense of calamity, but gives a finer zest to all the pleasures of life.



How charming is piety when it is the child of gratitude, not of fear ; and when its characteristics are cheerfulness and benevolence.

L'artifice et le mensonge sont de grandes marques de la foiblesse, et de la petitesse de l'esprit humain ; comme la fausse monnaie l'est de la pauvreté.

To be convinced of our errors arises from good sense ; and to acknowledge that conviction is a proof both of good sense and good temper ; the latter a quality full as valuable, and more rare than the former.

Let our superfluities bless the needy, our example encourage morality ; and, while we despise not the elegancies of life, let us remain untainted by its luxuries.

Voltaire says of the opera---“ It is a spectacle as whimsical as it is absurd ; where the eye and ear receive more satisfaction than the mind ; where its subjection to music makes the most ridiculous faults even necessary ; where we are



forced to sing ballads at the destruction of a city, and dance round a tombstone. Palaces are built, and pulled down in the twinkling of an eye; and we suffer, and are even fond of, these extravagancies, because we are in the land of fairies. But, yet, operas are the best, where the grand rules of unities, and consequently of probabilities, are not violated."

107

*Qu'en un lieu, qu'en un jour un seul fait accompli,
Tienne jusqu' à la fin, le theatre rempli.*

Boileau.

108

It is a very difficult thing to make good pictures, good statues, good music, or good verses; the names of those illustrious men, therefore, who have been able to perform this arduous task, will remain, perhaps, much longer than the kingdoms where they flourished.

109

Nothing disconcerts self-sufficiency so much as neglect; for abuse, as well as praise, feeds it.

110

Those who wish to give or feel contentment on earth must make circumstances contribute to happiness; not happiness subservient to circumstances.



111

*All is hollow where the heart bears not part ;
all is peril where principle is not the guide.*

112

*Calamity requires not more fortitude than
pleasure.*

113

*The pure design of benevolence is to bestow
happiness on others ; but its intrinsic reward is
bringing happiness home.*

114

*How wretched must that mortal be, who, on
glancing an eye over his own past life, can dis-
cern no cheering ray reflected from acts of bene-
volence to brighten the gloomy retrospect ; no
cordial drop of self-approbation to comfort his
drooping spirits.*

115

----- Who,
*That bears a human bosom, hath not felt
How dear are all those ties which bind our race
In gentleness together ; and how sweet
Their force, let Fortune's wayward hand the while
Be kind or cruel ?-----*

Akenside.



A wrong bias of understanding is much more easily corrected than a want of energy can be supplied. We may dig long and deep for a spring, and lose our pains at last ; whereas a little drain will speedily reduce an overflow to its level.

Every weight ill carried is increased in gravity ; and, as it is impossible to make human misery accommodate itself to our will, it is more prudent, and less fruitless, to strive to accommodate ourselves to human misery.

People are too apt to persuade themselves that what is only difficult is absolutely impossible.

That delicate languor which is so often honoured with the name of sensibility, ought, more properly, to be termed affectation. True sensibility only shews itself in proportion to the greatness of the occasion ; it does not waste itself in vapours, nor is it ever on the watch for wasps and spiders.



Conformità ne' vizi ti mette spesso in pugno altrui. La virtù puo reggersi da se, e non si crede mai troppo obbligata a chi la spalleggia e l'approva; ma il vizio timido e poverello sempre cerca di rifuggursi nella folla e procaccia di difesa unendosi in lega con altrui. Il lusinghieri però non istudia d'ingemmure le buone qualita del son protettore ma impiega l'arti sua in abellare le sue debolezze e le sue follie, in dar pastò alla sua predominante vanità e in istuzzicore i suoi desideri piú vèemente.

No man was ever great by imitation.

To raise esteem, we must benefit others; to procure love, we must please them.

To lessen the evils and increase the comforts of age in either sex, the surest means are to be found in the cultivation and improvement of the mind in youth; thus to lay up a stock on which to subsist when the sources of extensive supply are cut off: it serves to preserve that energy of soul, without which life is burdensome.



Ces services mutuels, cette attention reciproque et soutenue, ce sentiment sur toutes les petites jouissances, cette occupation continuelle pour le bien-etre de ceux que l'on aime, ce la ou est la vraie felicité.

In quest of happiness we should cast our eyes downwards, and contemplate the misfortunes of those more wretched than ourselves : this would stifle the voice of self-love, and silence complaints which arise from lesser sorrows, and sometimes imaginary ones.

When we despond under the calamities of life, we reproach ourselves : their sting may be sharp, but, if not poisoned by the hand of vice, the wounds are not deep. Shielded in the armour of righteousness, the arrows of misfortune fall blunted at our feet.

The highest degree of reverence should be paid to youth ; and nothing indecent should be suffered to approach their eyes or ears.



How detestable is that unfeeling temper which rejoices not at the voice of gladness, and withholds tears amidst the distresses of a fellow-creature.

The streams of disinterested benevolence swell the tide of private happiness.

Religion teaches,---that vice leads to endless misery in a future state ; and experience proves, that, in spite of the gayest and most prosperous appearances, inward misery accompanies her here ; for, even in this life, her ways are ways of wretchedness, and all her paths are woe.

If we wish to make our children happy, we should carefully moderate their expectations ; and inculcate that happier frame of mind, humility, on which temporal, as well as eternal, happiness so much depends.

Love of pleasure is natural to the human heart ; and the best preservative against criminal ones, is, a proper indulgence in such as are innocent.



Hope nerves as well as gladdens us ; whilst terror shakes, and apprehension depresses us.

Hope does not mean presumption, but simply a cheerful trust in Heaven.

THE TRUE CHARACTER OF WOMEN.

All the soft and gentle graces, the sweet smiles of winning beauty, the captivating blush of modesty, the charming fears of dependent weakness, the tender apprehensions of the feeling heart, are appropriated to the lovely sex. More are they distinguished by these charms, than by the fine proportions, well-moulded features, expressive eyes, and delicate complexions, which they so abundantly possess. Some there are who excel in all these, and, yet, their beauty is the least of their praise ; for their's are the finer ornaments of the mind,---sense, embellished and harmonized by an habitual softness of manners ; their's is the practice of every moral and social duty : all the virtues that are founded in the sensibility of the heart are eminently their's : pity, the attribute of angels, and friendship, the



balm of life, delight to dwell in the female bosom.

136

One of the chief distinctions of rationality is laughing. Milton says :---

“ Smiles from reason flow---to brutes denied---

“ And are of love the food.”-----

137

Bias said---“ To silence calumny, we must always be exercising such things as are praiseworthy.”---Plato, being told he had enemies who spoke ill of him, said---“ I will live so, that none shall believe them.”

138

A prejudice is an obstinate persuasion, for which we can assign no reason ; for, the moment a reason can be given, it ceases to be a prejudice.

139

If the heart and understanding be good, want of knowledge in the ways of the world will not make a young person a less eligible companion : there is something extremely striking in the natural simplicity of an untainted mind.



He that will admit of no judge, condemns himself.

Emulation is a noble passion ; it strives to excel, by raising itself ; not by debasing others.

UN PORTRAIT.

Il est possible d'être plus belle que Matilde, mais il ne l'est pas de réunir plus de graces et en même temps plus de noblesse ; d'avoir un ensemble plus séduisant ses traits ne sont pas réguliers, mais chacun d'eux à une expression qui lui est propre ; sa physionomie varie à chaque instant, elle est le miroir du cœur le plus excellent et de l'esprit le plus aimable. Tantôt gaie, badine, folâtre, mutine même, elle inspire la joie le plaisir à tout ce que l'entoure ; dans d'autres momens douce, sensible, caressante elle attendriroit l'ame le plus froid. Sa charmante enjouement qui fait reportir son esprit et ses graces sans nuire à la bonté de son cœur, toutes ses différentes manieres d'être aimable forment les contrastes les plus piquans et les plus variés sans altérer leur union.



The secret complainings of confiding virtue, and the idle lamentations of sickly fancy, ought to meet a very different reception : both may be pitied, as human frailties ever demand commiseration ; but the former alone should find an asylum in the heart.

It is as possible to become pedantic by the fear of pedantry, as to be troublesome by ill-timed civility.

We should hope firmly, or at once relinquish that remedy when we perceive no grounds for it : there is no drug more poisonous than feeble, ill-founded hope.

Happy are those who have no leisure for artificial grief.

The ghastly smile of malice, the mysterious air of calumny, affects to conceal what it knows, and would appear tender of the heart it wishes to stab.

Quick transitions of fortune act upon the mind as sudden changes of climate do upon the



constitution : the stamina must be strong that can bear them.

149

Solid readings improve the understanding and fortify the heart : we should carefully guard against such as leave too tender impressions, which are hard to be effaced.

150

It is a mean of making people faithful, to believe them so : we give others occasion for committing faults, when we shew that we think them capable of them.

151

Some assert, that there are in the soul three methods of attaining knowledge---by sense, reason, and understanding. From sense arises appetite, which we have in common with brutes ; from reason comes choice, which is peculiar to man ; and from understanding, which men have in common with angels, arises will.

152

*Secondo in guerra, o in pace
Trovano il nostro cor
Cambiano di color
Tutti gli oggetti.*



However torn and bruised the heart may be, what a healing efficacy has benevolence.

There is something inexpressibly painful to an honest and ingenuous mind in the little arts and subterfuges necessary in the management of all clandestine affairs: mean evasions must wound our delicacy, and do violence to our feelings. In vain would we use chicane with Conscience; her decisions are clear, and this is her language:---“ In whatever words you express your meaning, if they convey not to others that sense in which you understand them yourself, you are a deceiver, and speak not the truth from your heart.”

A CHARACTER.

Florio's person was generally allowed to be handsome, and he possessed all the external accomplishments. His manner was easy and unembarrassed; some called it assuming, but his friends thought it natural. His conversation was full of the language of sensibility, which sometimes was suspected of shallowness and affectation. Partiality praised him for avoiding



the pedantry of knowledge, and the rusticity of men proud of its acquirements,

156

All useless misery is certain folly. To feel evils before they come, may be deservedly censured; yet this is more reasonable than to regret the past. The business of life is to go forward: when we see misery in prospect, let us meet it on the way; they who catch it by retrospection turn back to find it.

157

JEU D'ESPRIT,

Conveyed into a lady's work-drawer with a sealed paper containing a lace veil, a present from the writer.

*If you, dear girl, are not quite free
From female curiosity,
Touch not this paper, or beware
Lest you're entangled in a snare.
Perhaps your future plan in life
Is, one day, to become a wife;
If so, be cautious, nor discover
That which must hide you from a lover;
For, when you once have broke the seal,
Too sure you then---must take the veil.*



The adoption of a noble sentiment, or appropriation of a borrowed ornament, may sometimes display so much judgment, as will almost compensate for want of invention.

Those who have only experienced affluence can judge but incorrectly of themselves or others: the rich and powerful live in a perpetual masquerade, in which all about them wear borrowed characters; and the estimation they are held in is only discovered when they can no longer give hopes or fears.

Nice distinctions in the exact import of words reputed synonymous must be attended to, when we would write or speak clearly and forcibly. For instance: austerity is applied to manner of living; severity to thinking; rigour to punishment. To the first is opposed effeminacy; to the second relaxation; and to the third clemency.

By custom we mean the frequent repetition of the same act; by habit, the effect which that repetition produces on the mind or body.



One is surprized at what is unexpected ; astonished at what is vast ; amazed at what is incomprehensible.

We desist from difficulty of accomplishing ; renounce from disgust ; quit for some other thing ; and leave off from weariness.

Pride makes us esteem ourselves ; vanity, desire the esteem of others. Haughtiness is founded on a high opinion of ourselves ; disdain, on a low opinion of others.

We distinguish what we do not confound with others ; we separate what we remove from others.

The continuance of a thing wearies us ; labour fatigues us.

We invent things that are new, and discover what was before hid.

Only imports no other of the same kind ; alone imports being unaccompanied by any other.---



What a different idea is given by saying---“ virtue only makes us happy,” or,---“ virtue alone makes us happy.”

169

A difficulty embarrasses ; an obstacle stops : we remove the one, surmount the other.

170

Wisdom leads us to do what is proper ; prudence to avoid what is wrong.

171

To avow, signifies to glory in a thing ; to acknowledge, signifies a forced confession ; and to confess, acknowledging a fault or error.

172

To remark, is to remember ; to observe, is to examine.

173

An equivocal expression has an open sense meant to be given, and a concealed one known only to the person using it : an ambiguous expression is one which has apparently two senses.

174

“ Children are in their cradles susceptible of education,” says Helvetius ; “ therefore we never should defer it so as at once to have to encounter the faults of childhood, and the habits of those



faults. Why not hasten to stifle, whilst the passions are yet weak, the seeds of the greatest vices?"

175

"We should," says Rousseau, on the same subject, "begin the education of children at a very early age: if we do not suppress clamorousness in children, the same cause that makes them bawl at three years old, will make them refractory at twelve, brawlers at twenty, imperious at thirty, and insupportable all their lives."

176

"A mother," continues Rousseau, "has in her own hands the passions of her children: "---she is, therefore, in possession of their characters. They who can dispose of the cause, are masters of the effect."

177

A knowledge of upper life cannot be attained either from books or the stage. A fine gentleman formed on the former will turn out a pedant, and from the latter a coxcomb."

178

Well-chosen books are a guide to youth, entertainment to age, support in solitude, and in all states keep us from being a burden to our-



selves : the company of the dead has nothing of peevishness, pride, or design, in their conversation.

179

Pope's account of wit is certainly erroneous ; he depresses it below its natural dignity, and reduces it from strength of thought to happiness of language. If by a more noble and more adequate conception that be considered as wit which is at once natural and new ; that which, though not obvious, is upon its first production acknowledged to be just ; if it be that which he who never found it wonders how he missed it, his definition is wrong.

180

L'esprit n'a besoin pour perfectionner que d'une étude modérée et agréable qui peut être mise au rang des plaisirs. Les femmes sont nées avec une facilité qui les rendent inexcusables lorsqu'elles refusent d'ajouter ce nouveau charme à ceux qu'elles possèdent déjà.

181

Si une femme sait y joindre une sorte de travail habituel qui empêche son imagination de s'écarter trop, elle se soustrait au tumulte des passions, qui viennent presque toujours troubler



la mollesse et l'indolence. Il y à tout à gagner à se livrer à une occupation réglée, qui donne aux plaisirs plus de vivacité et d'innocence. Tout ce luxe que les femmes idolatrent si, est qu'une fausse montre de bonheur : l'esprits faux peuvent se contenter de paroître heureux, les bons esprits cherchent à l'être.

182

In the soft and pliable features of infancy and youth the mind can express itself with much more force and perspicuity than in the features of those more advanced in years. The nerves and fibres in our early age are all open, active, and animated, and the soul looks forth; but time destroys these intelligible muscles, till, at last, the surface of the countenance grows so callous and rigid, that those mental expressions are no longer discovered; scarcely any thing but sudden passion, like the lightning's flash, breaks through the gloom.

183

There is a word in the vocabulary more bitter, more direful in its import, than all the rest. If poverty, disgrace, bodily pain, or even slighted love, is our unhappy fate, we may kneel, and



bless Heaven for its beneficent influence, if we are not tortured with the anguish of Remorse.

184

The beautiful encomium Tully bestows on literature is still more applicable to religion---that it is the friend of every season and situation; the guard and ornament of prosperity, and refuge of affliction.

185

A decent personal reserve is the foundation of dignity of character, and gives strength to modesty. It has been well said, that cleanliness, neatness, and personal reserve, are the handmaids of beauty.

186

Modesty is the daughter of chastity; and wherever the heart is clean, true modesty is sure to reside.

187

There is nothing so sacred that may not be turned into a jest; nothing so innocent but interest or prejudice may misrepresent.

188

Heavy grief must have given way to milder melancholy before ideas can be fitted with language any way equal to their expression: till

E 2



that period arrives, sensibility can manifest itself by gesticulation only. Those who pretend to write, at the very instant of their calamity, effectually discover what they labour to conceal; and by exerting themselves in ill-timed descriptions, prove their woes only to be the conjurations of a wild fancy.---

From the sad soul immur'd in Grief's deep gloom

*No thoughts escape to gather Rhetoric's flow'rs;
Nor yields its cumber'd habitation room,*

*For Art's trim feats, or Fancy's sportive pow'rs:
No!--not the wretch out-stretch'd upon the rack
Suffers the flit idea less to roam,
When ev'ry straiten'd life-string holds it back,
And pain confines it to its own sad home.*

The contemplation of the beauties of the universe, the cordial enjoyments of friendship, and rational pleasures of religion, are open to all, and truly capable of affording real happiness.--- They in vain hope for enjoyment who have not a heart for devotion, humanity, friendship, and affection; nor a taste for what is truly beautiful and amiable.



The sympathies of our nature are weakened by custom until they become scarcely perceptible.--- How admirably has Shakespeare exemplified this in Macbeth :----“ His heart smote him for his first murder more than for a hundred subsequent ones.”

