John L. Appleton

PASTIMES AND HOLYDAYS—PAGE 189.

SELECT

PROVERBS

OF ALL NATIONS,

WISE SAYINGS AND MAXIMS

OF THE ANCIENT FATHERS, AND THE

ECONOMY OF HUMAN LIFE,

BY AN ANCIENT BRAMIN.

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PASTIMES, HOLIDAYS, AND CUSTOMS

OF OLDEN TIMES.

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CONTENTS.

SELECT SAYINGS AND MAXIMS OF THE ANCIENTS, AND FATHERS OF THE CHURCH, VIZ.

ECONOMY OF HUMAN LIFE.

(See pages 257—8.)

ADVERTISEMENT.

In making the present Selection of Proverbs, the first object has been to glean the wisest and best in the sayings of all nations; collecting not merely their ethical maxims, but whatever is characteristic of national manners, humor and intelligence.

With respect to arrangement, I have not exactly followed the plan of any of my predecessors, but have endeavored to combine the double advantages of alphabet order, with facility for referring to any particular description of proverbs, according to its subject.

The authors to whom I have cheifly resorted, are, Ray's English Proverbs, Kelly's Scottish Proverbs, Mackintosh's Gaelic Proverbs, the French and Italian Proverbs of Dubois and Veneroni, Collins' Spanish Proverbs, the Glossary of Archdeacon Nares, Grose's Provincial Glossary, D'Israeli's Curiosities of Literature, Todd's Johnson; with several minor works, too numerous to mention.

It is necessary to bear bear in mind, our's is only a Selection: to have given the entire proverbs of any people, would have far exceeded the limits of the present plan, and consequently I have only gleaned from each nation what seemed worthy of modern refinement. Where a proverb appeared curious or important, the original or parallel proverb in other languages has been retained; this can be attended with little inconvenience to the English reader, and may be interesting to the scholar, and those who wish to be accurately acquainted with the spirit and origin of the Old Sayings. Besides, there are persons so fastidious as to refrain from quoting a proverb in plain English,

who would not scruple to use it in the Latin, Italian, French, or Spanish language.

To each proverb is added the name of the country to which it belongs, when that could be ascertained; and when no name is affixed, the proverb may be generally concluded to be English. But there is nothing so uncertain as the derivation of proverbs, the same proverb being often found in all nations, and it is impossible to assign its paternity. For this, two reasons may be given. Proverbs are founded on nature; and as nature and man are generally uniform, it is no wonder that different people, under similar circumstances, have come to similar conclusions. Another reason is, their short and portable form which adapted them for communication from one nation to another.

The exposition of Ancient Pastimes, and Customs, &c., which forms the second part, was necessary to elucidate the proverbs: one exhibits the mind; the other, the living manners of the period. It this portion of the work, I chiefly relied on Strutt's Sports and Pastimes of the People, Brand's Observations on Popular Antiquities, and the voluminous works of Grose.

"Vulgar Errors" form the third subject, and complete the picture of the olden time: these I chiefly collected from Sir Thomas Browne's Inquiry into Common and Vulgar Errors, and Barrington's Observations on the Ancient Statutes.

At the conclusion is placed, under a different arrangement, an "Analysis of the Wisdom of the Ancients, and of the Fathers of the Church:" we have thus the wisdom of the Schools, of Poets, Philosophers, and the Founders of the Christian faith. The intention is, to form a Supplemental volume on the 'Wisdom of the Moderns,' including the beauteous, ranged aphoristically, of the most celebrated writers, from the period of the revival of learning to the present time.

PROVERBS OF ALL NATIONS.

SIMILIES AND OLD SAWS.

As busy as a bee.

As cold as charity.

As mad as a march hare.

As nice as a nun's hen.

As plain as a pike-staff.

As seasonable as snow in summer.

As deep drinks the goose as the gander.

As lawless as a town bull.

As nimble as a cow in a cage.

As true as the dial to the sun.

As wary as a blind horse

As welcome as water in one s shoes.

As a cat loves mustard.

As brisk as a bee in a tar pot.

As busy as a hen with one chicken.

As full as an egg is of meat.

As hungry as a church-mouse.

As good beg of a naked man, as a miser

As merry as a cricket.

As grave as an old gate post.

As grey as a grannum's cat.

As white as the driven snow.

As the wind blows, you must set your sail.

As good water goes by the mill, as drives it.

As demure as if butter would not melt in her mouth.

As often as thou doest wrong; justice has thee on the score.

As wilful as a pig that will neither lead nor drive.

As wise as Waltham's calf, that ran nine miles to suck a bull.

As good eat the devil, as the broth he is boiled in.

As lazy as Ludlam's dog, that leaned his head against a wall to bark.

As love thinks no evil so envy speaks no good.

PROVERBIAL RHYMES.

One God—no more,
But friends good store.

A light purse
Is a heavy curse.

If not by might,
E'en do it by slight.

Wide will wear,
But narrow will tear.

Who dainties love
Shall beggars prove.

An ague in the spring,
Is physic for a king.

The father to the bough,
The son to the plough.

The head and feet keep warm,
The rest will take no harm.

First canting, then wooing;
Then dallying, then doing.

Many a little makes a mickle.
Little strokes fall great oaks.

Pay what you owe
And what you're worth you'll know.

As a man lives, so shall he die;
As a tree falls, so shall it lie.

Would you live an angel's days?
Be honest, just, and wise always.

Early to bed, and early to rise;
Will make a man healthy, and wealthy, and wise.

If you trust before you try,
You may repent before you die.

When Adam delv'd and Eve span,
Where was then the gentleman?

He that buys land, buys many stones;
He that buys flesh buys many bones;
He that buys eggs, buys many shells;
But he that buys good ale buys nothing else.

The higher the plum tree, the riper the plum;
The richer the cobbler, the blacker his thumb.

A man of words and not of deeds.
Is like a garden full of weeds

Women and wine, game and deceit,
Make the wealth small, and the wants great

Sometimes words hurt more than swords
Linen often to water, soon to tatter.

He that would please all and himself too,
Undertakes what none can do.

He that by the plough would thrive,
Himself must either hold or drive.

An ape's an ape, a varlet's a varlet,
Whether they be clad in silk or scarlet

The counsels that are given in wine
Will do no good to thee, or thine,

Who, more than he is worth, doth spend,
E'en makes a rope his life to end.

Be always as merry as ever you can;
For no one delights in a sorrowful man.

Maidens must be mild and meek;
Swift to hear, and slow to speak.