Douceur et gaité, voila les fouds d'un caractere aimable. Il est impossible qu'une femme douée de ces deux qualités ne plaise. La douceur lui concilie tous les cœurs, c'est une sorte d'instinct aimable que la nature donne et que la bonne education met à profit. C'est par les manieres insinuanes que les femmes regnent ; et elles ont d'autant plus de pouvoir qu'elles s'en arrogant moins. La politesse n'est que cette douceur même reduite en art : mais ces dehors s'ils ne sont fondés sur bonté du cœur se dementent bientôt ; c'est alors un genre d'hypocrisie dont on n'est pas long temps dupe.

A false image always disgusts : was a painter to draw a bed of roses on the sea, who would bear it ? Even a true image, displaced, is unpleasing.



What art thou, Beauty?---

*Whose charms make sense and valour grow as tame
As the blind turtle !*

Beauty

*Is all ideal :----'tis the wayward child
Of Fancy ; shifting with the changeful wind
Of fond opinion. What to you appears
The model of perfection, may disgust
My strange capricious taste.*

193

Voltaire says----“ The polite arts, which are, as it were, linked hand in hand, and generally sink and rise together, first began in Italy to revive again after their destruction by the Goths and Vandals. Cicimabici became anew the inventor of painting. In the thirteenth century Giotto drew pictures which are yet beheld with pleasure ; particularly one in St. Peter's at Rome. Brunelleschi began to reform Gothic architecture ; and Guido, of Arezzo, about the end of the eleventh century, invented notes for music ; he was sometimes called Guido Aretinus : he was a Benedictine monk ; and his six notes, ut-re-mi-fa-sol-la, were the initial letters of the words of a hymn of St. John.



It is not so astonishing that so many great geniuses have arisen in Italy, in the midst of civil wars and destitute of models and protection, when we recollect that, amongst the Romans, Lucretius wrote his beautiful Poem on Natural History; Virgil, his Bucolics; and Cicero, his books of Philosophy: in the midst of the horrors of civil wars.

But although this light beamed strongest in Italy, yet in other parts of the world persons of talents were not wanting. St. Bernard and Abelard appeared in France; although the scholastic divinity of the times (which was the bastard offspring of the Aristotelian philosophy, badly translated, and ill understood) did more injury to the understanding and the polite studies than ever the Huns and Vandals had done.

The polite arts were kept alive in the East:--- the Poems of Sadi are still in the mouths of Persians, Turks, and Arabians. He was contemporary with Petrarch, and equalled his reputation amongst the Orientals: but their taste is not in general good; their works, like the



titles of their monarchs, abound in high-sounding epithets. The spirit of slavery is naturally dastardly, as that of liberty is nervous, and true greatness simple. The Orientals are void of delicacy, owing to women being excluded from their society : and they have no order, for every one gives a loose to his imagination in the solitude in which he passes his life ; and imagination of itself is always unruly. They are likewise strangers to eloquence ; for who but slaves have they to persuade ?

In the year 1560 tournaments were suppressed in Europe, owing to the many accidents which happened in them ; more particularly that of the death of Henry the Second of France, who, at the celebration of a peace, instituted a tournament, and sent a lance to the Count Montgomery, Captain of the Scotch Guard, who accordingly entered the lists, and, in a tilting match, a splinter of his lance ran through the King's vizor, and penetrated his eye into the brain ; of which wound he expired : and, soon after, Henry of Bourbon Duke of Montpensier, a prince of the blood, losing his life also in one, they were abolished ; and with these games expired the ancient spirit of chivalry.



Riches were now much increased in Europe, and some expensive shews were exhibited, particularly the interview between Francis the First and Henry the Eighth: but these were momentary parades, and implied not general luxury; the hand of industry had not changed sorry wooden dwellings into sumptuous palaces; thatched roofs and mud walls were seen in the streets of Paris, and of London still more. Princes and noblemen rode into the country with their wives behind them, in riding cloaks of waxed cloth in rainy weather, even till the middle of the seventeenth century. Pope Julius the Second began the fashion of letting his beard grow, to inspire people with the greater respect by its singularity. He was followed by Francis the First and Charles the Fifth: soon after by all other Kings; and then by their courtiers.

In this century the arts still flourished most in Italy, and were carried to perfection even when Rome was sacked by Charles the Fifth, its coasts laid waste by Barbarossa, and the country rent by dissensions between princes and republics.--- Italy then resembled ancient Greece, where arts flourished amidst domestic and foreign wars.--- Italy had its Thucydides in Guiccardini: he



wrote the wars of his time, as Thucydides did those of *Peleponnesus*; it produced its orators and dramatic geniuses even equal to Greece, the *Mandragora* of *Machiavel* being worth all the comedies of *Aristophanes*. *Machiavel* was also an historian; and, without being biassed or prejudiced, *Homer's Odyssey* and *Ariosto's Orlando* might well be compared: the latter is, it is true, equally guilty with the former,---of giving the reins to an intemperate imagination, and soaring to romantic incredibilities; but for this defect he compensates,---by just allegories, delicate satire, and a thorough knowledge of the human heart; and by so many comic graces succeeding strokes of terror, and such innumerable beauties, he has altogether formed a monster we cannot but admire. In a few ages more, perhaps *Homer* or *Tasso* will be no longer placed in comparison with him. So says *Voltaire*.

Painting was in the sixteenth century carried to high perfection. *Sculpture*, a more limited art, and *architecture* also flourished. *Music* was more cultivated than it had ever been. *Engraving* on copper was invented, at *Florence*, in the fifteenth century; and, nearly at the same



time, the Germans invented printing : the first who brought books to Paris were condemned as sorcerers. It was not till the end of the sixteenth century that philosophy began to beam on mankind. Galileo studied Nature, and spoke the language of truth. Not long before, Copernicus, on the borders of Poland, discovered the true system of the universe. Galileo was not only the first good natural philosopher, but wrote with Plato's elegance ; with this advantage over the Greeks,----of treating only of true and intelligible matters. He was, however, condemned by the Inquisition to suffer imprisonment and penance, and to retract his opinions on his knees. His sentence was more mild than was that of Socrates ; but it reflected equal disgrace on his judges as those of that great man incurred. It has been the fate of mankind, that truth should ever be persecuted at its first appearance.

The arts thus flourished in Italy, and religious disputes had not yet extended thither.----Whilst the people of other countries were cutting each other's throats about what they did not understand, ten Popes contributed to the finishing of the cathedral church of St. Peter, and encouraged the arts.



We should accustom ourselves to view those above us without too much admiration, and with no envy ; and never look on those below us with contempt. Little souls fall down and worship grandeur : admiration is only due to virtue.

It is observable, that the further people advance in elegance, the less they value splendor. Necessity must first be supplied ; convenience then requires to be satisfied ; but after that period men begin to distinguish themselves by taste, and learn to despise those paltry distinctions which riches alone can bestow.

Il divenir famoso non s' ha a contare fra le cose necessarie alla vita, onde non dobbiamo dolerci se la lode non ci corre dietro.

Bacon says,—" To free ourselves from a bad habit, we ought not to change too much at a time, lest we be discouraged by difficulty ; nor too little, lest the tediousness frighten us."

Solitude is sometimes the nurse of contentment as well as of woe.



True eloquence consists in saying all that ought to be said, and in saying nothing more.

A genuine love of Nature is the result of good sense and a feeling heart, pure from those alloys of romance which give a currency to what is called taste, whilst in fact it debases it.

Se plaint-on d'un ingrat (a dit un illustre philosophe) on ne doit s'en prendre qu'à soi même : qu'on se reproche de ne lui avoir pas fait du bien libéralement et de n'avoir pas recueilli tout le fruit de son action dans le tems même qu'on la faite. L'homme est né pour faire du bien ; toutes les fois qu'il est dans cet exercice il accomplit les conditions sous lesquelles il jouit de l'existence : il a tout ce qui lui convient. Je voudrois qu'on attachât autant honte aux plaintes d'une bienfaiteur qu'à l'ingratitude.

A CHARACTER.

The excellencies of Adelaide's character require some refinement to become sensible of : we must have a nice discernment of natural beauties, and a certain degree of classic taste for the great



simple. Her mind is in such a state of perfect nature, that she cannot be examined by the rules of common life ; for her words, her actions, and her whole manners, borrow a peculiar propriety from herself alone. In many is to be traced the mechanical forming of a mother, a governess, or a priest ; but in her can be discovered only one forming hand---even His who made her.

203

We feel for ourselves in feeling for a friend ; but the kindness we shew an Unknown springs from true urbanity.

204

Despondence is an addition to misfortunes ; makes them heavier, and calls down fresh ones from Heaven. The vicious receive adversity for a punishment, and according to the use they make of it, it heals or corrodes. The virtuous welcome it as a fiery ordeal, from which they come purified. Patience softens present afflictions, and lays up future happiness.

205

That melancholy which is excited by objects of past pleasures, or inspired by sounds of harmony, soothes the heart instead of corroding it.



*Affliction is the wholesome soil of virtue ;
Where patience, honour, sweet humanity,
Calm fortitude, take root, and strongly flourish.*

Mallet.

206

*That life is a blank which is not marked with
the efforts of virtue ; but it is a blank that we
shall be called to account for in another.*

207

*Philosophy may teach us to talk of fortitude,
but religion empowers us to practise it.*

208

*A dead calm is the worst state possible for the
human mind ; agitation is necessary to preserve
its proper temperament : it is ever happy when
this agitation is the effect of the social, not the
selfish passions.*

209

*Be it mine, Father of Mercy ! never to trans-
gress thy laws ; be it mine also to pity those who
do. When we stretch forth the hand of compas-
sion to the feeble, when we snatch them from the
gulph which would open to receive them, does it
return to us sullied by their guilt----or does the
tincture of their crimes overspread it ? Let us
fly their contagion ; but, in doing so, let us not
allow it to extend to others, nor, in care of our
own security, suffer their total destruction.*



210

Ou sont les infortunés qui ne s'empressent pas à caresser l'ombre de l'esperance ?

211

To compare the ideas that possess the mind in different circumstances, is often more affecting than to compare the circumstances themselves ; because the mind rests not in the present for real happiness or misery, but still anticipates an exquisiteness in either extreme never to be verified.

212

The greatest of evils is a repining mind.

213

CHARACTER OF MRS. ***.

She is arrived at that period of life when women become the most agreeable friends ; neither too old to be lively, nor too young to be grave ; and in either state of mind she is graceful and unaffected. In her serious moments she has a mixture of tender melancholy, and philosophic calmness, in a countenance so expressive, that it serves for a comment on her every thought : you read the approaching reflection in her eye, which, as Prior says, “ drops sense distinct and clear.” Her mind is not the mansion of melancholy, but of cheerfulness ; which, agreeable to



Addison's definition, exerts itself rather as a habit than as an act. In conversation she shews that true politeness, which induces her to lead to subjects most pleasing to those with whom she converses; and, without brilliancy, she talks sensibly: she is acquainted with most of the elegant authors in several of the living languages; and what industry can obtain she is sure to possess, for she is indefatigable in application to study. She possesses native seeds of taste and genius, which her manner of writing shews—it is spirited and nervous. That charming sensibility, which is the glory of the female nature, she possesses unaffectedly in an eminent degree. Her mind is naturally formed superior to every thing mean and sordid; her sentiments are enlarged; and her heart, like her countenance, is open. She may not deserve much praise for her virtues, for they are constitutional with her; and not to practise them, would be doing herself violence.

214

An active mind embraces the whole circle of its duties, and finds time enough for all.



It is the power of looking into the human heart, and responsively vibrating with each emotion there, that enables the poet to personify each passion, and the painter to sketch with a pencil of fire.

How surprising it is to see guilt find resources in courage, where innocence sinks spiritless ; yet every day we may observe the just harmless, yet diffident ; and the unjust, though conscious of guilt, yet assured.

*I hate when Vice can bolt her arguments,
And Virtue has no tongue to check her pride.*

Milton.

On reconnoit l'homme sans jugement en six occasions ; il se fâche sans sujet ; il dit des choses inutiles ; il se confie à tout le monde ; il change de place sans raison ; il se mêle de ce qui ne le regarde point ; et il confond son ami avec son ennemi.

Il est noble je'n conviens, de se rendre indépendant des hommes, et de se suffire à soi même ; mais



il est certainement aussi beau de vivre au milieu de la société, de savoir s'y rendre utile et aimable à tout le monde.

219

Many feel strong regrets for error ; but to confess and atone, is the effort of a great mind. Those who affect the reputation of decided characters, are apt to mistake obstinacy in error for consistency of opinion.

220

Surely nothing can gratify the truly benecolent heart like the exalted satisfaction of speaking peace and comfort to the unhappy, without expecting the meanness of adulation in return ; or that creeping humility, which a sense of favours hardly bestowed by the arrogant seem to demand.

221

A taste for rural scenes is born with us ; and, after seeking in vain for pleasure amongst the works of Art, we are forced to come back, and find that the highest enjoyment is placed in the lovely simplicity of Nature.

222

L'enfance et la vieillesse se ressemblent en bien des choses ; timidité, inconstance, caprices, voila



leurs défauts; confiance, sensibilité, franchise, voila leurs vertus: elles parlent beaucoup, se répètent souvent, et finissent toujours par être de votre avis. Ainsi donc l'enfance est interessante même par ces défauts; mais que ses qualités sont attachantes! que son sourire est ingénu! que ses caresses sont innocentes!

223

Wealth and titles are the gifts of fortune; but peace and content are the endowments of a well-regulated mind. Superior, indeed, is that mind which can bear afflictions with patience; a brilliant fortune without vain-glory;---that can be familiar without meanness, and reserved without pride.

224

He that will not bear the admonitions of a friend, deserves the chastisement of an enemy.

225

There is no occasion to bare our hearts to the inspection of all our intimate acquaintances; for thereby we destroy that distinguishing mark of confidence with which we should compliment our particular friends.



Perfect happiness is only to be found in the palace of imagination.

Man knows more than youth, having more facts in his memory ; but he has not more aptitude to learn---more force of attention---nor more capacity of reasoning. It is at the commencement of youth---at the age of desires and passions, that our ideas shoot out and flourish with the greatest vigour. It is in youth that those thoughts are planted which often afterwards make men conspicuous.

Mr. Walpole (afterwards Lord Orford) disapproved of introducing characters on the stage quite mad, or, like Belvidera, talking of “ lutes, laurels, seas of milk, and ships of amber ;” because this expresses merely light-headedness ; and because, when madness takes entire possession of a person, the character ceases to be fit for stage representation, unless for a very short time---it being the business of the theatre to exhibit passions, not distempers. The finest exhibition of a head distempered by misfortune, is that of King Lear : his thoughts, amidst all their wild-



ness, dwell upon the cause of it---his daughters; and every sentence he drops excites reflection and pity. Surely compassion must abate, did we think him so mad as no longer to feel his unhappiness. But Shakespeare writes madness as a philosopher,---Otway, merely as a poet.

“The excellence of our dramatic writers,” continues he, “is by no means equal to the great men we have produced in other works. Theatric genius lay dormant after Shakespeare; waked with some bold and glorious, but irregular, and often ridiculous, flights in Dryden; revived in Otway; maintained a placid kind of dignity in Rowe, and even shone bright in Jane Shore; it trod in sublime and classic fetters in Cato, but was void of nature, or the power of affecting the passions; in Southerne, it seemed a ray of nature and Shakespeare, but, falling on an age still more Hottentot, was stifled in those gross and barbarous productions---tragi-comedies. It turned to tuneful nonsense in the Mourning Bride; grew stark mad in Lee, whose cloak, a little worse for the wear, fell on Young, but with both was still a poet’s cloak. It recovered its senses in Hughes and Fenton, who were afraid it would relapse, and accordingly kept it



down with a timid and amiable hand ; and then it languished. We have not mounted again above the two last."

229

Heaven, doubtless, formed us to be happy, even in this world ; and we obey its dictates in being so when we can, without encroaching on the happiness of others. This lesson is legibly written in the book of creation, which universally smiles : the earth cloathed in the loveliest colours---the animals playful---the birds melodious : such would not have been the case, had our divine Creator intended this to be a world of gloom.

230

True good-breeding is the sister of philanthropy ; with feelings not so serious or tender, but equally inspired by fineness of soul, and open to impressions of social affection.

231

Je pense que l'indulgence se trouve naturellement place dans l'amitié ; et que sans user d'une lâche complaisance, on peut reprendre ses amis avec douceur et attendre le moment favorable pour faire goûter sa morale.



Warm active spirits are disgusted by resistance, whilst moderate tempers are not speedily wearied ; and, once put in activity, endeavours for success constitute a part of their being ; nor do they easily forego the custom of exertion when once acquired.

There is a fearful tribunal, where our actions will not fail to be arraigned, not according to the marks that human policy has adopted to judge by, but the sins of the heart will receive the most rigid recognition.

The region of passion is a land of despotism, where reason excites but a mock jurisdiction, and is continually forced to submit to an arbitrary tyrant, who, rejecting temperate laws, is only guided by the dangerous impulse of violent and uncontroulable wishes.

Philosophy often retires from action, and dwells in speculation.

*The epicure, who caters like a slave,
Is but a pamper'd morsel for the grave.*



237

Give no promise without consideration; but when given, hold it sacred.

238

How engaging is a frank and artless hospitality, equally distinct from importunate civility, or blunt rusticity.---“ Welcome the coming, speed the parting, guest,” is Homer’s precept.

239

J’ai trouvé un peu de ressemblance entre ce qu’on appelle le monde, et le bal de l’opera, C’est assurément un lieu enchanteur; on y fait infiniment d’esprit; on y voit tres jolis masques, mais un peintre seroit peut-être embarrassé d’y trouver une physionomie.

240

Les gens qui articulent un remerciement se croient acquittés par cette formule; mais ceux qui n’expriment pas leur reconnoissance la prouvent dans toutes leurs actions.

241

The summit of our wishes is not the pinnacle of happiness; and terror will oft intrude on joy,

-----Not Happiness makes good her name;

Our very wishes give us not our wish.

Young.

A Latin proverb says---Nothing can enter into the affections which stumbles at the threshold by wounding the ear.

Agreeableness is arbitrary ;---beauty is something more real and dependant of taste or opinion.

Women are religious, as they are virtuous---less from principles founded on reasoning and argument, than from elegance of mind, delicacy of moral taste, and from a quick perception of the beautiful and becoming in every thing ; and their instinct is worth all the tedious reasonings of men.

Wit, vivacity, good-nature, and politeness, give an eternal youth ;---as stupidity and moroseness give premature old age.

“ I sighed and wept in secret, whilst, to the world, I wore the appearance of content.”---This is as much as we have power to do ; and he that says philosophy can go farther, and teach

us not to feel, mistakes its use, and makes dull apathy supply its place.

247

To tell our own secrets to all, is folly---but folly without guilt ; but to communicate those with which we were entrusted, is always treachery combined with folly.

248

It is the well-born and respectable persons, reduced by a variety of misfortunes, who strive to support a character in the world by the greatest self-denials, and shrink from the insolence of prosperity to privacy and retirement, preserving their integrity, and ennobled by their industry and resignation—it is such that have claims upon the liberal and beneficent heart.

249

Gibbon says, “ Cicero’s epistles afford models of every form of correspondence---from the careless effusions of tenderness and friendship, to the well-grounded declarations of discreet and dignified resentment ; and contain admirable lessons, applicable to almost every situation in life.”

250

La virtù contemplata nuda o dalla immaginazione o dalla ragione, appare tanto abbellita



*dalle sue stessi grazia, ed è tanto fortemente inculcata dal diritto discorso, che un uomo dab-
bine stupisce come altri possa non esserne inna-
morato.*

251

“ Truth,” says Lord Shaftesbury, “is the most powerful thing in the world; even fiction can only please by its resemblance to it; and the appearance of reality is necessary to make any thing agreeable.”

252

We should never suffer attention to one part of our conduct to swallow up our regard for every other.

253

On the return of long-absent dear friends, the rapture lasts not very long; gladdened as the heart is, the friend received and friend receiving sit down quietly to tell and hear stories.

254

There cannot be more unhappy men than those who have never experienced adversity.

Sweet are the uses of adversity;

Which, like the toad, ugly and venomous,

Wears yet a precious jewel in its head.

Shakespeare.



We are not always obliged to speak what we think ; but we ought always to think what we do speak.

Le sage fait souvent un utile retour sur lui même au milieu des plaisirs tumultueuse, en comparant ce qu'il pourroit faire, et ce qu'il fait. Au milieu de l'ivresse commune il se trouve des ames fortes et energique, qui sont entraînées vers les souhaits les plus vertueux, et les sentimens les plus sublimes. Plus d'une entreprise utile executée dans le silence, plus d'une action célèbre ne farent peut-être imaginées d'abord qu'au milieu de la musique et de la danse : peut être une belle ame ne rentre-t-elle jamais plus en elle même que dans ces lieux où le vulgaire, livré au vertige et à l'illusion des sens, est incapable d'aucune reflexion, et se laisse emporter aveuglement au torrent de la folie.

What can he want who is already content--- who lives within the limit of his circumstances ---and who has said to his desires, " Thus far shall ye go, and no farther?"---This is the end



of all philosophy ; and poor is the philosopher who has not gained this end.

258

When the heart is softened by the pressure of sorrow, melancholy impressions, even from foreign causes, are apt to sink deep. In an hour of distress, the simply pathetic song of " Mary's Dream" was once so forcibly felt, as called aloud for some exertion of the person's mind so affected to dispel the added gloom ; and this exertion produced the following

SONG,

In contrast to Mary's Dream.

*The sun, in full meridian blaze,
His southern altitude had gain'd,
And vertical, with fervid rays,
In golden pomp resplendent reign'd ;
When Sandy sought a grateful shade,
Where Ganges' scented groves arise,
There, screen'd from day, supinely laid,
Sleep's balmy pressure clos'd his eyes.*

*His heart, with Mary's image fraught,
Beat high with transports fondly sweet,
When Love, who led each busy thought,
Now bore him to his Mary's feet :*



*Joy beam'd in radiance from her eyes,
 Whilst thus her lips, that joy convey,
 In accents soft of glad surprise,---*

“ My Sandy lives to love and me !

“ Not Time, in his unceasing round,

“ Whilst Heav'n this vital spark imparts ;

“ Not space, tho' stretch'd to earth's last bound,

“ Shall tear thee from this “ heart of hearts ;”

“ Not shadows drear, by fear portray'd,

“ Whilst musing fancy dwelt on thee,

“ Shall e'er again my peace invade----

“ My Sandy lives to love and me !

“ Dear youth ! now freed from all our woes,

“ Has fate that blissful hour in store,

“ When time nor space shall interpose,

“ And thou and I shall part no more ?”-----

A piercing ray his slumbers broke---

No more of Mary could he see ;

But soft she to his soul still spoke,

“ My Sandy ! live for love and me !”

*The maxim which Periander, of Corinth
 (one of the seven sages of Greece), left, was---*
*“ Be master of your anger ;”-----considering
 anger as the great disturber of life---the chief
 enemy both of public happiness and private*



tranquility ; and he thought this guard to posterity a strong obligation to reverence his memory.

260

Men sometimes fancy they hate flattery ; but they hate only the manner of it.

261

Il sangue nobile é un accidente della fortuna ; le azioni nobile caratterizzano il grande.

262

Frugality and industry are the handmaids of fortune.

263

As the mind must govern the hand, so must the man of intelligence direct the man of labour.

264

Those who too much refine their delicacy, endanger their quiet.

265

A man cannot make himself illustrious in letters, without dividing his time between the world and retirement : in the desert, he must pick up diamonds---in the world, cut, polish, and set them.



A strong memory and fertile invention are generally found together, and the former proves of the utmost utility to the latter.

The same objects excite in us very different sensations, according to the moments at which they present themselves; and it is to these different impressions we are principally to attribute the diversity of understanding amongst those educated in the same way: there are moments of perfect repose of mind; the objects which then present themselves engage the whole attention; are examined minutely, and make a durable impression. A child being shut up alone in a room where there is a pot of flowers, may chance to pluck some of them, consider them attentively, and discover their nice differences, which a superficial survey never would have done: this accident may determine his taste for painting of flowers. Thus chance has a considerable influence in our education; and it is to the most trifling incidents that the most illustrious men have often owed their talents. This assertion disgusts our vanity, which assigns consequential causes to great effects. Chance acts



alike on all mankind ; and if its effects on ordinary minds are less remarkable, it is because the minds themselves are less remarkable.

M. Vaucauson attended his pious mother constantly to her spiritual director ; when she retired with him to confession in his cell, her son remained alone in the hall, where stood a clock. As in a state of vacation there are no sensations indifferent, he was struck with the uniform motion of the pendulum ; his curiosity was excited, and, desirous to discover the cause, he proceeded to examine the wheels : from this examination he projected a machine, which he executed in wood, with a knife. Encouraged by this success, his taste for mechanics was determined ; and he discovered the possibility of forming a fluting automaton.

A chance illumined the genius of Milton : driven into disgrace by the death of Cromwell, he executed his fine poem.

Had not Shakespeare's imprudence drove him from his trade, he might have been the prudent, but never the celebrated, Shakespeare.

It was chance, too, that determined Moliere's taste for the stage : his grandfather frequently carrying him to the theatre, his father, in anger,



asked---“ *Was he to be an actor?*” “ *Would to God,*” replied his grandfather, “ *he was as good a one as Montrose !*”---This reply striking young Moliere, he took a disgust to his trade ; and to this chance France owed its first comic writer.

Corneille loved, and found he was, a poet : had he not known his mistress, he would have been a lawyer, most probably, all his life.

Thus it is :---the devotion of a mother, the death of Cromwell, deer-stealing, the exclamation of an old man, and the beauty of a woman, have given five illustrious characters to Europe.

Newton, too, is another instance : he was a student at Cambridge ; and reading, one day, under an apple-tree, one of the fruit fell, and hit him on the head. When he observed the smallness of the apple, he was surprised at the smartness of the blow : this led him to consider the accelerating motion of falling bodies ; from whence he deduced the principles of gravity, and laid the foundation of that philosophy which reflects honour on the English nation. How many revolutions have been accomplished or prevented ; how many wars kindled or extinguished, by the intrigues of a priest, a woman, or a minister ? How often, for want of secret



anecdotes, do we not every where find the glove of the Duchess of Marlborough? Were history always to search out those secret causes, it might be less dignified, but would be much more instructive.

Helvetius on Man.

268

Good nature and good sense are perennials, and, properly cultivated, bloom through the whole routine of human existence, with only this difference---that they are lively and animated in the spring, sentimental and refined in the summer, mild and interesting in the autumn, striking and delightful in the winter season, when their beams have peculiar beauty, because they so seldom gild the closing scene.

269

To feel due admiration for noble actions, people should have minds capable of conceiving them.

270

The effusions of gaiety, so exhilarating to a mind at ease, come to an aching heart as a ray of sunshine upon ice too deep to be penetrated by it.



Mimickry may be used pleasantly, and without degrading us, if we keep it clear of buffoonery ; even whilst we mimic, preserving the dignity of our own character, abstaining from indecent words or actions, from too great distortions, and from going into great extremes : and we should not select deformities, but defects, for ridicule.

Women ought so to calm even their most amiable affections, that no idle jealousies should disturb the discharge of their sober duties of life ; or have their thoughts, which ought to be otherways employed, engrossed by particular objects.

Modest frugality is a virtue which at all times receives the approbation of the good, and excites no envy amongst the vain and ambitious.

Disappointment in our best hopes is so much the condition of life, that we are taught to believe, by frequent and unerring proofs, that such disappointments are calculated to improve our virtues, and ultimately turn out for our advantage : for sorrow humanizes the mind, and



expands the heart to feel for the woes of others ; teaching compassion, benevolence, and resignation ; producing felicity to our fellow-creatures, and self-approbation to ourselves.

275

La vertu aime autant à se cacher que la vice aime à paroître. Ce qui fait juger quelque fois assez injustement du beau sexe c'est sa modestie même qui tient ses vertus dans l'ombre : cette modestie et ce silence sont cependant sa plus haute vertu : le gloire des femmes est de faire peu parler d'elles.

276

Il est une aimable philosophie exempte des rides de l'austérité qui sçait concilier les devoirs et les plaisirs. Celle la convient mieux au sexe que l'orgueilleux pedantisme de nos esprits forts.

277

The satisfaction derived from revenge endures but for a moment ; but that which is the offspring of clemency is eternal.

278

Il faut bien estimer quelqu' un pour consentir à lui devoir tout.

279

Self-condemnation shews the goodness of the heart.

280

One bad habit subdued, one evil intention given up, from a sense of rectitude, will, in the hours of sickness and retirement, afford a delight beyond any indulgence of vicious propensities, or yielding to the temptations of delusive pleasures.

281

Compassion is an emotion of which we ought never to be ashamed : graceful in youth is the tear of sympathy, and the heart that melts at the tale of woe.

282

Of all human defects that exist without a bad heart, a querulous disposition is the most unamiable : doubly wretched are those who murmur at the evils of life, instead of supporting them with fortitude.

283

Brilliant talents may be mistaken by the unwary for wisdom ; but the crafty designs of worldly cunning can never be mistaken by the wise for the honest simplicity of the heart.



284

In the search after wisdom, the lapse of time is silent and imperceptible ; and the hour that is spent in improvement passes rapidly away.

285

✓ *To encourage a restless and wandering disposition, is not the way to be happy.*

286

We are never to form a judgment of the feelings of others by what we might feel in their place. However dark the habitation of the mole in our eyes, yet the animal itself finds the apartment sufficiently lightsome.

287

Time, among other injuries, diminishes the power of pleasing.

288

Praise, like gold and diamonds, owes its value only to its scarcity.

289

The excellence of an aphorism consists not so much in the expression of some rare or abstruse sentiment, as in the comprehension of some obvious and useful truth in a few words.

290

La solitude est un etat de l'ame dans lequel elle s'abandonne librement à ses reflexions : ainsi



le sage qui oublie tout ce qui l'environne pour se recueillir en lui même n'est pas moins solitaire que celui qui fuit la société pour se livre entièrement aux douceurs d'une vie tranquille.

----- Oh ! in that hour

*Of deepest horror, when the throbbing heart,
Oppress'd with anguish, can sustain no more,
May patience still, and resignation, come
To cheer the gloom!---Not such as his who boasts
Superior pow'rs---a mind above the reach
Of human weakness, yet with ardour seeks
The frail support of transitory praise ;
Or his, who, trembling at an unknown pow'r,
Submits in silence to omnipotence,
And, struggling, checks the murmurs of his heart ;
But that sweet peace, that heartfelt confidence,
By heav'nly hope and filial love inspir'd.*

Miss Bowdler.

Those who have cheerfully practised the duties of their station, and possessed for a length of time esteem and consideration, deserve not that on the first equivocal action of their lives, surprise should be converted into doubt, and doubt into determined condemnation.



Doing nothing is very different from having nothing to do : there is an art and address in it which the fair sex understand much better than men,---

“ Whose trifling pleases, and whom trifles please.”

To know men thoroughly, we should examine their every-day merit.

We should exercise the understanding, and use it more than the memory : it is better to form our own ideas, than to fill our heads solely with those of other people, which is chiefly memory's province : the understanding extends by exercise.

In too ardent a pursuit of pleasure, we generally fail, from our hurry to obtain it.---“ They do not taste their pleasures, but swallow them whole,” is a judicious description of sensualists.

Happiness has this essential difference from what is called pleasure,---that virtue forms its basis ; and, therefore, being the offspring of reason, produces uniformity of effect.

Vuoi far vendetta del tuo nemico, governate bene.

If the day is divided by a round of useful duties, innocent amusements, and instructive applications, the hours dance cheerfully along.

Tout difficulté vaincué donne du plaisir ; chaque fois que l'on avance vers un but quelconque, que l'on regarde avec complaisance un ouvrage achevé, l'ame sent un calm une satisfaction inexprimable, et contente d'elle même, ne cherche plus d'autre plaisir.

Les femmes sont bien plus capables d'attention qu'on ne pense ; il ne leur manque que l'application.

Le suite des tableaux que fournissent les annales du genre humain est tres propre à former le jugement et le coeur.

Si les femmes ne veulent pas se borner à ne briller qu'un matin, elles doivent perfectionner leurs facultés par un peu d'étude, et par le com-



merce d'hommes éclairés : c'est se ménager une ressource que les mettres un jour à l'abri de la solitude ; et reunira en elles les avantages des deux sexes.

304

The timid and reserved are often relieved from painful exertions by the frank and complacent, who derive a generous pleasure in bringing forth that merit to view, which modesty would veil.

305

It is a just observation, that persons of genius, and those who are most capable of the works of art, are always most fond of nature ; as they are sensible that all art must end in the imitation and study of nature.

306

Overstrained sensibility naturally relaxes the other powers of the mind, and prevents intellect from attaining that sovereignty which it ought, to render a human creature useful to others, and content with its own station.

307

The true spirit of religion cheers as well as composes the mind ; it banishes, indeed, all levity of behaviour, and dissolute mirth ; but fills



the mind with perpetual serenity, uninterrupted cheerfulness, and an habitual inclination to please others, and be pleased ourselves.

308

Good taste is a powerful coadjutor to reason in the conduct of life : the perception of moral beauty is near akin to that of natural ; and a mind capable of receiving vivid impressions of the latter, will easily feel the influence of the former. The love of every thing great and beautiful, whether in the natural or the moral world, will be a powerful preventive against danger at that period when we are most liable to temptations, and have not experience to teach us to escape them. Good taste and good principles will ensure us against the blandishments of vice.

309

In a Latin poem written by Sir Thomas More, he describes, as an amiable wife, one who is not stupidly silent when not prattling nonsense ; learned, or, at least capable of being made so ; for, being thus accomplished, she is ever drawing sentences and maxims of virtue out the best authors : one who, in changes of fortune, is not too much elated by prosperity, nor



broken down by adversity ; one who proves a cheerful, good-humoured companion ; infusing knowledge into her children with their milk, and from infancy training them up to virtue and wisdom. It is such a wife that makes a husband long for home ; in whatever amusement he may chance to be engaged, he is always anxious to return to one so dear, so intelligent, and so amiable. If she touches her lute to sing her compositions, her voice soothes his solitude, and sounds more sweetly than that of the nightingale : days are with pleasure passed in her company, and new beauties ever discovered in her discourse ; she keeps the mind in perpetual serenity, restrains mirth from being dissolute, and prevents melancholy from becoming painful. Such must have been the wife of Orpheus, for who would grieve for a foolish wife ? Such the daughter of Ovid, who rivalled him in poetry. Such was Tullia, who is celebrated by the most learned and fondest of fathers ; and such was the mother of the two Gracchi, who is no less famous for being their instructor than their parent.