The devil was sick, the devil, a monk would be;
The devil was well, the devil a monk was he.

It would make a man scratch where it did not itch,
To see a man live poor, and then die rich.

Who spends more than he should,
Hath not to spend when he would.

Vessels large may venture more,
But little boats should keep near shore.

Fond pride of dress is sure a very curse;
Ere fancy you consult, consult your purse.

There are no gains without pains;
And frugal pains result in gains.

Plough deep, while sluggards sleep
And you will have corn to sell and keep.

When a musician has forgot his note,
He makes as though a crum stuck in his throat.

"The most haste the worst speed,"
Quoth the tailor to his long thread.

The good or ill hope of a good or ill life,
Is the good or ill choice of a good or ill wife

When I did well, I heard it never;
When I did ill, I heard it ever.

He who will thrive, must rise at five;
He who has thriven, mav sleep till seven.

I never saw an oft-removed tree,
Nor yet an oft-removed family,
That throve so well as those that settled be.

For age and want save while you may;
No morning sun lasts a whole day.

Get what you can, and what you get hold;
'Tis the stone that will turn all your lead into gold.

He that gives his goods before he be dead,
Take up a mallet and knock him in the head:

Taken from the history of John Bell, who, having given all his substance to his children, was by them neglected; after he died there was found a mallet, with this inscription:—

I, John Bell, leave her a mell, the man to fell,
Who gives all to the bairns, and keeps nothing to himself

Many estates are spent in the getting,
Since, women, for tea, forsook spinning and knitting,
And men, for their punch forsook hewing and splitting.

Like blood, like goods, and like ages
Make the happiest marriages.

HEALTH AND DIET.

A MAN has often more trouble to digest meat than to get meat.

A rich mouthful, a heavy groan.—*Spanish.*

Alluding to the gout and other distempers produced by epicurean living.

A good surgeon must have an eagle's eye, a lion's heart, and a lady's hand.

Better wait on the cook than the doctor.—*Scotch.*

Better lose a supper than have a hundred physicians.—*Spanish.*

Better half a loaf than no bread.

Bitter pills may have blessed effects.—*Scotch.*

Bread at pleasure, drink by measure.—*French.*

Children and chickens must be always picking.

Eat little at dinner, less at supper, sleep aloft, and you will live long.—*Spanish.*

Eat weel is drink weel's brother.—*Scotch.*

Enough is as good as a feast.

Fish must swim thrice—namely, once in the

water, once in the sauce, and a third time in the stomach.

Go to bed with the lamb and rise with the lark.

God sends meat, and the devil sends cooks

God cures and the doctor takes the fee.

He who hath good health is young; and he is rich who owes nothing

He has a hole under his nose where all his money runs into.

He that would live for aye, must eat sage in May.

He that wants health wants every thing.

Health without money is half a sickness.—*Ital.*

Health is better than wealth.

Hunger is the best sauce.

Hunger and cold deliver a man up to the enemy.—*Span*

Hungry dogs will eat dirty pudding

It seems wisely provided, that as hunger increases, and of course requires more food to appease it, the palate becomes proportionately less discriminative. Hence. Juvenal observes,

"Thus much to the kind rural gods we owe
Who pity'd suffering mortals long ago;
When on harsh acorns hungrily they fed,
Gave 'em nicer palates, better bread."

If the doctor cures, the sun sees it; but if he kills, the earth hides it.—*Scotch*

If it were not for the stomach the back might wear gold

It is a great pleasure to eat, and have nothing to pay.

If physic do not work, prepare for the kirk.

One hour's sleep before midnight is worth two after.

A more wholesome, if not a truer maxim, than that of Erasmus.

Often and a little eating makes a man fat.

It is on this principle our pugilists are trained for their rencounters. They eat often and sparingly, and take moderate rest and exercise between each meal. By this simple process, the wind is strengthened, a corkiness and elasticity of motion acquired, and the whole frame invigorated, which enables them to give and take a great deal of hammering, and speedily to recover from their bruises. It is an admirable system for those also, who wish to renovate constitution, weakened by to much indulgence.

Plenty makes dainty.—*Scotch.*
Physicians rarely take medicine.—*Ital.*

Temperance, employment, and a cheerful spirit, are the great preservers of health.

That is not always good in the stomach that is sweet in the mouth.

The difference between the poor man and the rich is, that the poor walks to get meat for his stomach, the rich man walks to get a stomach for his meat.

The full stomach loatheth the honeycomb, but to the hungry every thing is sweet.

In the morning to the mountain, in the evening to the fountain

The head keep cool and the feet warm, the rest will take no harm.

They who would be young when they are old must be old when they are young.

The epicure puts his purse into his stomach, and the miser his stomach into his purse.

The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman.

'Tis good to walk till the blood appears on the cheek, but not the sweat on the brow.—*Span*

The nearer the bone the sweeter the flesh.

We are usually the best men, when in the worst health

When bread is wanting, oaten cakes are excellent.—*Span.*

Wine wears no breeches.—*French.*

It usually loosens the tongue and gives the liberty of speech. For this reason, ladies generally withdraw, when the wine comes on the table, not choosing to be present with such an indecent guest.

Wine is a turn-coat; first a friend, then an enemy.

You have lost your own stomach and found a dog's.

You dig your grave with your teeth.

HUSBANDRY AND WEATHER.

If the grass grow in Janiveer,
It grows the worse for't all the year.

March winds and May sun, make clothes white and maids dun.

April showers bring forth May flowers

When April blows his horn, its good both for hay and corn

April and May are the key of the whole year.

A hot May, a fat churchyard.

September blow soft, till the fruit's in the loft.

Good October a good blast,
To blow the hog acorn and mast.

November take flail, let ships no more sail.

When the wind is in the west.
The weather is at the best.

When the wind is in the East,
It is good for neither man nor beast.

When the wind is in the South,
It blows the bait into the fishes' mouth.

After a famine in the stall,
Comes a famine in the hall.—*Somersetshire.*

An evening red, and a morning gray, is a sign of a fair day.

The French say, "Le rouge soir, et blanc matin, font rejouir le pelerin." A red evening and a white morning rejoice the pilgrim. A proverb I have never observed to fail.

As the days lengthen, so the cold strengthens.

No weather is ill, if the wind be still.

This rule in gardening ne'er forget—
"To sow dry and set wet."

Calm weather in June, sets corn in tune.

Corn and horn go together; when corn is cheap cattle are not dear.

A cherry year—a merry year,
A plum year—a dumb year.

The third of April,
Comes in the cuckoo and nightingale

Sow wheat in dirt, and rye in dust.

Winter never rots in the sky

So many mists in March you see,
So many frosts in May will be.

When the fern is as high as a spoon,
You may sleep an hour at noon.

'Till St. James' day be come and gone.
You may have hops, or you may have none.

If the partridge had but the woodcock's thigh,
It would be the best bird that ever did fly

A snow year, a rich year.—*Italian.*

Make the vine poor, and it will make you rich.

Prune off the branches.

A field requires three things; fair weather, good seed, and a good husbandman.—*Italian.*

Set trees poor, and they will grow rich; set them rich, and they will grow poor.

Remove them always out of a barren, into a more fertile soil; the contrary would be like a man passing from a rich to a poor diet, under which he would soon exhibit a very meagre appearance.

FAMILIAR PHRASES, SIMILIES PROVERBIAL RHYMES, AND OLD SAWS.

He has given him the bag to hold.

A blot in his escutcheon.

He's in clover.

In easy circumstances.

Welch cousin.—*Welch.*

A relation far removed; the Welch are great genealogists, and it is a sorry pedigree among them that does not reach at least to Noah.

For want of company, welcome trumpery.

A good fellow lights his candle at both ends

Cream-pot love.

Such as young fellows pretend to dairy-maids to get cream and other good things from them.

That's the cream of the jest.

A clinker.

An inhabitant of the Mint or Clink, formerly a place privileged from arrests· the receotacle of knaves and sharpers of all sorts.

Neither lead nor drive

An old ewe dressed lamb fashion.

Applied to old women, when they affect the airs and dress of young people.

He has given him leg bail.

To make a mountain of a mole-hill.

To nourish a viper in one's bosom.

To look like an owl in an ivy-bush.

To find a mare's nest.

To catch a Tartar.

To come in pudding time.

To have the world in a string.

You'd do well in Lubber land, where they have half a crown a day for sleeping.

To pay one in one's own coin..

To run a wild-goose chase.

To leave no stone unturned.

They are hand and glove.

To take the wrong sow by the ear.

He has waked up the wrong passenger.

The gallows groans for you.

An handsome bodied man in the face.

The grey mare is the better horse.

Touch pot, touch penny.

'Tis sooner said than done.

Of all tame beasts, I hate sluts.

He looks as angry as if he was vexed.—*Irish.*

A Scotch warming pan.

A wench. In explanation of this phrase, Ray has the following note. "The story is well known of the gentleman traveling in Scotland, who, desiring to have his bed warmed, the servant maid doffs her clothes, and lays down in it

awhile. In Scotland they have neither bellows, warming pan, nor houses of office."—EDITION, 1768, p. 65. It is hardly necessary to remark, that the state of things on the other side the Tweed has greatly improved since the time of Ray, and that Scotland is now distinguished for refinement and delicacy—its capital is even styled the "modern Athens"

A Welch ejectment.—*Welch.*

A legal process by which an obnoxious tenant is driven out, by taking off the doors, windows, roof, &c.

Water bewitched

Small beer.

He'll dress an egg, and give the offal to the poor.

Bear away the bell.

A golden bell was formerly the prize of victory at races and other sports.

To out-run the constable.

To run in debt

He is true blue, he'll never stain.

Coventry had formerly the reputation for dyeing true blues, so much so that TRUE BLUE came to be a proverb, signifying one that is always the same. Blue was formerly a color appropriated to the dresses of servants and persons in low life.

"You proud varlets, you need not be ashamed to wear BLUE, when your master is one of your fellows."

It was also the color of beadles; hence they came in for the appellation of BLUE-BOTTLE. It is now applied to a certain party in politics.

To play the dog in the manger; not eat yourself, nor let another eat.

There is a bone for you to pick.

Blindman's holiday

His eyes are like two burnt holes in a blanket.

A Cuckold.

Dr. Johnson, Horne Tooke, Todd, and Archdeacon Nares, seem to agree in deriving this word from cuckoo; but, as Howell remarked two centuries ago, it more properly belongs to the adulterer, the cuckoo being well known to be a bird that deposits its eggs in other birds' nests. The Romans used CALCULUS in its proper sense as adulterer, calling, with equal propriety, the cuckold himself CARRUCA, or "hedge-sparrow," which bird is known to adopt another's spurious offspring. In French, German, and Italian, the name—cuckoo, was evidently derived from the uniformity of its note; and in all these languages it is applied, in the same reproachful sense, to one whose wife has been unfaithful. Shakespeare says,

———"There have been,
Or I am much deceiv'd CUCKOLDS ere now
And many a man there is, ev'n at this present,
Now while I speak this, holds his wife by the arm,
That little thinks she has been sluic'd in's absence.

This unfortunate class of mortals are unhappy two ways; first, they are branded with an appellation which clearly does not belong to them; secondly, they have to bear, without redress, (except occasionally a little solid pudding in the shape of damages) the scorn and infamy of a crime which others have committed. "Ever since the reign of

King Charles II" says Swift, the alderman is made a cuckold, the deluded virgin is debauched, and adultery and fornication are committed behind the scenes.

His bread is buttered on both sides

A chip of the old block.

To carry coals to Newcastle.

This common, and one would suppose, local proverb, is quoted by D'Israelli, to show that scarcely any remarkable saying can be considered national, but that every one has some type or correspondent idea in other languages. In this instance, the Persians have, "To carry pepper to Hindostan;" the Hebrews, "To carry oil to a city of olives;" which is exactly the same idea, clothed in oriental metaphor.

To work for a dead horse.

To make both ends meet

Fair play is a jewel—don't pull my nair

He pins his faith on another man's sleeve.

All is fish that comes to his net.

I have other fish to fry.

'Tis a folly to fret; grief's no comfort.

Out of the frying pan into the fire.

Go farther and fare worse.

He cannot say boo to a goose.

You halt before you are lame.

All bring grists to your mill.

To live from hand to mouth.

We don't gather figs from thistles.

To hard upon the same string.

Too hasty to be a parish clerk

To hit the nail on the head.

Hobson's choice

A man is said to have Hobson s choice when he must either take what is left him, or none at all

Give him an inch and he'll take an ell

Better known than trusted.

Help the lame dog over the style

He'll go to law for the wagging of a straw.

You measure every one's corn in your own bushel

I can see as far into the mill-stone as he that picks it.

It will be a nosegay to him as long as he lives
It will stink in his nostrils

To rip up old sores.

Penny wise, and pound foolish.