Christianity always carries internal conviction by the excellence of its moral precepts, and



by its tendency to make mankind happy ; and, in the peculiar mode of it established in England, breathes the mild spirit of the gospel, and that charity which embraces all mankind as brothers. It is equally free from enthusiasm and superstition ; its outward form is decent and respectful, without affected ostentation ; and what shews its excellence above all others, is, that every other church allows it to be the best, except itself.

311

Heaven has endowed all creatures with a certain portion of affection, which must be expended ; some lavish it on worthy, some on unworthy, objects : a dog, cat, man, or monkey, often share that of the fair sex ; whilst pleasure, interest, or ambition, are the idols of the other.

312

Miserable must that being be, whose education has only tended to inflame the passions ; but a distinction ought to be made between inflaming and strengthening them : if the passions are pampered whilst the judgment is left unformed, madness and folly must ensue.



Women ought to endeavour to purify their hearts ; but can they do so when their uncultivated understandings make them dependent on their senses for employment ; when no noble pursuit sets them above the little vanities of the day, or enables them to curb the wild emotions that agitate the mind, like a reed over which every passing breeze has power ?

Shakespeare calls just resentment the child of integrity.

Il matrimonia ha molti affanni, ma il celibato non ha diletto alcuno.

“ Il lampeggiar dell’ angelico viso.”—Flashes of affection breaking from the soul, alone display the truth of generosity and tenderness that deserves a friend. Gleams from the heart ; shew its intricacies, its weakness, and its vigour ; exposing it naked and undisguised to the spectator. A single minute in this way gives more knowledge of a character, and attracts more confidence, than twenty years experience of refined taste and propriety of conduct.



That character is always most perfect where sensibility is united with fortitude, and where the heart is ready to correct the severe strictures which the judgment is forced to make on the conduct of others.

Rousseau says---Men will argue more forcibly about the human heart, but women will read the heart much better. Women have most wit---men most genius; women observe---men reason: the world is the book of women.

Sweet is the look of sorrow for an offence from a heart determined never to commit it more: upon that altar only could I offer up my wrongs.

Sterne.

It is curious to observe the triumph of slight incidents over the mind, and what incredible weight they have in governing our opinion of men and things. That trifles light as air shall waft a belief into the soul, and plant it so immoveable within, that all Euclid's demon-



strations, could they be brought to batter it in breach, should not have power to overthrow it.

321

There is no possibility of appretiating human actions justly, without knowledge of the motives : many splendid actions are merely the offspring of ostentation.

322

What a common and fatal malady it is to be sick of superfluities.

323

Objects of high gratification are difficult, and rarely obtained ; and our anguish on losing them is proportionable to the transport they occasioned us : but objects of complacency and satisfaction are always within the reach of a benevolent mind.

324

L'Hymen est un engagement tres facile à contracter, mais pour en soutenir dignement les charges et bien remplir tous les devoirs de la vie privée il faut peut-être autant de vertu que pour remplir les roles les plus brillans et les plus distingues.



UN PORTRAIT.

*Jolie Madame de *** ! Cette epithete de jolie, que l'on prodigue tant, et que l'on applique si mal, semble avoir été imaginée pour elle. Sa seduction est prompte et durable. Figurez vous une bouche qui ne fait que de naître, et des yeux qui ne finissent point, presque blues quoique ils sont brunes, et armés de longues paupieres noirs, servant comme des voiles aux rayons qui s'en échappent ; un teint d'une blancheur eblouissante et qui lui appartient ; des bras arrondis par les graces ; un pied que la Chine envieroit ; une taille au dessus de tout, legere, élégante, pleine de mollesse, et majestueuse en cas de besoin :---à ce physique victorieux, joignez un moral céleste ; l'esprit de tout dire, de tout apercevoir, de tout orner : cette folie qui n'oter rien à la décence ; un coquetterie qui desesperé et qui plait, des bouffées d'humeur de ravissantes, petites bouderies, des lueurs de sentiment, quelques ruanées de melancolie d'autant plus piquantes qu'on n'en devine pas la cause ; une ame genereuse bienfaisante et noble ; un imagination ar-*



dente vagabonde et magique, que lui crée des plaisirs où les autres en cherchent, et la promene toujours dans un monde enchanté.

326

The most selfish villager has no conception to what a degree of selfishness and insensibility the feelings of those arrive who live in sloth and luxury in capitals; where the heart is rendered callous by the daily exhibition of profusion contrasted with want---of misery with mirth.

327

As youth is most elated by bright prospects of happiness, so it is most desponding and easily dejected in disappointment.

328

Benevolence and sobriety constitute, in a great measure, the perfection of a rational being.

329

Wise people sometimes defeat their aims by too great caution; and cunning almost always overshoots its mark by too much craft.

330

When we consider the calamities to which our nature is subject, the trivial vexations of life are beneath our regard.



331

Chuse friends with judgment, confide in them with caution, and love them with sincerity, but moderation.

332

A lively imagination aggravates the sombre tints of life.

333

Nothing is more useful than to keep a book by one, containing easy and interesting productions, to be read, by snatches, at moments which would otherwise be lost.

334

*No more on worth let man look down with scorn,
And frown on those not quite so highly born ;
Nor, as the coaches rattle from his door,
Boast, like proud Haman, that he is not poor :
Earth's doom'd to suffer---all folly there must end ;
Then read,---and own the satyrist a friend.*

335

• There is no blessing more earnestly to be wished for than a calm and composed resignation to the events of life.

336

“ Born without ideas, without vice, without virtue,” says Helvetius, “ every thing in man is

H 3



an acquisition: even humanity---it is to his education he owes this sentiment; and the most efficacious method of inspiring it, is, to accustom youth to beholding miserable objects, to ask them by what chance they are not in similar situations, which leads children to picture themselves in the place of the wretched; that habit gained, they become more touched with misery: an infinity of different sentiments then mix with the first, and their assemblage improves the pleasure felt by a noble soul in succouring the distressed."

337

Johnson conceives that English poetry cannot please without rhyme.---"Those," he says, "who think themselves capable of astonishing, may write blank verse; but those who hope only to please, must condescend to rhyme."

338

Women are always more exposed to sufferance than the other sex, because always in dependence; a thing they should no more regret than other dispensations of Providence.

339

Ogni periodo della vita prende in presto felicità dal tempo avvenire.



340

Nothing is so dangerous to our happiness as suffering one sole ideal prospect of felicity to engross our imagination, and, by so doing, gain a too powerful ascendancy over the heart.

341

No mind where reason is habitually paramount gives place, but for a moment, to the anarchy of the passions.

342

That hypocrisy which affects the air of severe difficult virtue, is in itself the worst vice.

343

Let us always listen even to our censurers, and profit by their remarks, if good; laugh at them, if bad; always aspiring at perfection, and letting them rail at us, if they will.

344

We should inculcate in youth the most lively ideas of the native beauty of virtue; and that elegant moral taste, that quick sensibility, which is a nearer way to rectitude than the dull road of inanimate precept.

345

Les passions, les vices, et les ridicules sont trois sortes d'affections differentes qu'il faut bien se



garder de confondre. Les passions naissent dans l'ame ; elles maitressent, elles la tyrannisent ; et si il est possible d'arreter leur impetuosité, il l'est rarement de les extirper. On peut partager les passions en deux classes, celles de gout, et celles de sentiment. Les passions de gout ne sont quelquefois point naturelles à l'homme qu'elles tourmentent ; elles naissent souvent de l'oisiveté, de la paresse, du libertinage : elles sont les passions du jeu, du vin et des femmes ; quelques forces qu'elles acquièrent par l'habitude il est neanmoins possible de s'en corriger ; elles ne tiennent point assez essentiellement à l'ame ; mille circonstances peuvent les déraciner d'un coeur. Il n'en est pas de même des passions que j'appelle de sentiment ; celles la sont gravées en caracteres ineffaçables ; rien ne parvient même à les adoucir ; le tems les augmente, et la vieillesse accroit leur violence : dans cette classe je mets l'avarice, la jalousie, l'envie, la haine, la vengeance, etc. etc. ; leurs traits sont cachés, et leurs effets terribles.

346

Les vices viennent du coeur, et sont enfans des passions. Il est cependant possible d'être vi-



cieux sans avoir des passions : un être froide, passif apathique, sera vicieux souvent pour être quelque chose ; il aimera la vertu avec les honnêtes gens ; et caressera le vice avec des hommes pervers. Méfiez vous toujours de l'homme qui n'a point de caractère ; celui la peut vous perdre comme il peut vous obliger. J'entends donc par vices des affections du coeur, telles que l'ingratitude la dureté la malignité la perfidie, etc.

347

Les ridicules ne sont ni des vices, ni des passions : ils ne viennent ni de l'ame, ni du coeur : ils tiennent au caractère à l'éducation à la manière de voir, au plus ou moins d'esprit, aux différentes impressions qu'on a reçues dans sa jeunesse, etc. etc. On peut être un très honnête homme et avoir des ridicules ; mais ces ridicules combien ils nous font d'ennemis !

348

How many are driven by the burdensome tedium of unoccupied leisure to seek relief in a diversity of situation ; but a lively imagination, a cultivated understanding, and a good flow of animal spirits, prevent a mind from ever sinking into apathy.



Had not the benevolent Author of our being mingled with the bitter draughts in human life that blessed drop of oblivion that draws the venom from the shaft of sorrow, the world would be a perpetual scene of mourning and affliction ; every present blessing clouded by remembrance of past calamities ; every ray of hope extinguished by tears.

Neither friendship nor gratitude can subsist in a breast whose movements are governed by the inconstant and tyrannic sway of caprice.

Those who are above the world in sentiments or pursuits should not hazard the consequences of a conflict with it ; whilst those who disdain not its occupations and its pleasures must conform to its rules, or an obstinacy is evinced not at all calculated to promote their own ease, or that of others.

Few things more deject the mind than being obliged to alter our opinion of the character we have been accustomed to reverence and esteem ; particularly in youth, when we are apt to form to ourselves pictures of ideal perfection.



353

Excessive tenacity is ever the characteristic of little minds.

354

*Frederic the Second, King of Prussia, said---
 "When wit is too pert, it makes us guilty of folly; but when its ardour and rapidity is under the guidance of reason, when it is prompt to conceive, quick in combining, and brilliant in reply, the man of wit is superior to all other men."*

355

A CHARACTER.

Ellen, at seventeen, with all the gaiety that belongs to that age, possessed great acuteness of discernment, much power of reason, an invincible integrity, and a command over her passions, which is seldom met with: her mind was stored with useful and ornamental learning; her countenance was frank and intelligent: no one who was not acquainted with her, thought her beautiful; but all who knew her, did.

356

In objects, sublimity consists in grandeur and force; in character, the same. It is not Thyrsis at the feet of his mistress, but Scævola with his



hand amidst the burning coals, that inspires us with respect.

357

A great many people believe themselves virtuous, because they are austere ; rational, because they are discontented ; and witty, because they are satirical.

358

Ideas difficult to comprehend are never forcibly felt : hence one of the charms of simplicity, constantly presenting distinct ideas.

359

Where there is no hope, there can be no endeavour.

360

Philosophy may infuse stubbornness, but religion, only, can give patience.

361

Expectation, when once her wings are expanded, easily reaches heights which performance never will attain ; and, when she has mounted to the summit of perfection, derides her followers, who die in the pursuit.

362

Employment is the great instrument of intellectual dominion ; the mind cannot retire from



its enemy into total vacancy, nor turn aside from one object but by passing to another. The gloomy and resentful are found to be those who do nothing : we must be busy, either about good or evil ; and he to whom the present offers nothing, will naturally look back to the past.

363

Physical knowledge is of such rare emergency, that one may know a man half his life without being able to estimate his skill in hydrostatics or astronomy ; but his moral and prudential character immediately appears : those authors, therefore, ought to be most studied in youth that supply most axioms of prudence, most principles of moral truth, and most materials for conversation ; and these purposes are best served by poets, orators, and historians.

364

Disease begins that equality which death completes : earthly distractions are not perceived in a sick room ; it is vain to expect amusement from the gay, instruction from the wise, when all human glory is obliterated ; the wit is clouded, the reason perplexed, and the hero subdued : the highest and brightest of mortal beings finds



nothing left him then, but the consciousness of innocence.

365

There are particular modes of good breeding peculiar to every place, which, being arbitrary, are only learned by custom. Those, however, may be violated without offence, if evident that neither malice nor pride contributed to the failure : but those will not atone, however rigidly observed, for the tumour of insolence, or petulance of contempt.

366

L'amour fraternal, le plus doux et le plus durable des amours, n'est point sujet à des revolutions : les bons amis que la nature nous a donnés doivent avoir la première place dans notre coeur.

367

It is sometimes wise to parley with our woes, and, by frequent converse, become intimate with them : it is the way to lessen their horrors, and our own dread of them ; as well as to harden the heart against new ones.

368

The most necessary dispositions to relish pleasures is to know how to be without them.



369

A contempt of reputation rapidly leads to a contempt of virtue.

370

When a man gives himself up to avarice, he renounces glory. There have been illustrious villains, but never an illustrious miser.

371

How many useful projects are applauded and neglected.

372

Of things that terminate in human life, the world is the proper judge : to despise its sentence, if it were possible, were unjust ; and, if it were just, is not possible.

373

It is of much importance to write letters with propriety ; since, next to the power of pleasing with his presence, every man should wish to give delight at a distance.

374

If we do not sigh to be the foremost of the throng, independance, peace, and self-approving reflections, will not fail to render us happy.

375

I have often remarked much heart where there was little sentiment : heart depends upon the



rectitude of the feelings, and on sympathy ; sentiment has a higher source ;—call it imagination, genius, or what you will.

376

The amplest estate is wretched penury, if exceeded by the expenses of the possessor.

377

It is not in the costly dome, but in the rural cot, that the impartial Lord of all most often fixes the seat of happiness. Health, peace, content, and domestic tenderness, are the only real sweets of life ; and they often smile on the humble roof of virtuous industry.

378

There are evils which no human foresight can teach us to avert, no purity of intention enable us to escape. In the conduct under such evils lies our trial, and the foundation of our future rewards and punishments.

379

Vous vous occupez des soins de votre ménage ; c'est le moyen le plus propre à chasser toutes les idées contraires à la vertu que l'oisiveté fait germer au fonds des coeurs, où elles prennent insensiblement racine, et sont ensuite très difficile à extirper. Sans l'extreme dissipation de



la plupart des femmes du grand monde, les verrait-on si souvent oublier qu'elles sont épouses et mères ?

380

It is a true observation, that we must be old before we know the world ; but yet, when young, we ought carefully to guard against a suspicious temper. Much better is it that we should be sometimes deceived, than too distrustful : the real evils of human life are sufficient, without rendering it more gloomy by removing from it that benevolence and mutual confidence which are yet to be found in it.

381

Tout le mérite dont ils sont doués, les hommes les plus charmans, ne contribuent qu'à l'agrément de la société, et ne corromprait point les mœurs d'un nombre infini d'épouses, si celles-ci s'occupaient sérieusement de leur ménage. Voilà la secret d'une conduite ferme et inébranlable ; qui fait trouter au milieu des soins utiles, une douce dissipation, des plaisirs purs.

382

Mere pity never seeks employment ; it is a virtue of parade and popularity : it searches not out distress, like charity, nor follows the



mourner in his melancholy haunts, to administer secret comforts and relief: these offices demand a firmer spirit; nerves that can face affliction do their business boldly, and wipe away the widow's tears with a steady hand.

383

ON HEARING A CHARITY SERMON PREACHED
IN ST. WERBURGH'S CHURCH, DUBLIN.

*When Charity, celestial guest!
Descends to bless mankind,
Her dwelling is the good man's breast---
Her throne the feeling mind;*

*There, speaking thro' the placid eye,
With energy divine,
She bids each selfish passion fly---
Each heav'nly virtue shine.*

*Whilst smiles of mild benevolence
Enforce her sacred laws,
She points the tongue with eloquence
To plead the wretch's cause.*

*When late her G***** she did employ,
In delegated trust,
Each out-stretch'd hand, each tear-fraught eye,
Proclaim'd the choice was just.*



*Whilst thousands bless their preacher's worth,
Thro' whom relief was giv'n,
His life more solid good holds forth---
It points their way to Heav'n.*

384

When an evil, of whatever nature, is certain, the mind by degrees acquires firmness to endure it; but the pain of uncertainty and conjecture is, of all others, the most intolerable.

385

Viewing with the eye of reason the large field of action which presents itself to us; enjoying life with temperance; fulfilling our duties to the Most High, to our brethren, and ourselves; worthily filling the place assigned us; content in conscious probity;---we then, indeed, are free and happy.

386

A doubt of those in whose integrity we have confided, in whose virtue we are interested, is a situation of mind the most comfortless. Suspicion is like a mist, which renders the object it shades so uncertain, that the figure must be finished by imagination; and, when disgust takes the pencil, the strokes are generally so



dark, that the disappointed heart sickens at the picture.

387

Men gathered in great numbers rather possess ears than judgment : to astonish, is to seduce them ; and whoever assumes authority to command them, disposes them to obey.

388

Daily toil makes short the flying hours, and rest from labour becomes moments of enjoyment : this prevents the poor from feeling that tediousness of life which we find amongst the great, who, surrounded by pleasures which court their acceptance, their taste is palled by the too great facility of satisfying every wish : lassitude and disgust creep on their languid hours ; and, wanting the gale of hope to keep the mind in gentle agitation, it sinks into a calm more destructive than the rudest storm of adversity.

389

Souvenez vous toujours, que notre bonheur solide doit se fonder sur l'estime de nous mêmes, et sur les avantages que nous procurons à d'autres ; et que de tous les projets la plus impraticable pour un être qui vit en société, est celui de vouloir se rendre exclusivement heureux.



Suis donc o homme ! dans quelque rang que tu te trouves ; le plan que t'est tracé pour obtenir le bonheur auquel tu peut pretendre. Que l'humanité sensible t'intéresse du sort de l'homme ton semblable ; que ton coeur t'attendrisse sur les infortunes des autres ; que ta main généreuse s'ouvrir pour secourir le malheureux que son destin accable ; songe qu'il peut un jour t'accabler ainsi que lui. Reconnois donc que tout infortune à droit à tes bienfaits : essuie sur tout les pleurs de l'innocence opprimée ; que les larmes de la vertu dans la detresse soient recueillié dans ton sein ; que la douce chaleur de l'amitié echauffe ton coeur honnête ; que l'estime d'une compagne chérie te fasse oublier les peines de la vie ; sois fidelle à sa tendresse, qu'elle soit fidelle à la tienne ; que sous les yeux de parens unis et verteux tes enfans apprennent la vertu qu'apres avoir occupé ton age mûr ils rendent à ta viellesse les soins que tu auras donnees à leur enfance imbécille.

Sois juste, parceque l'equité est la soutien du genre humain ; sois bon, parceque la bonté enchainne tous les coeurs ; sois indulgente, parceque



foible toi même tu vis avec des êtres aussi foibles que toi ; sois doux, parceque la douceur attire l'affection ; sois reconnoissant, parceque la reconnaissance alimente et nourit la bonté ; sois modeste, parceque l'orgueil revolté les êtres epris d'eux mêmes. Pardonnez les injures, parceque la vengeance eternise les haines ; fais du bien, à celui qui t'outrage afin de te montrer plus grand que lui, et de t'en faire un ami. Sois retenu, tempéré, chaste, parceque la volupté l'intemperance, et les excès detruissent ton être, et te rendront méprisable. En un mot, sois homme ; sois un être sensible et raisonnable ; sois epoux fidelle, pere tendre, maitre equitable, citoyen zélé ; travaille à servir ton pays par tes forces, tes talens, ton industrie, tes vertus. Faire part à tes associés des dons que la nature t'à fait ; repand le bien être, le contentement et la joie sur tous ceux que t'approchent : que la sphère de tes actions, rendué vivante par tes bienfaites, reagisse sur toi même ; sois sur que l'homme qui fait des heureux ne peut être lui même malheureux. En toi conduisant ainsi, quelque soit l'injustice et l'aveuglement des êtres avec qui ton sort te fait vivre, tu ne seras jamais totalement privés des recompences qui te seront dues :



nulle force sur la terre ne pourra du moins te ravir le contentement intérieure ; cette source la plus pure de toute la félicité ; tu rentreras à chaque instant avec plaisir en toi même ; tu ne trouveras au fond de ton cœur ni honte, ni terreur, ni remords ; tu t'aimeras, tu seras grand à tes yeux : tu seras chéri, tu seras estimé de toutes les âmes honnêtes dont le suffrage vaut bien mieux de celui de la multitude égaré. Cependant si tu te portes au dehors, des visages contents t'exprimeront la tendresse, l'intérêt l'assentiment. Une vie dont chaque instant sera marqué par la paix de ton âme, et l'affection des êtres qui l'environnent, te conduira paisiblement au terme de tes jours ; car il faut que tu meures ; mais tu te survis déjà par la pensée ; tu vivras toujours dans l'esprit de tes amis, et des êtres que tes mains ont rendué fortunés : tes vertus y ont d'avance érigé des monumens durables. Si le Ciel s'occupoit de toi, il seroit contenté de ta conduite, quand la terre en est contente.

392

It would cost us much less trouble to conquer bad passions than to hide them.

I 4



393

Idleness, rather than ill-nature, often gives birth to scandal, and to the observation of little incidents which narrow the mind ; and, frequently, the fear of being talked of produces that puerile scrupulosity about trifles incompatible with an enlarged plan.

394

Such is the vacancy of dissipated pleasure, that, never satisfied with what it possesses, an opening always remains for something yet to be tried ; and on that something yet to come, all enjoyment seems to depend.

395

How seldom do the youthful think how much of life remains when youth is past ; and how soon beauty loses its power even before it fades.

396

It is as much a moral duty not to refuse receiving good offices, as not to avoid administering them. That species of independance which proudly flies all ties of gratitude, is inimical to the social compact of civilized life, which subsists but by reciprocity of services.



397

Intanto che non siano eguali al comune degli uomini, le ammonizioni degli amici e i rimproveri de' nemici non ci lasciano perder di vista i nostri doveri ; ma que' che siedono in sulla vetta della ruota di fortuna di rado si sentono accusare di falli commessi ; e se per caso i biasini altrui giungono a ferire gli orecchi loro ecco la lusinga che s' avvicina e versa nelle lor menti i suoi sonnolenti balsami che tranquillano tanto bene ogni agita coscienza.

398

How happy are those whose cultivated minds can at all times draw resources from themselves : to such, solitude is never irksome, and amusement charms with double zest.

----- *For them, the Spring
Distils her dews, and from the silken gem
Its lucid leaves unfolds ; for them, the hand
Of Autumn tinges every fertile branch
With blooming gold, and blushes like the morn :
Each passing hour sheds tribute from her wings ;
And still new beauties meet their lonely walks.*

399

*That maxim of the old philosophers---“ Re-
verence thyself,” cannot be too often recommend-*



ed to young women ; as from a due attention to it proceeds that honour and delicacy which form the glory of the sex. She who reverences herself, will suffer no infringement of the nicest rules of decorum.

400

Sensibility is a fashionable term in modern dialect. Let us part with our pride, and we shall not find this sensibility so troublesome a guest as it seems to be with many.

401

The general description of a critic, is, that of a person usually more attentive to what is wanting than what is present.

402

What is foolish, is the object of pity : but absurdity often proceeds from an opinion of sufficiency ; and, consequently, is an honest occasion for laughter.

403

If people knew the soothing pleasure that attends the acknowledgment of error, the secret comfort that is derived from the confession of a fault, never would they listen to the suggestions of ridiculous pride, or misplaced self-love.



404

Celui qui ne sait pas trouver dans son coeur un ami, une société, qui craint de se livrer à ses reflexions, et de passer un instant avec lui-même, regarde du même l'oeil la solitude et la mort.

405

The most illiterate of both sexes have the largest share of vanity and self-consequence.

406

A CHARACTER.

Horatio was modest, virtuous, mild, and rational ; wise, without self-love ; learned, without pedantry ; attached to religion, without being intolerant or superstitious ; possessing dignity, without egotism ; an enemy to vice, without attacking its votaries ; and agreeable in conversation, without engrossing it.

407

Mes pensées viennent quand elles veulent, et non quand je veux. (Disoit Rousseau.)

408

Combien d'étincelles de bonnes pensées sont étouffées par un commerce oisif ; et combien on devient frivole soi même en vivant avec des gens frivoles !



Si l'amitié et l'amour ont toujours soin de nous, font tous pour nous, nous portent sans cesse dans leurs bras, nous y oublions bientôt la faculté de nous mouvoir nous mêmes, d'agir nous mêmes, de marcher nous mêmes à travers les adversités de la vie.

Toute vertu cesse quand on se livre à la première impression ; qu'on est toujours gouverné par les evenemens ; et qu'on ne sait pas les maîtriser à son tour.

Que nous serions malheureux si Dieu accomplissoit tous nos vœux ! a l'instant où l'homme croit que tout le bonheur de sa vie est aneanti, Dieu se propose peut être quelque chose d'extraordinaire à son égard. De nouvelles circonstances excitent de nouvelles forces ; la vigueur et la vie reviennent lorsque l'on se croyoit condamné à une inaction éternelle.

Les jouissances du coeur sont à la portée de tous les hommes qui libres, tranquilles et aimans, sont toujours contens d'eux mêmes et des autres. Ah ! combien aussi pour cette raison la bonheur



que l'on goute à la campagne est il plus grand que cette félicité mensongère qu'on affecte dans les palais, et dans les circles brillans. C'est ce que savent bien les mondains qui l'on entend si souvent se plaindre de l'ennui dans les vallons des Alpes ; sur ces montagnes où l'innocence habite encore ; et qu' aucune étranger ne quitte sans verser des larmes.

413

That women were not designed for the exertion of extreme intense thought, may easily be seen, from the effect it has on their countenances and features: the contracted brow, prolated visage, motionless eyebrow, and fixed attitude, though they give force and dignity to the strong lines of male countenances, give the most unpleasant expression to soft features. It may be, that the difference which subsists between the characters of the two sexes, is, that male genius fetches its treasure from the depths of science, and the accumulated wisdom of ages ; the female finds her's in the lighter region of fancy, and modern knowledge : but there are approximations between them that render it difficult to ascertain the point at which they diverge. Whatever is ingenious, shrewd, elegant, and



sportive ; whatever requires pathos and energy of plaintive eloquence, may be looked for from women ; but they are, also, well formed for the serious, merely stopping short of the abstruse. The peculiar properties of the female mind are, acuteness of perception, vivacity of imagination, and a concatenation of invention that disdains all limit. The corporeal part of our composition, perhaps, adds to the intellectual charms of our minds ; our irritable nerves, though our torment, are yet our grace ; we conceive quickly and clearly, and often feel exquisitely : to these feelings, perhaps, we owe much of that natural eloquence which we mistake for strength, when it is only the property of penetration ; we fancy we wield a pike, when it is but a needle.

414

We should learn to let every man be happy his own way, let our own be ever so different.

415

What weight does circumstance give to the simplest sentiment.

416

When men are actuated by passion, and know, or suspect, themselves to be wrong, they are too apt to supply in positiveness what is wanting in



reason : hence, none are so obstinate as those in fault.

417

There is but little merit in acts of beneficence, if we know not how to sacrifice our other gratifications to the delight of performing them : if we entrench not upon our luxuries, it is no more an exertion of virtue than giving a penny to a beggar, which, though it may enrich him, is no sacrifice for us to bestow.

418

Self-repentance, and contemptuous ridicule in old age, is the consequence and punishment of a youth spent in frivolous follies.

419

There are emotions for which we cannot be accountable, therefore such as we can neither blame nor applaud ; but, although the language of Nature will make itself be heard, reason may attune it to moderation.

420

Rather improve by other men's faults, than censure them.

421

X *A false friend is like a shadow on a dial, which appears in fine weather, but vanishes at the approach of a cloud.*



We should give our heart to our Creator, reverence to our superiors, our bosom to our friend, diligence to our calling, and relief to the needy.

A wise man endeavours to shine in himself; a fool, to outshine others: the first is humbled by a sense of his own infirmities; the latter is exalted at the discovery of others' imperfections: the wise man considers what he wants; the fool, what he abounds in: the wise man is happy when he gains his own approbation; the fool, only when he recommends himself to the approbation of others.

It is not the number, but the strength, of the passions by which many crimes are produced; torrents that divide themselves into many branches are the least dangerous in their course; a strong passion is a solitary passion that concentrates all desires within one point.

The power of abstracting from a condition different from our own the evils that we have not felt, makes a man always envy the lot of



another. Indigence often, by these abstractions, divests riches of all the cares and discontents by which they are attended.

426

A distinction is to be made between fame and true honour ; the former is a loud and noisy applause---the latter, a more silent and internal homage : fame floats on the breath of the multitude ; honour rests on the judgment of the wise : fame may give praise whilst it withholds esteem ; true honour implies esteem mingled with respect.

427

Learning is the cause of reason and humility, as ignorance is the source of vanity and folly : the more we learn, the further we see the bounds of knowledge extend, and the more humiliating becomes the opinion of our own intelligence. But ignorance is forward and assuming, confident of supposed excellence, and preferring its own opinion to the judgment of others, because it sees wisdom extend no further than the narrow limits that were within the scope of its own conceptions.

428

Those who set out in life surrounded by the most advantages, do not always make the



most happy progress through it: there is no situation, however exalted, from which our own errors may not precipitate us into the lowest abyss of misery.

429

*Je le vois trop les soins qu'on prend de notre enfance
Forment nos sentimens, nos moeurs, notre creance ;
L'instruction fait tout, et les mains de nos peres
Graves en nos foibles coeurs ces premiers caracteres,
Que l'exemple et le tems nous viennent retracer ;
Et que peut être en nous, Dieu seul peut effacer.*

430

Men of genius are often too apt to despise the world; but the world takes ample revenge, by giving them credit for a thousand unexisting enormities.

431

Too often those imaginary duties which the extreme of modern refinement prescribes, are only practised at the expense of solid virtues, whose excellencies have stood the test of ages: and let enthusiasts answer, who indulge in all the extravagance of heroic generosity, romantic love, and exuberant friendship, whether they suppose it possible to improve on the model which Christianity presents to our imitation. That



simple inestimable code presents no puzzling question to tear the divided heart by contrary duties: it speaks of life as a mutable scene, teaches us to enjoy its pleasures with moderation, and endure its evils with patience: it tells us that man is as variable as the world he inhabits; that imperfections mingle with the virtues of the best, urging us to constant circumspection and attention; and, from the nature of good and evil, we learn to curb our passions, and moderate our desires; to expect with diffidence, enjoy with gratitude, and resign with submission. Conscious of our own failings, we become indulgent to the errors of others: on the basis of mutual wants, general imperfection, and universal kindred, we build the structure of candour and benevolence.

432

Covetousness is more opposite to economy than liberality.

433

Il y à plusieurs qui prennent des declamations pour des portraits.

434

How many are silly without simplicity, and artful without understanding.



Happiness, though often crossed by misfortune, is more frequently destroyed by imprudence.

A CHARACTER.

Philander's benevolence made such allowances for human frailties, that one would imagine he thought himself the only person that was obliged to be honest : his virtues, far from being troublesome to others, left every body at their ease ; he had that amiable complaisance and good-nature so necessary for the good correspondence and harmony of mankind. None of his virtues were precarious, because they were all natural :---an acquired merit is often uncertain.

Falsehood in actions is full as inconsistent with our love of truth as falsehood in words.

All vices flatter our self-love, all virtues attack it : valour exposes it, modesty lowers it, generosity throws it away ; moderation mortifies it, and a wish for the happiness of others sacrifices it to the good of society.



The world is full of people who are perpetually dinning things in our ears, without ever saying any thing to entertain the mind.

Such is the power of health, that without its co-operation every other comfort is torpid and lifeless, as the power of vegetation without the sun.

THE VALE OF TEMPE.

The Thessalian Tempe is a valley situated between Olympus and Ossa, two high mountains, which look as if they had once been joined, but separated by some god, to place the beautiful plain that lies between them, about five miles long, and very narrow. In the middle of this plain runs Peneus, into which several lesser currents empty themselves, and swell this river into a large size : on its banks are dispersed numbers of the most beautiful shady arbours ; whilst the river glides its soft and silent course through a beautiful verdant lawn adorned with clumps of the finest trees, overhung with others planted along its borders, which furnish a cool and temperate navigation on its bosom. The sides of



the mountains and rocks are perfectly covered with the finest foliage. It seems as if Nature was here ambitious to display her various beauties ; whilst the worship of the gods, and the fragrancy of sacrifices and burning odours, further consecrated the place.

442

The traveller who has a long journey to accomplish, must not allow himself to be too much engrossed by any object, however pleasing, on his way. Friends, fortune, health, are blessings which bountiful Providence supplies to beguile the tediousness of the way, not to betray us into forgetfulness of that better country to which we are hastening.

443

Les plaisirs se ressentent comme les pensées du plus au moins d'élévation qu'on à dans l'ame.

444

Les femmes sont créés pour un fin plus noble que celle d'offrir un vain spectacle. Leurs charmes ne sont que l'annonce d'autres qualités plus touchantes ; les reduire à la beauté c'est les degrader, et les mettre presque de niveau avec leurs tableaux.



445

Grief and anxiety frequently lie hid under the golden robes of prosperity ; and the gloom of calamity is relieved by secret irradiations of hope and comfort ; as, in the works of Nature, the bog is sometimes covered with flowers, and the mine concealed in the barren crag.

446

Warmth of temper sometimes produces extraordinary exertions of mind, and is then the soil of genius and virtue.