He is put to bed with a shovel; i. e. buried

She is like a waterford heifer, beef to the heels —*Irish.*

To rob Peter to pay Paul

You gather a rod for your own back.

To row one way and look another.

Fair and softly, as lawyers go to heaven.

To spare at the spigot and let out at the bung-hole.

To sow his wild oats.

To strain at a gnat and swallow a camel.

You must take the fat with the lean.

I would trust him no farther than I can fling a bull by the tail.

To kill two birds with one stone.

To have two strings to one's bow.

God send you more wit, and me more money.

To have the wolf by the ear

She wears the breeches.

It is an ill wind that blows nobody any good.

WOMEN, LOVE, AND WEDLOCK.

A BONY bride is soon dressed, a short horse soon whisked.—*Scotch.*

At the gate which suspicion enters, love goes out.

A maid that laughs is half taken.

At weddings and funerals, friends are discerned from kinsfolk

As the good man saith, so say we; but as the good woman saith, so it must be.

A woman and a greyhound must be small in the waist.—*Spanish.*

A little house well filled, a little land well tilled, and a little wife well willed.

A fair woman, with foul conditions, is like a sumptuous sepulchre, full of corruption.

A buxom widow must be either married, buried, or shut up in a convent.

A man may love his house well and yet not ride on the ridge.

A man may love his children and relations well, and yet not be foolishly fond and indulgent to them.

A young woman married to an old man, must behave like an old woman.

A woman is known by her walking and drinking.—*Spanish.*

More, I apprehend, may be known of a woman by her talking than her "walking." The Spaniards entertain an unfavorable opinion of ladies, who are fond of walking, especially in public places.

virtuous woman, though ugly, is the ornament of the house.

An obedient wife commands her husband.

A woman that loves to be at the window, is like a bunch of grapes on the highway.

A man's best fortune or his worst is a wife.

A woman's work is never at an end.

A woman and a cherry are painted for their own harm.

A good wife is the workmanship of a good husband.

A true friend does sometimes venture to be offensive.

A woman that paints, puts up a bill that she is to be let.

A woman is to be from her home three times; when she is christened, married, and buried.—*Span.*

What jealous pated knaves these Spaniards must be! A woman had better go to a nunnery at once.

Advise no one to go to the wars, nor to marry.—*Spanish.*

A nice wife and a back door, do often make a rich man poor.—*Italian.*

A man would not be alone even in Paradise.

A husband without ability is like a house without a roof.—*Spanish.*

A lewd bachelor makes a jealous husband.

A fair woman, without virtue, is like ballad wine.

An enemy to beauty is a foe to Nature.

A barren sow was never good to pigs.—*Scotch.*

Applied to old maids and unfruitful wives, who, having no children of their own, deal harshly with other people's.

A friend that you buy with presents will be bought from you.

A dog's nose and a maid's knees are all ways cold.

All are good lasses; but where come the ill wives frae.—*Scotch.*

A groaning wife and a grunting norse never fail their master.—*Scotch.*

A lass that has many wooers, oft fairs the worst.—*Scotch.*

A man must ask his wife leave to thrive.

Bare walls make gadding housewives.

Beauty will buy no beef.

Be a good husband, and you will soon get a penny to spend, a penny to lend, and a penny for a friend.

Better go away longing than loathing.

Beauty in women is like the stars of Spring; but virtue is like the stars of heaven.

Beauties without fortunes have sweethearts plenty, but husbands none at all.

Biting and scratching is Scots folks' wooing.—*Scotch.*

Which answers to the Spanish saying, on the amorous dally of the feline race—"Cats love begins with quarreling."

"Their friskings, crawlings, squawl, I much approve
Their spittings, pawings, high raised rumps,
Swelled tails and merry andrew jumps,
With the wild minstrelsy of rapturous love.

How sweetly roll their goosebeerry eyes,
As loud they tune thier amorous cries.
And, loving, scratch each other black and blue."

WALCOT.

Before you marry, besure of a house to tarry.—*Spanish.—Italian.*

Better be half hanged than ill wed.

Beauty draws more than oxen

Beauty is no inheritance.

Children are uncertain comforts: when little, they make parents fools; when great, mad.

Call your husband cuckold in jest, and he'll ne'er suspect you.

Choose a wife rather by your ear, than your eye.

Delays increase desires, and sometimes extinguish them.

Discreet women have neither eyes nor ears.

Easy to keep the castle that was never beseiged.—*Scotch.*

Spoken with bitterness by a handsome woman, when an ugly one calls her a w——h.

Every man can guide an ill wife, but he that hath her.—*Scotch.*

Fair is not fair, but that which pleaseth.

Far fetched, and dear bought is good for the ladies.

Fanned fire and forced love, never did well yet.—*Scotch.*

Friends got without desert, will be lost without cause.

Friendship is the perfection of love.

Friends tie their purse with a cobweb thread.—*Italian.*

Fat sorrow is better than lean sorrow.

From many children and little bread, good Lord deliver us!—*Spanish.*

Glasses and lasses are brittle ware.—*Scotch*

Hold your hands off other folks' bairns, till you get some of your own.—*Scotch.*

Spoken by a girl, when a young man offers to tease her.

He who is about to marry should consider how it is with his neighbors.

He that hath a wife and children must not sit with his fingers in his mouth.

Who marrieth for love, without money, hath good nights, and sorry days.—*Italian.*—*Scotch.*

He who intrigues with a married woman has his life in pledge.

He loves you as a ferrit does a rabbit, to make a meal of you.

He who does not honor his wife dishonors himself.—*Spanish.*

He that marries a widow will often have a dead man's head thrown in his dish.—*Spanish.*

He has a great fancy to marry that goes to the devil for a wife

He that is a wise man by day is no fool by night.

He who marrieth for wealth sells his liberty

He that takes not up a pin slights his wife.

He that woos a maid, must come seldom in her sight.

He that woos a widow. must woo her day and night.

He that kisseth his wife in the market place shall have plenty to teach him.

Hearts may agree, though heads differ.

If you make your wife a goldfinch, she may prove in time a wag-tail.

I will never spit in my bonnet and set it on my head.—*Scotch.*

I will never ruin the woman I intend to marry.

If marriages be made in heaven some have few friends there.—*Scotch.*

It's a good horse that never stumbles, and a good wife that never grumbles.

In love's wars he that flyeth is conqueror.

It is in vain to kick after you have once put on the fetters.

If all the world were ugly, deformity would be no monster.

It's a sad house where the hen crows louder than the cock.—*Italian.*

If you can kiss the mistress, never kiss the maid.