447

Systems often serve to fetter the understanding ; and the common methods of education cramp, if not totally destroy it. Give a well-disposed mind its freedom, and time and habit to think for itself : teach how, but not what, to think. The seeds of virtue are innate ; cherish the rising shoot, and prune (but with a cautious hand) the too luxuriant branches.

448

The partiality we feel, inspires diffidence ; that we create, has a contrary effect.

449

Turns in the tide of fortune are amongst the happiest lessons of humanity, where those who



serve the humble and helpless, from motives of pure disinterestedness, make useful friends for themselves in the vicissitudes of our unstable condition.

450

Sensibility should never be so far encouraged as to unfit us for the discharge of any active or social duty ; or feelings in themselves amiable, by too free indulgence, become ruinous to our peace, and injurious to society, by depriving others of the good offices which are the offspring of genuine and well-regulated sympathy.

451

Delicacy is necessary to reconcile persons under depressed circumstances to mix with others they may deem more rich and fortunate than themselves.

452

Every person who rises above the common level has received two educations ; the first, from his teachers ; the second, more personal and important, from himself.

453

To delay a letter from the Wednesday to the Saturday, and then from the Saturday to the Wednesday, appears a slight offence ; yet, in the



repetition of such delays, weeks, months, and years, will elapse, till the omission may become irretrievable.

454

Being too suddenly elated, shews a weak head; and too soon depressed, a pusillanimous heart.

455

They who always suspect, will be often mistaken, and never be happy; yet there is a wide distinction between the confidence which becomes a man, and the simplicity that disgraces a fool. He who never trusts, is a niggard of his soul, who starves himself, and by whom no other is enriched; but he who gives every one his confidence and praise, squanders the fund that should serve for the encouragement of integrity, and the reward of excellence.

456

Imprudence is much easier regretted than repaired.

457

Pity differs widely from true charity: a soft heart and watery eye are common qualities; and those who possess them are often the mere dupes of knaves and impostors. A nature of this cast



is active only when spurred to motion by some interesting object present : provoke it not, it sleeps.

458

Est ce le rôle d'une créature raisonnable que de faire son affaire capitale du plaisir?---une femme entraîné par ce goût d'amusement n'est ordinairement ni mère, ni épouse, ni amie ni même citoyenne heureuse ; encore, si la dissipation ne la conduit pas jusqu'à s'oublier elle même !

459

Les petits esprits incapable de ne rien céder, donnent leurs fantaisies pour des loix.

460

It is too often an error, in the modern system of education, to consider talents and accomplishments according to the use that is made of them, rather than their intrinsic value : applause is rectitude ; and success, morality ; but such is not sufficient for an honourable character : there is a dignity in the mind which leads those who possess it to cultivate only those arts which are valuable ; who have a satisfaction in their own feelings, beyond what applause, power, or popularity, could bestow. Let us shew to youth how dangerous it is to trifle on the borders of virtue ; for its chief safeguard is a jealous sensibility that



startles at the colour or shadow of vice : when once its barrier is infringed, there is no other at which conscience will rise to exclaim,---“ thus far, and no farther.”

461

In the morning of life, when the soul first makes her entrance into the world, all things look fresh and gay ; their novelty surprizes, and every little glitter or gaudy colour transports the stranger : but, by degrees, the sense grows callous, and we lose that exquisite relish of trifles by the time our minds should be supposed ripe for rational entertainments.

462

To be virtuous, is not to talk and define in what it consists,---it is practising precepts.

463

Every virtue gives man a proportionate degree of felicity : honesty gains confidence ; justice, estimation ; prudence, respect ; courtesy and affability, affection ; temperance gains health ; and fortitude, peace of mind, not to be disturbed by adversity.

464

To be covetous of applause, discovers a slender merit : self-conceit is an attendant of ignorance.



465

Toute action vertueuse porte le calm dans l'ame, et un joie vive et tranquille accompagne jusque dans l'interieure de sa maison celui qui vient de faire quelque chose pour le bien de l'humanit .

466

The sorrows and calamities of real life furnish a sufficient fund of affliction, without our having recourse to visionary ones.

467

Many sage writers, and Montesquieu in particular, have supposed the rough scenes of Nature to have a great effect on the human mind ; and have found virtues in mountainous countries which were not the growth of tamer regions. Montesquieu is in quest, chiefly, of political virtue, liberality, bravery, and the arts of bold defence ; but private virtue is equally befriended by those rough scenes : simple villages on the sides of lakes and mountains, in no line of communication with " the busy haunts of men," are generally inhabited by a happy race of people. Ignorance is sometimes called the mother of vice, but it is often the nurse of innocence. The example of innocence is a more in-



structive lesson than any that can be taught by artists and literati ; wherefore travellers amongst a simple people might learn to amend their manners, by seeing in how narrow a compass the wants of human life may be compressed ; and a journey through wild scenes might be attended with more improvement than one through the most polished courts of Europe.

468

All the kind propensities of the heart ought to be warmly cherished in youth : age is apt to make even the most benevolent frigid.

-----“ Oh ! lovely source
 “ Of gen’rous foibles,---youth ! when op’ning minds
 “ Are honest as the light, lucid as air ;
 “ As fost’ring breezes kind, as linnets gay ;
 “ Tender as buds, and lavish as the Spring.”

469

By intercourse, the two sexes perfect each other’s qualities : what could we conceive of a world of men, but as one harsh, haughty, and obstinate ; or of a world of women, but as a set of beings subtle, timid, and mutable ? But, when they mix, the harshness of man loses its acrimony ; his haughtiness mellowes into magna-



nimity, and his obstinacy into a rational steadiness: whilst, by the same blending qualities, women's subtlety polishes into address; her timidity meliorates into becoming diffidence; and her mutability takes the consistency of a pleasing yieldingness.

470

La certezza che la vita non puo esser lunga, e la probabilita che sara molto piu breve che non e statuito da natura; dovrebbe stimolar ogn' uomo a tirare innanzi con tutto il possibile vigore ogni cominciata intrappresa.

471

When evils cannot be avoided, it is wise to contract the interval of expectation, to meet the mischiefs which will overtake us if we fly; and to suffer only their real malignity, without the conflicts of doubt, and anguish of anticipation.

472

Human excellence does not so much consist in a freedom from frailty, as in recovery from lapses. Our detestation of our transgressions, and desire of atoning for them, forms the distinction the Apostle gives between a just and a good man: the just man adheres strictly to the rule of right or equity, and exacts from others



the same measure ; whilst the good man may fall short of justice, but knows no measure to his benevolence : the just man condemns, and is desirous of punishing transgressors ; but the good man gives latitude from the sense of his own failings ; he condemns no one, save himself. The just man is as a stream which deviates not to the right or left, nor swells with the flood of passion above its banks ; but the heart of a good man is a lamp lighted by the breath of God, to the efflux and irradiations of which none can set bounds.

473

When we are to make the passions speak, all men have pretty nearly the same ideas ; but the manner of expressing them distinguishes the man of wit from him that has none ; the man of genius from him who has nothing but wit ; and the real poet from him who would be a poet, if he could.

474

EXTRACTS FROM VOLTAIRE'S DISCOURSE ON
TRAGEDY.

Dedicated to Lord Bolingbroke.

Freedom of thought gives language force and energy ; vigorous sentiments of the heart pass in-



sensibly into our expressions ; and he who thinks nobly will always speak so.

I envy the happy liberty you enjoy of writing tragedy in blank verse, of lengthening or shortening words, of running one verse into another, and of coining new expressions. An English poet is a free man who can subject his language to his genius ; whilst the Frenchman is a slave to rhyme, obliged, sometimes, to make four verses to express a sentiment that an Englishman can give in one : an Englishman says what he will ; a Frenchman, what he can : one runs along a large open field, whilst the other walks in shackles through a narrow and slippery road. But, in spite of all these reflections and complaints, we can never shake off the yoke of rhyme ; it is so absolutely essential to French poetry. Whoever could be absurd enough to shake off a burden which the great Corneille was obliged to carry, would be looked upon, and with great reason, not as a bold enterprizing genius striking into a new road, but as a weak and impotent writer, who had not strength to support himself in the old path.

It is most probable verse will always be made use of in all tragedy, and rhyme in our's.



The Greek tragedians often mistook horror for terror, and the disgusting and incredible for the tragic and marvellous.

Those who crowd too many events into a piece, do so because they have not sufficient genius to fill up a performance with one single action. Detached beauties support poetical performances, and hand them down to posterity : it is only a peculiar manner of saying common things, the art of embellishing by diction, what all men think and feel, that constitutes the true poet.

To exact love in every tragedy, shews an effeminate taste ; entirely to proscribe it from the theatre, is equally wrong. The stage ought to be a living picture of human passions ; consequently love in a tragedy is never blamable but when introduced unseasonably, or treated inartificially. The Greeks seldom introduced this passion, because their tragedy was generally formed on subjects of terror ; and, because women there led so retired a life, the language of love was not then so common ; and men playing women's parts rendered it ridiculous.

On the French stage, the love of heroes is seldom more than mere gallantry ; on the English, it sometimes degenerates into licentiousness and



debauchery. To render love worthy of the tragic scene, it ought to arise naturally from the business of the piece, and not be forced in to fill a vacancy: it should be a passion entirely tragical, considered as a weakness, and opposed by remorse; leading to misfortunes or crimes to shew its danger, yet subdued by virtue, to shew it is not invincible; or else it is the mere love of an eclogue or a comedy.

475

No concurrence of fortunate circumstances can ever produce happiness, or even tranquility, independent of conscious integrity.

*“ The broadest mirth unfeeling folly wears,
“ Less pleasing, far, than virtue’s very tears.”*

476

Notwithstanding all that has been said on the sweets of retirement, &c., yet, still, it is not good for man to be alone; nor can all the cold-hearted pedants ever reconcile it to the mind. In the loudest vauntings of philosophy, Nature will have her yearnings for society and friendship: a good heart wants some object to be kind to; and the best part of our blood, and purest of our spirits, suffer most under the destitution.



Wherever Providence places me, may I have a companion in my journey, be it only to remark how our shadows lengthen as the sun goes down, or to whom I may say---How fresh is the face of Nature; or, how sweet the flowers of the field.

477

The virtues are catching, as well as the vices.

478

There is no real happiness but in the exercise of virtue and abilities.

479

Though all who write hastily write not well, yet correction and toil too frequently destroy that natural train of ideas which characterizes the first flow of genius, and which is one of its chief beauties.

480

Happy are we when we arrive at that period, when years have chilled the fervour of the soul, and extinguished the burning sensations of the heart; when we live in the peaceful, calm philosophy of age, and view with contempt the toys that allured and the trifles that agitated us; and wonder at the devastation of the passions when we no longer are subject to their influence:



but far more happy still, those, who, whilst the soul is yet alive, and the heart yet warmed with all the vivid passions of our nature, are skilled to pour the sweet milk of softness to allay their fervour, and by force of reason to temper the passions of the less amiable kind, whilst those of the softer class are encouraged in all the wild fervour of their nature ; thus adding all that is desirable in age to all that is bewitching in youth.

481

Humility is both a christian and a social virtue : self-conceit makes us maintain our rights with arrogance, and intrench on those of other people.

482

We often find dramatic pieces giving lectures of virtue, and leaving impressions of vice.

483

In contemplating the future, how many abandon the comforts of probability, and feel all the horrors of the possible.

484

A sweet voice is pleasant in conversation ; it softens severity, and enhances kindness.

485

With the sort of people who have either seen nothing of the world, or too much, where is the



merit of resigning what one is unacquainted with or weary of? The praise-worthy Recluses are those who enter the world with innocence, and retire from it in good humour.

486

Those whose ideas are too much beyond the common level of mankind in general, lose resources wherein the more common minds find comfort on this rugged road of life. A fine-thinker may go as much on one side of reason as a no-thinker on the other; whilst the no-thinker oftener enjoys the pleasure of the moment, and leaves the fine-thinker like one who dissects a bubble, and loses whilst he analyzes it.

487

How wrong are we to let reason, even for a moment, be subservient to our best passions: when a mind with this propensity is persuaded of the justice of a cause, or propriety of a sentiment, how often do we see the heated imagination know not where to stop in their defence.

488

We should not indulge our wish for information, when procuring it gives pain to others. Curiosity is a virtue, when it aims at any commendable information or benevolent purpose;



excited by other motives, it is intrusive and criminal, and produces mischief in society : it is then the parent of scandal, and the companion of detraction. Inquisitive people are ever ready to propagate calumny ; and, if they have ever such a slight foundation where folly has prevailed over human frailty, they build a superstructure without remorse, and level characters with the dust.

489

The middle station of life appears to be that temperate region in which the mind, neither enervated by too bright a ray of prosperity, nor chilled by the freezing blast of penury, is in the situation most favourable for every great and generous exertion.

490

The exercise of amiable feelings, and not the parade of them, is the only criterion by which we can form an adequate idea of a lively sensibility ; and, however we endeavour to acquire a surreptitious reputation for goodness, it only deceives ourselves ; for the discerning will soon see through the specious veil, and never fail to expose the hypocrisy.



We should never sacrifice animated pleasures to sluggish inaction, which merely afford comfort without zest.

There are some who have such a chilling austerity of manner, as checks the ardour of the most heroic spirit ; they subdue without convincing, and silence grief they have not the tenderness to soothe ; they make affliction tremble whilst they affect the office of consolation ; and, under the shield of virtue, pierce the soul of sensibility.

Qu'il est touchant le spectacle de deux amis dont l'une reçoit des bienfaits de l'autre ! ils n'osent se parler ; un silence éloquent est leur seul langage ; celui qui donne paraît aussi honneur que celui qui reçoit ; on ne peut devenir à leur embarras lequel de ces deux amis est l'infortuné ! Telle est la conduite de deux amis délicates.

A CHARACTER.

*Lady ***, with all the strength of reason and steadiness of mind man can boast of, has all*



the winning softness of the most amiable of her own sex : gentle, affable, social, polite, she joins the graces of a court to the simplicity of a cottage, and with her ease and sweetness makes all happy who surround her. Impartial in politeness, she makes no invidious distinctions to damp the heart of an inferior. She is the best and most beloved of wives, mothers, and mistresses, her domestic character being most lovely ; and all her virtues are rendered doubly charming by a certain grace and delicate finish in her manners, which it is easy to perceive, though not to describe. She does not disdain to direct the economy of her house, which is magnificent without profusion, and regular without restraint.

495

Splendid genius is often mixed with such failings as render the possessors less easily made happy, and those around them little disposed to contribute to their happiness. Temper, moderation, humility, a toleration of folly, and an attention to trifles, are endowments necessary in the commerce with mankind ; often as useful and generally more attractive than wisdom, learning, eloquence, or wit, when attended with

arrogance, ill-nature, an ungracious manner, or forbidding address.

496

✓ *Qu'il est aisé de croire ce qu'on desire avec ardeur !*

497

Quand l'amour propre des hommes est flatté ils sont toujours indulgens.

498

Whatever advantages we snatch by anticipation, is like money spent before it becomes due, which, at the time of regular payment, will be missed and regretted.

499

Pythagoras observed, that ability and necessity dwell near each other.

500

Une beauté de profession est toujours gourmée d'une sottise qui la fait aller de pair avec le bel esprit en titre. Celles, au contraire, qui la nature semble avoir un peu négligées cherchent de repaier ses torts par l'acquisition des qualités aimables : leur esprit n'étant point gâté par la flatterie acquiesce de la justesse, leurs pensées se repliant moins sur elles mêmes s'étendent davantage ; de la plus de ressources dans le



commerce, et par consequent moins de fantaisies. Comme elles n'ont pas tant de pretentions, elles n'ont pas le ton si haut, et se forment un caractere complaisant qui rend ce qu'elles ont d'agréments d'autant plus touchant qu'elles paroissent y compter moins. Ce sont ces avantages qui compensent ceux de la figure, et l'emportent même sur eux. Il est dans le caractere et dans l'humeur de puissants charmes qui suppléent à la beauté, et aux quels celle-ci ne supplée point.

501

Are there no griefs but such as guilt produces?---not one which time, employment, perseverance, and exertion, cannot alleviate.

502

AN ADDRESS TO FORTUNE.

*Oh ! Fortune, goddess, heav'nly Fair !
 Propitious, hear thy suppliant's pray'r ;
 Let me approach thy splendid fane,
 The humblest vot'ry of thy train ;
 And, whilst submit to thee I pay
 My vows, and own thy sov'reign sway,
 Thy gracious smiles let me implore,
 And deprecate thy harsher pow'r.*

*If, by illusive fancy led,
 Whilst youth's gay season o'er my head*



*With rapid pinions urg'd its flight,
 And deck'd each scene in colours bright ;
 If, then, resentful of thy scorn,
 I fondly hop'd, by pride upborne,
 To soar aloft, thy pow'r disown,
 Nor court thy smile, nor fear thy frown ;
 If, Quixote-like, I dar'd engage
 'Gainst thee, and war unequal wage ;
 Despis'd thy malice, brav'd its course,
 And deem'd thy arrows void of force ;
 Maturer, now, I feel, and own
 My error, which I would atone ;
 My blind presumption would deplore,
 Thy ev'ry attribute restore ;
 Confess thy frown can bliss destroy---
 Thy smile can heighten ev'ry joy.*

*Though distant from thy presence plac'd,
 Though far unworthy such a guest,
 Yet, should'st thou deign to be my friend,
 Thy pow'rful influence extend,
 Thy magic glance all worth can grant---
 Confer each merit that I want ;
 And all shall find, by thee carcest,
 The wisest, virtuous, and best.*

*For not to Folly's sons alone,
 Or sordid minds, thy pow'r is known ;*



*Thy fascinating charms can bind
 The best and wisest of mankind :
 To thee all bend through ev'ry stage,
 From blooming youth to hoary age ;
 Involuntary homage pay,
 Unconscious of thy latent sway.*

*The freeborn soul, whose boundless pow'rs
 Midst Nature's works supremely tow'rs ;
 Whose active comprehensive view
 Can pierce creation's wonders through,
 And, searching e'en beyond the tomb,
 Anticipate a life to come ;
 Oft thou call'st home, with mandate strong,
 To droop beneath " th' oppressor's wrong ;"
 " The proud man's contumely" bear,
 The stern rebuff, the taunt severe ;
 Reproof too insolently plain,
 Insulting pity, cold disdain ;
 With all the various obloquies
 Which supercilious wealth employs
 To wring the bosom, pierce the heart,
 With Feeling's keen, corrosive dart !*

*Thee, sacred Friendship would disclaim ;
 Above all sordid, selfish aim,
 Sublime, it rears aloft its throne,
 And seeks congenial minds alone :*



*Yet do thy fav'rites oft'nest bend
 To thy auspices for a friend ;
 Whilst they whose stars less brightly shine,
 Obscur'd by thee with clouds malign ;
 Whose bosoms genuine friendship know,
 With all its warmth, its fervour glow,
 Oft meet (if not th' indignant spurn)
 Unkind neglect or cool return.*

*And Love, the heart's chief favour'd guest,
 The sweetest inmate of the breast,
 Whose soft, but absolute, control
 Ennobles and refines the soul,
 If blest by thee, it mutual glows,---
 Exalted happiness bestows :
 But when thy rig'rous frowns pursue,
 Th' ill-fated passion shrinks from view ;
 And, whilst concealment wears a smile,
 Takes deeper root, usurps the soil,
 And, twining with life's glowing flow'r,
 Is pluck'd but in the mortal hour.*

*E'en God-like Virtue owes to thee
 Felicity's supreme degree ;
 From thee derives (true happiness !)
 The more diffusive pow'r to bless.
 The open hand, and feeling heart,
 Shed comforts round---heal Sorrow's smart ;*



*Whilst Gratitude's expressive tear,
 With eloquence refin'd, sincere,
 Repays with usury the whole ;
 Breathes sweeter accents to the soul
 Than venal Flatt'ry's loud acclaim,
 Though echo'd by the voice of Fame :
 And Heav'n itself, with smiles benign,
 Approving, stamps its seal divine ;
 And bids each social virtue prove
 The source of endless joys above.*

*Then, gracious Pow'r ! oh ! haste to shed
 Thy choicest blessings on this head ;
 Let Wealth in gorgeous form descend,
 Await my nod, my steps attend ;
 So shall praise, honour, friendship, love,
 Bid all my hours with rapture move ;
 So shall this heart with joy o'erflow,
 Expand with sympathetic glow ;
 Shall with dispensing bounty bless,
 And cheer the gloom of wretchedness !*

*Yet, should the favours I implore
 Fallacious prove, though gilded o'er ;
 Should happiness---that fugitive---
 Fly far, nor deign with thee to live ;
 Or thou, whilst I invoke thy sway,
 Exact beyond my pow'r to pay ;*



*Is mean servility the price?
 Integrity the sacrifice?
 Should luxury, fair Virtue's bane,
 Absorb each sentiment humane;
 Or avarice, with contracting pow'r,
 Unblest, corrode each anxious hour;
 Retain thy gifts, and, in their stead,
 Let peace its balmy influence shed;
 By me, ambition be resign'd,
 Whose wild extreme subverts the mind,
 All strength of principle confounds,
 And Virtue's self remorseless wounds.
 Let me the better part prefer,
 To mild Religion's helps recur;
 And, with its awful truths imprest,
 Confess---that what Heav'n wills is best!*

503

Human happiness is the result of reason, not of the passions.

504

*The best things become dangerous by excess:
 virtue resides in that meridian which is equally distant from all extremes.*

505

There is no desire more prevalent than that of being thought happy: what numbers sacrifice



the dearest feelings of the heart at this pride-raised shrine !

506

When we command, we should give our reasons for it ; that is what distinguishes the approbation of a man of sense from the flattery of sycophants, and the admiration of fools.

507

Merely to observe, without endeavouring to account for any thing, may serve as a common sense of life, but lays up no store to clothe the soul.

508

When religious impressions are deeply engraven on the heart, they become a source of happiness which compensates for many deprivations ; and throw a constant consoling ray of light into situations which, to the general eye of the world, seem quite hopeless and gloomy.

509

We find that there are two representations of life which meet us on our entrance into the world ; one, the work of imagination,---a giddy enthusiast ; the other, of experience,---a sober, skilful artist : the first presents exaggerated features, deceitful proportions, and random strokes, which



confound and mislead the judgment; in the work of the last, we see every thing judiciously disposed, and may trace beauty, symmetry, and design, through the whole: all is mellowed by time, and, if we are not dazzled with its lustre, neither are we disgusted with its faults. To view this picture in the fairest light, making the best of life is true wisdom.

510

Nothing presents a more striking emblem of Time than a silent smooth-flowing river: to the inattentive it seems always the same, though its various portions are gliding imperceptibly away, whilst the flowerets that enamel its banks are undermined by its current: awhile we admire its beauty, and are refreshed by its coolness; but the scene soon changes:--swollen to a torrent, it bursts its bounds; dark, troubled, and impetuous, it involves in its wasteful progress every herb and flower which it before nourished. So fares it with the human soul; whilst the affections flow in their smooth course, the seeds of virtue spring, and flowers blossom; but, when the storm of passion arises, every noble thought, generous wish, and useful aim, are swept away into the gulph of oblivion.



If we wish to prepare young persons to encounter the evils of life with dignity, and that they should acquire real wisdom and virtue, we must make them exercise their own faculties, not heap precept upon precept ; and exact from obedience, without bringing conviction home to reason.

Prudence too early in life is the cautious craft of ignorant self-love.

Many prejudices are indolently adopted because age has given them a venerable appearance, though, perhaps, the reasons on which they were originally founded may have ceased. Mental as well as bodily exercise, is, at first, irksome ; wherefore we are ready to let others think as well as work for us.

How few have a true inclination for inward peace : those who have, prefer reality to external happiness, temperance to luxury, the convenient to the superfluous, and simple nature to ostentation.



How enchanting it is to find information without the parade of display, accomplishments without the levity that too often attends them, and wit and gaiety without satire or detraction.

There is no knowing how the heart will bear those misfortunes which have been contemplated, but never felt. We are but little affected by a distant view of evil, and it is good for our peace it should be so.

Melancholy brings to our minds the expressions of others which describe our situations; probably because it is the stillest state of the mind, and most inclined to remembrance. In this state, quotations, when judicious, are sure to be pleasing; but they must be natural to have effect, flow without seeking for, or effort to introduce them.

A deviation from truth, however plausible, apparently, are its motives, can never meet the sanction of Heaven, but must revert with sorrow on the heart which allowed itself to be seduced



into a forgetfulness of the never-fading beauties of sincerity.

519

A modest man is steady, an humble man is timid, and a vain man is presumptuous.

520

Sad hearts, it is said, make warm devotées : with as much truth it may be said, that the essence of cheerfulness is the true spirit of religion.

521

A CHARACTER.

Arabella was one of the kindest of daughters, without forgetting that she was a wife ; - one of the most attentive of wives, without forgetting that she was a mother ; and the tenderest of mothers, without a breach of the domestic, the social, the friendly, or even the elegant, duties of the individual ; for it was not less a pleasure than an honour to her heart to call forth all the powers which Nature had given her into action : she would, therefore, amuse, regulate, compassionate, instruct, serve, and sympathize, by the easiest transitions. What are called cares of a family, were to her only sources of animation ; nor was it certain whether the graces of her per-



son or the virtues of her mind were most striking: and, yet, this divine woman always asserted that the sole merit of her temper and conduct consisted in knowing when she was pleased, and being grateful to Heaven and her friends for her happiness.

522

There are some uses which productions of fancy and genius may serve: the region of exalted wisdom and dignified virtue, to which they transport us, may have much effect in changing the cold and unfeeling temperament of worldly minds; the indifferent and insensible may be warmed and expanded by the fiction of distress, and eloquence of sentiment: but there is a sort of mind common in youth, and that, too, of the most amiable nature, tender, warm, and visionary, to which the walks of fancy and enthusiasm, of romantic love, of exaggerated sorrow, of trembling sensibility, are very unsafe: in such bosoms, feeling and susceptibility ought rather to be repressed than encouraged: they resemble luxuriant soils, which may be enriched beyond wholesome fertility, and produce only weeds; weeds more to be regretted, from growing in that soil where virtue would have sprung.



523

Quel âge heureux que celui où le moment present est tout, où l'on en jouit avec transport sans souvenir du passé, et sans crainte pour l'avenir !

524

En songeant qu'il faut qu'on oublie quelque chose on s'en souvient.

525

La tournure la plus simple est toujours la meilleure.

526

Contentment is the best friend to health and beauty.

527

How willingly do we cherish the remembrance of past happiness ; it sweetens present enjoyments, and alleviates present sufferings ; it lulls us into pleasing dreams, and converts the unsmooth couch to a bed of down.

528

There is often a perseverance in virtue, and a magnanimity in females, seldom equalled in men. The virtues of men are frequently from considerations, which, though they do not destroy, certainly diminish their merits : their heroic actions are performed on a great theatre, with



public admiration to support them ; but, when a woman sacrifices every thing to filial duty and affection, she has no concomitant motive or external circumstance to animate her exertions ; her silent, secret virtue is the pure and unmingled effort of tenderness—of affection and duty.

529

La ragione è il gran distintivo della natura umana, e la faculta per cui possiamo dirci in qualche grado imparcatati colle intelligenze celestiale.

530

False sentiment and false delicacy excite a kind of morbid sensibility, which faints under every ideal distress and every fantastical trial, weakening the mind, and depriving it of those resources which Nature intended it should find within itself. When young people enter into life with these over-refined feelings, and persuade themselves they are meritorious, it renders them liable to a thousand vexations and mortifications, without strength or fortitude to vanquish them.

531

We must not allow ourselves to anticipate misfortunes ; our lives cannot be regulated by



our desires---they should flow conformably with our duties ; and we cannot hope for enjoyments, if we have not something to prove us worthy of them.

ON THE RAINBOW.

*Behold yon bright ethereal bow
With evanescent beauties glow ;
The spacious arch streams through the sky,
Deck'd with each tint of Nature's die :
Refracted sunbeams through the show'r
A humid radiance from it pour ;
Whilst colour into colour fades,
With blended lights and soft'ning shades.*

*But soon those gath'ring clouds shall chase,
The beauteous curve,---its form deface ;
Absorb each streaming ray of light,
And hide its glories from our sight.*

*Thus bright, amidst this vale of tears,
To youth's fond vision, Hope appears ;
Wears ev'ry grace, each Iris hue,
As bright---almost as transient, too.
In life's horizon clouds arise,
Beneath whose gloom the flatt'rer dies ;*



*Or, should we grasp the glitt'ring Fair,
We find her form but painted air :
So unsubstantial, when attain'd,
Are human joys---so soon to end.*

*All-gracious Mercy plac'd yon sign,
High proof of love and pow'r divine !
All-gracious Mercy hope bestows,
Sweet antidote to human woes !
A world, by heav'nly promise bless'd,
Was by the cloud-form'd bow express'd ;
A brighter world Hope points to view---
There, all may find her promise true !*

He who is taught by a critic to dislike that which pleased him in his natural state, may complain of his instructor as the madman did of his doctor, who, when he thought himself Emperor of Peru, physicked him down to poverty.

To listen to the complaints of the unfortunate, is a more difficult task than to relieve their necessities ; yet this is a sacrifice humanity requires of us. Our alms cannot extend to all, but sympathy and attention may ; and, though not relieve, we may console.



When we have encountered great evils, we become insensible to smaller ones.

Prejudices are a thick cloud on the face of reason.

We cannot command happiness : we should be often at a loss to chuse, if we could ; but, in being resigned to what happens, we merit it ; and no virtue is overlooked in Heaven.

It is not in the etiquette of a court, nor the ceremonies of a drawing-room, that elegance of manners exists : genuine excellence here, as every where else, springs from Nature, and is only to be cultivated, not created, by artificial instruction. There is more complacency in the negligence of some people, than in what is called the good breeding of others ; and little absences of the heart are often more interesting and engaging than the punctilious attentions of a thousand professed sacrificers to the graces.

The creation of too refined and subtilized feelings has an ill effect not only on our ideas of



virtue, but also on our estimate of happiness : that sickly sort of refinement creates imaginary evils and distresses ; and imaginary blessings and enjoyments, which deprectiate the common attainments of life. This affects the temper doubly, both with respect to ourselves and others ; with respect to ourselves, from what we think ought to have been our lot ; with regard to others, from what we think ought to be their sentiments. It inspires a certain childish pride of our own superior delicacy, and an unfortunate contempt of the plain worth, and the ordinary but useful occupations and ideas, of those around us.

540

There is a Spanish proverb, which says---The Devil tempts all men but the idle man ; the idle man tempts the Devil.

541

As the contemplation of Nature is ever in our power, so it is judicious to encourage a taste for the beauties it presents : we may feast our imaginations with the verdure of waving groves, the diversified colours of an evening sky, or dwell with rapture on the more sublime exhibitions of Nature,---the raging tempest, the billowy deep, or the stupendous precipice : these we



can contemplate as often as we please, and are an inexhaustible source of delight, when we are alive to their beauties.

542

Let the unfortunate reflect, that, though perhaps they enjoy but few of the blessings of life, one of a very superior nature is always in their power, that is---innocence ; and, though Fortune may render us in a degree unhappy, she can never make us completely or irreparably miserable without our own consent.

543

That cordial friendship and warm attachment which we find in the smaller circles of life, is lost in the bustle of extended connexions and large societies.

544

We often perceive persons differing widely in theory and practice ; the reason is obvious :--- we argue from the head, but act from the heart. What can differ more widely than wise men and fools?---yet they often act alike, both being mostly governed by the impulse of passion.

545

In afflictions of whatever degree, where death has not already fixed events in certainty, the



mind shoots almost beyond the sphere of possibility in search of hope ; and seldom relinquishes the fond illusion till the stroke of reality dissolves the enchantment.

546

Among the many advantages arising from cultivated sentiment, one of the most truly valuable, is, that delicate complacency of mind which leads us to consult the feelings of those with whom we live ; by shewing a disposition to gratify them, as far as is in our power, and by avoiding whatever has a contrary tendency.

547

Charity is a virtue of the heart, not of the hands : gifts and alms are the expressions, not the essence, of this virtue. Charity is a habit of good will and benevolence in the soul, which disposes us to the love, assistance, and relief, of mankind.

548

The just pride of true genius may be often a bar to a man's advancement in life, by prompting him to retreat, with a generous disdain, from the hand that might lead him to fame and fortune, when he thinks it ungracefully extended towards him.



OBSERVATIONS ON ACTING.

When the voice is raised, it ought to be naturally exerted without any effort to make it sweeter, but as much stronger and fuller as possible, making it weighty and pathetic; that is, by a forceful and pathetic dwelling on the word in the delivery, as if to stamp it on the understanding, and as if parted with reluctantly, until it would have its effect; and, to prevent such emphasis from appearing affected or whining, there need only be shewn that feeling significance, that interested sound of concern, that gives meaning to the tone it is spoken with.

An actor should be able, occasionally, to smile without gaiety, look erect without pride, be provoked without rage, appear soft without tenderness, and condescending without ceremony; for instance, such should be the manners of Tamerlane. As to the manner of speaking, as it is the result of reflections, it ought to be strong, deliberate, and impressive; for manly and noble sentiments require distinct and weighty utterance, allowing them to ascend from the ear to the understanding.



The French plays, or manner of acting, suit not an English audience. A Frenchman, when he goes to a theatre, makes entertainment a matter of importance : the long speeches of Corneille, Racine, Crebillon, and Voltaire, disgust an English ear ; whilst our neighbours sit in silent enjoyment of the beauty of the sentiments, and the energy of language. The Englishman goes to the theatre for amusement, and expects not to be alarmed by terror, nor wrought upon by scenes of commiseration ; he is surprized into feeling, and sheds tears because he cannot avoid it ; and receives instruction by chance, not choice.

550

Small transgressions become great by frequent repetitions ; as small expenses multiplied, waste a large revenue.

551

Recreation should fit us for business, not rob us of time.

552

If we dive too deep in pleasure, we always find a sediment that renders it impure and noxious.

553

Passion, when in such a degree as to rouse and kindle the mind, without depriving it of its



self-possession, is universally found to exalt all human powers.