It is better to marry a quiet fool than a witty scold.

If one will not, another will; so are all maidens married.

If thou desirest a wife, choose her on a Saturday rather than on a Sunday.—*Spanish.*

That is in her dishabille.

It's hard to wive and thrive both in a year.

If the mother had never been in the oven, she would not have looked for her daughter there.

Keep the feast till the feast-day.—*Scotch.*

Advice for maidens not to part with their virginity till married.

King Arthur did not violate the refuge of a woman.—*Welch.*

That is, left her the freedom of her tongue, and would not beat her for speaking!

Kissing goes by favor.

Ladies will sooner pardon want of sense than want of manners.

Likeness begets love, yet proud men hate one another.

Like blood, like goods, and like age, make the happiest marriages.

Long-tongued wives go long with bairn.—*Scotch.*

Love me little, love me long.

Love and lordship like no fellowship.

Love may gain all, time destroys all, and death ends all.—*Italian.*

Love and pride stock bedlam.

Love, knavery, and necessity, make men good orators.

Love can neither be bought nor sold; its onlv price is love.—*Italian.*

Love is without prudence, and anger without counsel.—*Italian.*

"I could not love, I am sure,
One who in love were wise."—COWLEY

Love is as warm among cottagers as courtiers.

Many a time have I got a wipe with a towel, but never a daub with a dish-clout before.—*Scotch.*

The answer of a saucy girl, when teased by an unworthy suitor.

More belongs to marriage than four bare legs in a bed.

Marriage is honorable, but house-keeping chargeable.

Many kiss the child for the nurse's sake.

Marry your sons when you will, your daughters when you can.

Marry your daughters betimes, lest they marry themselves.—*Spanish.*

Marry, marry! and who is to manage the house. —*Spanish.*

Said of foolish young persons, who talk of marriage before they are capable to undertake the cares and expenses of wedlock.

Marry in haste and repent at leisure.

Man is fire, and woman tow; the devil comes and sets them in a blaze.—*Spanish.*

Maids want notning but husbands, and when they have got them, they want every thing.

Many a one for land, takes a fool by the hand.

Many blame the wife for their own thriftlessness.—*Scotch.*

My son's my son till he hath got him a wife.

My daugher's my daughter all the days of her life.

Novelty is always handsome.

New amours make us forget the old.—*Italian.*

Not so ugly as to be frightful, nor so beautiful as to kill.—*Spanish.*

No woman is ugly when she is drest

Observe the face of the wife to know the hus bands character.—*Spanish.*

Old women's gold is not ugly.

A wipe for those who are on the scent after old dowagers with heavy purses.

Paint and patches give offence to the husband, and hopes to the gallant

One love drives out another.

One year of joy, another of comfort, and all the rest of content.

A marriage wish.

She was a neat dame that washed the ass's face.

She is neither maid, wife, nor widow.

She had rather kiss than spin.

She that is born a beauty is half married.

She that has an ill husband shows it in her dress.

Smoke, raining in the house, and a scolding wife will make a man run out of doors.

Saith Solomon the wise 'good wife's a good prize.'

The fairer the hostess, the fouler the reckoning

Since you wrong'd me, you never had a good thought of me.

The bitch, that I mean, is not a dog.

She spins a good web, who brings up her son well.—*Spanish*

She is well married who has seen neither mother-in-law nor siseter-in-law by her husband.–*Span.*

In Spain, they entertertain no great opinion of this class of kindred.

Take heed, girl, of the promise of a man, for it will run like a crab.—*Spanish.*

That is, backwards.

The woman who has a bad husband makes a confidant of her maid.—*Spanish.*

The society of ladies is a school of politeness.

The rich widow cries with one eye, ana rejoices with the other.—*Spanish.*

To a foolish woman, a violin is more pleasing than a distaff.—*Italian.*

There is no better looking glass than a true friend.

The calmest husbands make the stormiest wives.

The cunning wife makes her husband her apron.—*Spanish.*

The more women look in their glasses, the less they look to their houses

Three women and a goose make a market.—*Italian.*

Tell it her once and the devil will tell it to her ten times.—*Spanish.*

Tell a woman she is beautiful, and the devil will often put her in mind of it.

To preserve a friend three things are required; to honor him present, praise him absent, and assist him in his necessities.—*Italian*

The mother knows best whether the child be like the father.

There is many a good wife that can't sing and dance well

There is one good wife in the country, and every man thinks he hath her

There is no mischief in the world done, but a woman is one.

Who feels love in his breast, feels a spur in his limbs.—*Italian.*

Women and dogs set men together by the ears.

We bachelors grin, but you married men laugh till your hearts ache.

When poverty comes in at the door. love flies out at the window.

When the good man s irom home, the good wife's table is soon spread.

Who has a bad wife, has purgatory for a neighbor.—*Italian*

Who is a cuckold, and conceals it, carries coals in his bosom.—*Spanish.*

Who weds ere he be wise, shall die ere he thrives.

Women must nave their wills while tney live, because they make none when they die

Who hath a scold hath sorrow to his sops.

Who thinks a woman nath no merit but her money, deserves to be made a cuckold.

Who more ready to call her neighbor—scold, than the greatest scold in the parish.

Ladies of pleasure affect not you, but your money.

While the tall maid is stooping, the little one hath swept the house.

Women laugh when they can, and weep when they will

Works and not words are the proof of love

You may know a foolish woman by her finery.

SELECT PROVERBS.

A BLITHE heart makes a blooming visage.--*Scotch.*

A burden which one chooses is not felt.

A crowd is not company.

A thousand probabilities do not make one truth.

A blow from a frying pan, tnough it does not hurt, it sullies.—*Spanish.*

A calumny, though known to be such, generally leaves a stain on the reputation.

Advice to all, security to none

A cut purse is a sure trade, for he has ready money when his work is done.

A guilty conscience needs no accuser.

All truths must not be told at all times.

Adversity makes a man wise, not rich.

A drowning man will catch at a straw.

An honest man has half as much more brains as he needs; a knave hath not half enough.

A friar who asks alms for God's sake, begs for two.—*Spanish.*

A fool's tongue is long enough to cut his throat.

A friend in court is worth a penny in the purse.

A friend to every body is a friend to nobody.—*Spanish.*

A friend, as far as conscience allows

A great city, a great solitude.

A hand-saw is a good thing, but not to shave with.

After -wit is every body's wit.

A good tale ill told is marred in the telling.

A good servant makes a good master.—*Italian.*

A good name is better than riche

A glass of water is sometimes worth a ton of wine, and a penny is worth a pound.—*Italian.*

A gude word is as soon said as an ill one.—*Scotch.*

A man is a man, though ne has but a hose upon his head.

A good shape is in the shear's mouth.—*Scotch.*

A good key is necessary to enter Paradise.—*It.*

All are not theives that dogs bark at.

All blood is alike ancient.

A good pay-master is lord of anotner man's purse.—*Italian.*

A good companion makes good company.--*Span.*

A gude tale is na the waur to be twice told.—*Scotch.*

A gift long waited for is sold, not given.

A little wit will serve a fortunate man.

A mad parish must have a mad priest.

A handful of common sense is worth a bushel of learning.—*Spanish.*

A mad bull is not to be tied up with a pack-thread.

A man in distress or despair does as much as ten.

All men are not men.—*Italian*

A man may say even his prayers out of time.

A man is little the better for liking himself, if nobody else likes him

Apelles was not a master painter the first day.

A man may be strong and yet not mow well.

An inch in a man's nose is much.

A hasty man never wants woe.—*Scotch.*

A kiss of the mouth often touches not the heart.

A man may talk like a wise man, and yet act like a fool.

All is but lip-wisdom that wants experience.

A fool may ask more questions in an hour than a wise man can answer in seven years.

An emmet may work its heart out, but can never make honey.

We cannot have figs from thorns, nor grapes from thistles. If we would succeed in any business we must use means adapted to the end

A man knows more to any purpose than he notices

A place at court is a continual bribe.

A true reformation must begin at the upper end.

Windham used to say, "it was the lower end that was most corrupt, and reformation ought to begin there." We cannot decide.

A plaister is a small amends for a broken head.

A stumble may prevent a fall.

A tragical plot may produce a comical conclusion.

An ill plea should be weel pled.—*Scotch.*

A man may buy gold too dear.

All's well that ends well

A liar should have a good memory

A man may live upon little, but he cannot live upon nothing at all.—*Gaelic.*

All are not saints that go to the church.

All is not gold that glitters.

Although we are negroes we are men.

Almost and very nigh saves many a lie

A miss is as good as a mile.

A man knows his companion in a long journey and a small inn.—*Spanish*

A fool always comes short of his reckoning

The half is better than the whole.

A Greek proverb, recommending a person to take half rather than risk the expenses and uncertainty of a lawsuit to obtain the whole

A little pot is soon hot.

Little persons are commonly choleric.

A man must plough with such oxen as he has.

A man is weel o wae as he thinks himself sae.—*Scotch.*

A mischievous cur must be tied short.—*French.*

A man is a lion in his ain cause.—*Scotch.*

We had some proof of this in the conduct of the Reformers,' who in the late years defended their 'ain cause.' There

is indeed nothing like a man having a "stake in the hedge.' Give a good servant a share in the firm, and he is zealous for his employer; or a citizen his political rights and he fights valiantly for the commonwealth. There could be no patriotism among the vassals of the feudal system; they had neither property nor justice; it was nothing to them who were the rulers of the earth, and they might exclaim, in the words of the Spanish proverb, "Where can the ox go that he must not plough."

A merry companion on the road is as good as a nag.

Ask a kite for a feather, and she will say she has just enough to fly with.

An old naught will never be aught.

An old knave is no babe

A new broom sweeps clean

An ill workman quarrels with his tools.

Apothecaries would not give pills in sugar unless they were bitter.

A pleasure is well paid for which is long expected.—*Italian.*

A rolling stone gathers no moss.

A sorrowing bairn was never fat.—*Scotch*

A stroke at every tree but without felling any.—*Gaelic.*

Ask enough and you may lower the price as you list.—*Spanish.*

According to the Latin: OPORTET INIQUUM PETAS UT ÆQUUM FERAS; you must ask what is unjust to obtain what is just. We presume it is on this principle the Universal Suffrage men frame their demands. They do not mean to have all they ask, but ask a great deal with the view of bating a little.

A swine fatted hath eat its own bane.

As ye mak' your bed sae ye maun ly down.—*Scotch.*

A wonder lasts but nine days, and then the puppy's eyes are open.

A wild goose never laid a tame egg.—*Irish.*

A wilful man should be very wise.—*Scotch.*

A white glove often conceals a dirty hand.—*Ital.*

A word before is worth two behind.—*Scotch.*

A word and a stone thrown away do not return.—*Spanish.*

Before you make a friend, eat a peck of salt with him.—*Scotch.*

A word to the wise is enough.

Beggars must not be choosers

Bells call others to church but enter not in themselves.

Better the ill known, than the gude unknown.—*Scotch.*

Better be the head of the yeomanry than the tail of the gentry.

Men love priority and precedence, had rather govern than be ruled, command than obey, though in an inferior rank and quality. Julius Cæsar and John Wesley were agreed on this point, it is better to rule in Hell than to serve in Heaven—to be the first man in a village than the second man in Rome.

Better come at the latter end of a feast than the beginning of a fray.

Better keep the de'el out than turn him out.—*Scotch.*

It is easier to keep out a bad inmate than to get rid of him after he has once been admitted. It is also used in another sense, implying that it is better to resist our passions at first han after indulgence.

Better late than never

That is better our house should be too small for one great entertainment, than too large all the rest of the year. It is applied to those jolly souls, who, for the sake of one good "blow out," abridge the comforts of the remaining twelve months.

Better bend than break.

Better a little fire that warms, nor a meikle that burns.—*Scotch.*

Better late thrive, as never do well.—*Scotch.*

Beware of vinegar made of sweet wine.—*Ital.*

Provoke not the rage of a patient man.

Bold and shameless men are masters of the world.

Be a friend to yourself and others will.—*Scotch.*

Better go around than fall into the ditch.—*Span.*

Be the same thing that ye wad be ca'd.—*Scotch.*

Be patient and you shall have patient children.

Better an empty house than ill tenant.—*Scotch.*

Be not a baker if your head be of butter.—*Spanish.*

That is, choose a calling adapted to your inclinations and natural abilities.

Better to be alone than in bad company.—*Gaelic.*

Between two stools the breech comes to the ground.

Better pass a danger once than be always in fear.—*Italian.*

Better ride on an ass that carries me than a horse that throws me.—*Spanish.*

Biting and scratching got the cat with kitten.

Birds of a feather flock together.

Blaw the wind never so fast it will lower at last.—*Scotch.*

Building is a sweet impoverishing.

Our forefathers seemed to consider building a very unprofitable speculation. They had many proverbs to the same effect:

> He who buys a house ready wrought,
> Has many a pin and nail for nought.