554

Naiveté is explained by Marmontel as an amiable ingenuity, or undisguised openness, which seems to give us some degree of superiority over the person who shews it; a certain infantine simplicity which we love in our hearts, but which displays some features in the character that we think we could have art enough to hide, and which, therefore, leads us to smile at the person who discovers it.

555

From a natural love of virtue whilst we are unsullied with too intimate a commerce with the world, and before we become soured with ingratitude, we are charmed with the works of Nature, warmed with benevolence, and feel a propensity to generous actions.

556

A man is not a coward because he fears to be unjust.

557

That which is to be loved long, is to be loved with reason rather than with passion. Reason is like the sun, of which the light is constant;



uniform, and lasting ; fancy, a meteor of bright but transient, lustre, irregular in its motions, and delusive in its attraction.

558

The mind possesses strength unknown to itself, till virtue calls for its exertion ; then it is, that we soar above ourselves, and aspire to that perfection which is the honour of our nature.

559

There are trials which virtue itself would do well to avoid. The passions are the most restless disturbers of human happiness ; and the wise in all ages have been convinced that there are no foes so dangerous to man as those within his own breast.

560

A man should live with the world as a citizen of the world ; he may have a preference for the particular quarter, or square, or even alley, in which he lives, but he should have a generous feeling for the welfare of the whole ; and if, in his rambles through this great city (the world), he may chance to meet a man of a different habit, language, or complexion, from his own, still he is a fellow-creature, a short sojourner, in common with himself ; subject to the same wants, in-



firmities, and necessities; and one that has a brother's claim upon him for his charity, comfort, and relief.

561

Cicero, it is well known, was a great jester, and some of his good sayings have reached us : it does not appear as if his wit had been of the malicious sort ; and yet Pompey, whose temper could not stand a jest, was so galled by him, that he is reported to have said, with great bitterness, ---“ Oh ! that Cicero would go over to my enemies, for then he would be afraid of me !”--- If Cicero forgave this sarcasm, he must not only have been better tempered, but a better man, than Pompey.

562

There is a pleasure of the highest and noblest kind annexed to the performance of a generous action ; a pleasure which the gratitude of the objects obliged may somewhat increase, but which their ingratitude can never destroy.

563

Singularity of opinion is the natural consequence of want of opportunities of comparing our ideas with those of other people.



564

To oblige the most fertile genius to say only what is new, would be to contract his volume to a very few pages.

565

The most real satisfaction which praise can bestow, is, when what is repeated aloud agrees with the whispers of the conscience.

566

Mankind is one vast republic ; every individual receives, and ought to pay, many benefits : none have a right to withdraw themselves from their task of vigilance, or be indulged in idle wisdom or solitary pleasure.

567

Trifles always require exuberance of ornament.

568

An Italian philosopher expressed in his motto,---“ that time was his estate.”---It is one which might satisfy the most extensive desires, if no part is suffered to lie waste from negligence, to be overrun with noxious plants, or laid out for shew rather than for use.

569

Though the relations of life are numerous, there is but one bond, that is,---social love : on



earth, it joins the hearts of the married pair in the softest sympathy of affections; unites the parent to the child, the master to the servant, and each man to his neighbour. In Heaven, it forms that sacred bond which shall hereafter join the angel and archangel in blessed communion.

570

Many mistake the love for the practice of virtue; and are not so much good men, as the friends of goodness.

571

*La speme de' malvagi
Svanisce in un momento,
Come spuma in tempesta, o fumo al vento.
Ma de' giusti la speme
Mai non cangia sembianza;
Ed è l'istesso Dio la lor speranza.*

Metastasio.

572

How often does custom prevent our following in practice what we admire in theory.

573

When a cultivated mind is added to simplicity of manners, how much more engaging is it than all the factitious accomplishments of fashionable life.



Things are often overdone both in writing and speaking. The imagination is apt to take offence, if the balance of power is entirely on the side of words; and the strongest meanings are sometimes totally explained away by their interference.

The common mode of dispelling grief, by flying to dissipation, is ever sure to produce disappointment: its removal must be the work of reason, not the triumph of folly: our passions must be subdued by religion and reflection, not drowned by riot and diversion. The former surmounts, the latter but stifles, sorrow, for a time, to receive fresh fuel; and, in the end, consumes every good and virtuous thought, and adds remorse to affliction.

A CHARACTER.

His mind was of Nature's choicest composition, but hurt, partly, by the dispensation of Providence---partly by unprofitable pondering. He was a man of unbounded humanity, fine affections, and capable of the purest friendship: a man too sensible to be happy; who thought too



deeply, to think to any purpose ; and who spun the thread of affection so fine, as to render it (at least to himself) unserviceable. A character which, in a crowd, is unnoticed, because, like the minutiae of Nature, it requires nice observation to distinguish its exquisiteness. A character that, to its intimates, is ever amiable, because it will, even to the monopolizing inquietude to itself, endeavour to compass their tranquility. A character to itself barely supportable, because corporeal nature cannot keep pace with its mental refinement.

577

Error is continually at contradiction with itself ; truth, never.

578

Want and poverty are the only instructors whose lessons are always heard, and whose counsels are always efficacious.

579

No tame country, however beautiful, however adorned, can distend the mind like awful majestic scenery. The wild sallies of untutored genius often strike the imagination more than the most correct effusions of cultivated parts. Though the eye, therefore, might take more plea-



sure in a view (considered merely in a picturesque light) judiciously adorned by the hand of Art, yet it is much to be doubted whether such a view would have that strong effect on the imagination, as when rough, with all its bold irregularities about it; when beauty and deformity, grandeur and horror, mingled together, strike the mind with opposing ideas; and, like chemical liquors of an opposite nature, when mixed, produce an effervescence which no homogeneous liquors could produce.

*Surely there's a hidden pow'r that reigns
Mid the lone majesty of untam'd Nature,
Controlling sober reason.*

580

We should never forget, that the unfortunate are often even more grateful for delicate attentions than for essential services.

581

How often do we see very worthy people not exempt from the common foible of supposing themselves the most competent judges of what is best for their friends, and determining to have them good or happy in their own way.

N 4



CHARACTER OF SHAKESPEARE'S WRITINGS.

Shakespeare is a name so interesting, that it cannot be passed by without a tribute of admiration. He differs essentially from all other writers; him we may profess to feel, rather than to understand; and it is safer to say, on many occasions, that we are possessed by him, than that we possess him. He scatters the seeds of things, the principles of characters and action, with so cunning a hand, yet, with so careless an air and master of our feelings, submits himself so little to our judgment, that every thing seems conducted by some superior agency. We discern not his course, we see no connexion of cause and effect, we are rapt in ignorant admiration, and claim no kindred with his abilities: all the incidents, all the parts, look like chance, whilst we feel and are sensible that the whole is design. His characters not only act and speak in strict conformity to Nature, but in strict relation to us; just so much is shewn as is requisite—just so much is impressed: he commands every passage to our heads and to our hearts, and moulds us as he pleases, and that with so much ease, that he never betrays his own exertions. We see



these characters act from the mingled motives of passion, reason, interest, habit, and complexion, in all their proportions, when they are supposed to know it not themselves; and we are made to acknowledge that their actions and sentiments are from those motives the necessary result. He at once blends and distinguish's every thing; every thing is complicated---every thing is plain. I restrain the farther expressions of my admiration, lest they should not seem applicable to man; but it is really astonishing that a mere human being, a part of humanity only, should so perfectly comprehend the whole; and that he should possess such exquisite art, that, whilst every child shall feel the whole effect, his learned editors and commentators should yet so very frequently mistake, or seem ignorant of, the cause. A sceptre or a straw are, in his hands, of equal efficacy: he needs no selection; he converts every thing into excellence: nothing is too great, nothing is too base. Is a character efficient, like Richard, it is every thing we can wish: is it otherwise, like Hamlet, it is productive of equal admiration. Action produces one mode of excellence; inaction, another. The chronicle, the novel, or the ballad; the king or the beggar; the hero,



the madman, the sot, or the fool ; it is all one : nothing is worse, nothing is better. The same genius pervades, and is equally admirable in all ; or, is a character to be shewn in progressive change, and the events of years to be comprized within the hour, with what a magic hand does he prepare and scatter his spell ! The understanding, in the first place, must be subdued ; and, lo ! how the rooted prejudices of the child spring up to confound the man ! The weird sisters rise, and order is extinguished ; the laws of Nature give way, and leave nothing in our minds but wildness and horror. No pause is allowed us for reflection : horrid sentiments, furious guilt, and compunction ; air-drawn daggers, murders, ghosts, and enchantment, shake and possess us wholly. In the mean time the process is completed : Macbeth changes under our eye ; the milk of human kindness is converted to gall ; he has supped full of horrors ; and his May of life is fallen into the sere,---the yellow leaf ; whilst we, the fools of amazement, are insensible to the shifting of place, and the lapse of time ; and, till the curtain drops, never once wake to the truth of things, nor recognize the laws of existence. On such an occa-



sion, a fellow, like Rymer, waking from his trance, shall lift up his constable's staff, and charge this great magician, this daring practitioner of arts inhibited, in the name of Aristotle, to surrender ; whilst Aristotle himself, disavowing his wretched officer, would fall prostrate at his feet, and acknowledge his supremacy.

When the hand of Time shall have brushed off his present editors and commentators, and when the very name of Voltaire, and even the memory of the language in which he has written, shall be no more, the Apalachian mountains, the banks of the Ohio, and the plains of Sciola, shall resound with the accents of this barbarian. In his native tongue he shall roll the genuine passions of Nature ; nor shall the griefs of Lear be alleviated, nor the charms and wit of Rosalind be abated by time. There is, indeed, nothing perishable about him, except that learning which he was said so much to want. He had not, it is true, enough for the demands of the age in which he lived ; but he had too much for the reach of his genius, and the interest of his fame. Milton and he will carry the decayed remnants and frippery of antient mythology into more distant ages than they are, by their own force, entitled



to extend ; and the Metamorphoses of Ovid, upheld by them, lay in a new claim to unmerited immortality.

583

Restrain resentment at the injuries which you may meet with : thy forgiveness of a brother's, shall be requited by the pardon of thy own against the tremendous Majesty of Heaven.

584

*O mille volte fortunato, e mille
Chi sà por meta á suoi pensieri in tanto
Che per vana speranza immoderata
Di moderato ben non perde il frutto !*

Il Pastor Fido.

585

A true friend must be one who fears God, and loves his fellow-creatures. Many ingredients are necessary in the connexion, but the chief are, parity of fortune, similarity of sentiment, firm resolution, inviolable secrecy, strict honour, and reciprocal communication. How few, then, are calculated for this character, and how cautiously should we chuse !---a precipitate decision in this point has led many to folly, guilt, and misery. Pernicious example destroys reflection, and stifles conscience : abilities and good education,



*then, only serve to defend and varnish crimes
by fallacious reasonings.*

586

STANZAS WRITTEN BY A VERY YOUNG LADY
TO HER MUSIC MASTER.

*Oh ! kind instructor of my youthful song,
My heart its gratitude now strives to prove ;
To thee that sentiment must e'er belong,
Whilst Heav'n permits this little heart to move.
Words, ye are feeble !---nothing can I find
Expressive of the feelings of my mind,
Benevolent heart, towards thee !*

*Thy gen'rous soul, its science to infuse,
From endless store of sweetest melody,
Shed o'er my youthful mind, with hand profuse,
A skilful art, with patience taught by thee !
Warm thanks are due for the laborious toil ;
Whate'er the produce of th' unthrifty soil,
Accept thy due from me !*

587

*The prejudices of the ignorant are easily fixed,
but difficult to be shaken.*

588

*Idleness is the mother of immorality, and the
cause of every corruption.*



In matters of instruction, truth alone is beautiful, and obtains durable esteem.

Severity speaks bluntly, malignity in a manner the most mortifying; pride commands imperiously, reason examines with sagacity, friendship contradicts with regret.

We should be religious without superstition, just without rigour, merciful without partiality, cautious without fear, valiant without rashness, and great without pride.

Youth is the season of candour and unsuspecting innocence; doing no ill, it fears none. This it is that forms the halcyon joys of early life, which in riper years we view with so much pleasure in retrospection.

Caution, like avarice, is the vice and curse of age. Let not youth, then, allow it to rob them of the good and genuine feelings of the heart: they should rather encourage its lively emotions, and enjoy the innocent pleasures they procure.

UN PORTRAIT.

*Il**** recommandable par les agréments de sa figure, l'étoit beaucoup plus encore par les charmes de son esprit ; il étoit en effet difficile d'en avoir autant, et de l'avoir d'un genre si agréable. Quoique il l'eut fort étendu, il ne vous en montreroit jamais que ce qu'il savoit que vous en pouviez saisir, et que ce qu'il en falloit pour vous plaire. Attentif aux besoins et à la délicatesse de votre amour-propre, il vous parloit souvent de vous ; et ne vous entretenoit jamais de lui-même ; vous louoit peu, et vous flattoit toujours moins par ses éloges cependant que par le plaisir que vous paroissiez de lui faire. Il n'ignoroit pas que l'esprit et, de tous les dons de la nature celui que les hommes envient le plus, et qu'ils pardonnent le moins, et il aimoit mieux qu'on ne lui en crut pas autant qu'il en avoit, que de paroître en avoir autant que vous : aussi jamais vous ne le quittiez sans être persuadé qu'après vous, il étoit l'homme du monde qui en avoit le plus. Vif, ingénieux, varie, il passoit sans contrainte et sans effort d'un sujet à un autre. Plus galant que tendre, amant les femmes*



passionément, mais ne les estimant pas, il étoit plus fait pour plaire que pour être aimé.

595

Though fortune and grandeur, in the language of philosophy, are termed glittering trifles, it is difficult for those who have been accustomed to them to learn to despise them : yet, were they really essential to the happiness of mankind in general, how unjust would that Providence be who limits their possession to so few. But the heart-felt cheerfulness which inspires the rustic mirth of the poor industrious peasant, convinces us that they are not so ; and teaches us that peace is the offspring of temperance and labour.

596

If the path of human life is dreary and perplexed, if even the most virtuous find it sometimes gloomy and disconsolate, how deep must be its darkness to the wretch who has voluntarily forfeited the sunshine of the blameless heart,---the magnanimity of conscious rectitude.

597

Of what advantage is a cultivated mind, or improved taste, if they do not render us more independent of the casualties of life ?



598

The Divine precept expressly enjoins us not to do evil, that good may come of it.

599

The heart which feels it an indignity to receive a benefit, would be too narrow to confer one, unless from selfish motives.

600

It is only the affectation of affluence can make poverty contemptible.

601

Little minds are not formed for great stations: they are intoxicated by authority.

602

Good-natured and generous tempers are more sensible of the obligation that lies upon them to do good, than they are of all the other necessities of life.

603

It is the rich who feel most forcibly the want of riches.

604

Custom renders the advantages of the great and affluent so familiar, that they behold a thousand things with indifference, which would throw their inferiors into rapture. We have all near-

O



ly an equal portion of happiness bestowed on us : none of our cups are so large as to satisfy our thirst, but all are filled ; so that, where Fortune lavishes her bounties, it only makes the cup overflow, and the rich thirst on, as well as the poor.

605

*----- Let those whom Heav'n has taught to feel
The purest joys which mortal e'er can know,
With gratitude recal the blessings giv'n,
Though grief succeeds ; nor e'er with envy view
That calm which cold indiff'rence seems to share,
And think those happy who can never lose
That good they never knew.-----*

Miss Bowdler.

606

The soft showers of summer to the parched earth are not more grateful than kindness to a mind depressed by neglect or indifference.

607

Rational conversation is the soul of society ; it expands the heart, and invigorates the understanding ; illumines remote ideas, and enables us to select them into argument, and confirm them into judgment : our powers are cultivated by exertion.

A song is a small gem, whose value consists in exquisite polish and delicate workmanship, more than in the intrinsic worth of materials: facility of expression and smoothness of versification are principally required,

*Son veramente i sogni
Delle nostre speranze,
Piu che dell' avvenir, vane sembianze;
Immagini del di, guaste e corrote
Dall ombre della notte.*

*Non è sempre co' sensi
L'anima adormentara
Anzi tanto è piu desta
Quanto men traviara
Dalle fallaci forme
Del senso, allor ch' è dorme.*

Wide is the difference between the effects of the social and the selfish passions; the one is like the breath of Heaven on the peaceful lake, whose gentle motion purifies and clears; the other resembles a vortex in a troubled pool, which ab-



sorbs every thing of worth, and sends its feculence to the surface.

612

Sensibility ought never to be in the extreme, so as to render us unfit for the discharge of the duties of society : we should repress those feelings whose over-indulgence would ruin our own peace, and be injurious to society, by depriving it of those good offices which are the offspring of genuine and well-regulated sympathy.

613

On entering the world, an unkind indiscriminating censure of our species is unamiable ; but, in youth, the heart generally decides before the understanding, and imagination often leads both astray. Youth should be cautious of forming opinions of characters, and modest in shewing their own ; have affability for all, but confidence confined to those whom intimate acquaintance has proved worthy. They should despise the craft of hypocrisy, remain firm in virtue, and yet cultivate that universal complacency and good will, which is the offspring of good sense, principle, and humanity.

FINIS.









Mr 325 -

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