The French too say, "A house ready made, and a wife to make." The times have altered, if one may judge from the present rage for building in the vicinity of London, and in the country.

Buy at a market but sell at home.—*Spanish.*

Beware of a silent dog and still water.

Beware of enemies reconciled, and meat twice boiled.—*Spanish.*

Children dead, and friends afar, farewell.

Child's pig but father's bacon.

Alluding to the promises which parents sometimes make to their children, and which they fail to perform.

Charity begins at home.

Children and fools speak the truth.

Consider well, who you are, what you do, whence you come, and whither you go.

Custom is the plague of wise men, and the idol of fools.

The Spaniards say, A good or bad custom, the rogue wishes it to exist." Which shows the influence the knavish part of society conceive established usage to have in their prosperity.

———Customs,
Though they be ne'er so ridiculous,
Nay let them be unmanly, yet are followed.—SHAKS.

Can't I be your friend but I must be your fool too?

Call me cousin, but cozen me not.

Consider not pleasures as they come, but go.

Count not your chickens before they are hatched.

Counsel is to be given by the wise, the remedy by the rich.

Credit lost is like a Venice glass broken.

Crosses are ladders leading to heaven

Day and night, sun and moon, air and light, every one must have, and none can buy.

Ding down the nests and the rooks will flee away.—*Scotch.*

This proverb was ruthlessly applied in Scotland at the Reformation, to the destruction of many noble cathedrals and collegiate churches

Diseases are the interests of pleasures.

Do on the hill as you would in the hall.

Do what you ought, and come what will.

Do not make me kiss, and you will not make me sin.

Do not say, you cannot be worse.

Dogs bark as they are bred.

'Every one to his trade,' quoth the boy to the Bishop.

Eagles fly alone, but sheep flock together.

Eggs of an hour, fish of ten, bread of a day, wine of a year, a woman of fifteen, and a friend of thirty.

Either a man or a mouse.

Empty vessels make the greatest sound.

Every man is the architect of his own fortune.

Every one's faults are not written in his forehead.

Every tub must stand upon its own bottom

Every thing hath an end, and a pudding hath two.

Every one knows how to find fault

Every body's business, is no body's business.

Every good scholar is not a good schoolmaster.

Every man wishes the water to his ain mill.—*Scotch.*

Every man is best known to nimself.

Every dog has his day, and every man his hour.

Every man has his hobby horse.

Eternity has no grey hairs

Every thing would live.

'Every one to his liking,' as the man said when he kissed his cow.

Ever drunk, ever dry

Every potter praises his own pot, and more if it be broken.

Every man kens best where his own shoe pinches.—*Scotch.*

Every fool can find faults where a great many wise men can't mend.

Every light is not the sun.

Every shoe fits not every foot.—*Scotch.*

Every one bastes the fat hog, while the lean one burns.

Every man bows to the bush he gets shelter of.

Every one praises the bridge that takes him safely over.

Fair words and foul play cheat both the young and the old.

Faint heart never won a fair lady.

Fair maidens wear no purses.—*Scotch*

Spoken when young women offer to pay their club in company; which the Scots will never allow, nor the English either.

Fair and softly goes far in a day.

Fair words break no bone, but foul words many a one.

False folk should have many witnesses.—*Scotch.*

Fair in the cradle, foul in the saddle.

It is supposed that children the most remarkable for beauty in infancy, are the least so when grown up. Does this arise from improper indulgence to beautiful children, or do the features and complexion alter; or lastly, do we consider certain traits beautiful in childhood the contrary in maturity?

Faint praise is disparagement.

Fetters of gold are still fetters, and silken cords pinch.

O liberty! thou goddess heav'nly bright!
Profuse of bliss, and pregnant with delight,
Eternal pleasures in thy presence reign.

ADDISON.

It is said the Scottish hero, Sir William Wallace, had always the following rhyme, in his mouth:

Dico tibi verum, libertas optima rerum,
Nunquam servilli sub nictu vivito fili.

Feeling has no fellow.

Fine feathers make fine birds.

Feed a pig and you'll have a hog.

Fie, fie! horse play is not for gentlemen.

Fiddler's fare—meat, drink and money.—*Scotch.*

Fire and water are good servants but bad masters.

First come first served.

Forbidden fruit is sweet.

Fortune sometimes favors those whom she afterwards destroys.—*Italian.*

Forbid a fool a thing and that he'll do.—*Scotch.*

Forewarned, fore-armed.

For that thou can do thyself rely not on another.

For the rose the thorn is often plucked.

Force without forecast is little worth.—*Scotch.*

Foul water will quench fire.

For one day of joy we have a thousand ennui.

Life, in the opinion of most people, is a very melancholy thing, and I suppose this is the reason why so many resort to violent means to get rid of it, or are wholly careless about the means to prolong existence. King relates, in the "Anecdotes of his Own Times," that he had put the question to many persons, whether they would wish to live their time over again, experiencing exactly the same good and evil, and that he never met with one who replied in the affirmative. A king of Aragon said, There were only four things in the world worth living for,—old wine to drink, old wood to burn, old books to read, and old friends to converse with. Solomon pronounced all these to be vanity—but he was no judge

For a flying enemy make a silver bridge.—*Span.*

An enemy closely pursued may become desperate: despair makes even the timid and cowardly courageous; a rat, with no means for escape, will often turn upon his assailants. By all means then let the vanquished have a free course.

Fools haste is no speed.—*Scotch.*

Fools tie knots and wise men loose them.—*Scotch.*

Fools make fashions and wise men follow them.

Fools and obstinate people make lawyers rich.

From nothing, nothing can come.—*French.*

Friendship cannot stand all on one side.

Frost and falsehood has ay foul hinder end.—*Scotch.*

Game is cheaper in the market than in the fields.

True! but not half so sweet. That which is won by labor and enterprize is valued far above what is bought with money. It is not the game which is prized so much, as the exhilarating exercise the pursuit of it has afforded.

Gentility without ability is worse than plain beggary.

Gentility sent to the market will not buy a peck o' meal.—*Scotch.*

Gentry by blood is bodily gentry.

Get a name to rise early and you may lie all day.

Give a new servant bread and eggs, but after a year bread and the cudgel.—*Spanish.*

Give ne'er the wolf the wether to keep.—*Scotch.*

Give a man luck and throw him into the sea.

Give the devil his due.

Give a child his will, and a whelp his fill, and neither will thrive.

Give a dog an ill name and he'll soon be hanged.—*Scotch.*

Give him but rope enough and he'll hang himself.

Good counsel has no price.—*Italian*

Go neither to a wedding nor a christening without invitation.—*Spanish.*

Good harvests make men prodigal, bad ones provident.

Good riding at two anchors, for if one breaks the other may hold.

God sends meat and the devil sends cooks.

Bacon says, "Cookery spoils wholesome meats, and renders unwholesome pleasant." I wonder what that renowned knight of the spit, and dripping pan, Dr. Kitchener, thinks of this.

Go into the country to hear what news in town.

God grant that disputes may arise, that I may live—*Spanish.*

A lawyer's prayer for discord amongst his neighbors.

Good to begin well, better to end well.

God makes, and apparel shapes.

God help the poor, for the rich can help themselves.—*Scotch.*

God tempers the wind to the shorn lamb.—*French.*

Great barkers are nae biters.—*Scotch*

Great pain and little gain makes a man soon weary.

Happy is he whose friends were born before him.

Haste makes waste, and waste makes want, and want makes strife between the good man and his wife.

He that will not be counseled cannot be helped.

He has mickle prayer but little devotion.—*Scotch.*

He dances well to whom fortune pipes.—*Italian.*

He that hath no money needeth no purse.

He gets a great deal of credit who pays but a small debt.—*Italian.*

He that leaves certainty and sticks to chance, when fools pipe he may dance.

He that chastiseth one, amendeth many.

He that hath an ill name is half hanged.

He is poor indeed that can promise nothing.

He that plants trees, loves others besides himself

He that would know what shall be, must consider what hath been.

He that is warm, thinks all are so.

He who wants content can't find an easy chair.

He who loses money, loses much; he who loses a friend, loses more; but he who loses his spirits, loses all.—*Spanish.*

He that has no fools, knaves, or beggars in his family, was got by a flash of lightening.

He who has no bread to spare should not keep a dog.—*Spanish*

He hath feathered his nest he may flee when he likes.—*Scotch.*

He who rides behind another does not travel when he pleases.—*Spanish.*

He who depends on another. dines ill and sups worse.

He is a good orator who convinces himself.

He who peeps through a hole may see what will vex him.

He that licks honey from thorns pays too dear for it.

Hand over head as men took the covenant.—*Scotch.*

Alluding to the manner in which the covenant, famous in Scottish history was violently taken by above sixty thousand persons about Edinburgh, in 1638; a novel circumstance at that time, though afterwards paralleled by the French in voting by ACCLAMATION.

He who doth his own business, defileth not his fingers.

He that will steal a pin will steal a better thing

He who has but one coat cannot lend it.—*Spanish.*

He has fallen out of the frying-pan into the fire.

He who commences many things, finishes only a few.—*Italian.*

He who despises his own life is master of that of others.

"What shall he fear, who doth not fear death."—SCHILLER.

He had need have a long spoon that sups kail with the de'el.—*Scotch.*

He that has one sheep in the flock will like all the rest the better for it.—*Scotch.*

Spoken when we have a son at a particular school, university, or society, and we wish the prosperity of these respective bodies on his account.

He must needs run whom the devil drives.

He had need rise betimes that would please every body.

He loses his thanks who promises and delays.

He that would hang his dog, first gives out that he is mad.

He was scant o' news that tauld his father was hang'd.—*Scotch*

He who would have pleasure and pain must begin to scratch himself.—*Spanish.*

He that stays in the valley shall never get over the hill.

He would fain fly but wants feathers

He goes not out of his way

He who does not kill hogs will not get black puddings.—*Spanish.*

It is usual in Spain, when they kill a hog to make black puddings, to present their neighbors with some. The poor man without a hog receives few of these presents.

He who follows his own advice must take the consequences.—*Spanish.*

Hell and chancery are always open.

He who serves is not free.

He commands enough that obeys a wise man.

He who sows brambles must not go barefoot.—*Spanish.*

He that will not look before him must look behind him.—*Gaelic.*

He that seeks trouble it were a pity he should miss it.—*Scotch.*

He that reckons without his host must reckon again.

He that cannot pay let him pray

He gives twice that gives in a trice.

He is an ill guest that never drinks to his host.

He knows best what good is that has endured evil.

He that would live in peace and rest, must hear and see and say the best.

He that lies down with dogs must rise up with fleas.—*Italian.*

He that waits for dead men's shoes may go long enough barefoot.

He that makes himself a sheep shall be eaten by the wolves.

He that will have no trouble in this world must not be born into it.

He that knows himself best esteems himself least.

He that goes a borrowing goes a sorrowing.

He that hath many irons in the fire, some of them will burn.

He that speaks me fair and loves me not, I'll speak him fair and trust him not.

He that does you an ill turn will never forgive you.—*Scotch.*

He that fears leaves must not come into a wood.

He who eats the meat, let him pick the bone. *Spanish.*

He has found a last to his shoe.—*Spanish.*

That is, he has met with his match.

He that wad eat the kernel maun crack the nut.

He that cannot find wnerewith to employ himself, let him buy a ship or marry a wife.—*Spanish.*

He that ill did, never good believed

He who thinks he knows the most knows the least.—*Italian.*

He who at twenty does not understand, at thirty does not know, and at forty is poor, will have a wretched old age.—*Spanish.*

He that is ill to himself will be good to nobody. —*Scotch.*

He who deals with a blockhead has need of much brains.—*Spanish.*

He who desires to sleep soundly, let him buy the bed of a bankrupt.—*Spanish.*

Implying that that description of persons have generally soft and luxurious couches.

He who is well and seeks ill, if it comes God help him.—*Spanish.*

Home is home though it be ever so homely.

Hope is a good breakfast but a bad supper.

Hopes delayed hang the heart upon tenter hooks.

Hope defered makes the heart sick.

Honor and ease are seldom bedfellows.

Human blood is all of one color.

If you trust before you try, you may repent before yon die.

If we have not the world's wealth, we have the world's ease.—*Scotch.*

Spoken of those who live happily in a mean condition.

If wishes would bide beggars would ride.

If things were to be done twice, all would be wise.

If all the fools wore white caps, we should look like a flock of geese.

If a fool have success it ruins him

If wise men play the fool, they do it with a vengeance.

If you would have a good servant take neither a kinsman nor a friend.

In sleep what difference is there between Solomon and a fool.

If you want a pretence to whip a dog, it is enough to say he eat up the frying-pan

If it can be nae better it is weel it is nae waur. —*Scotch.*

If it were not for hope the heart would break.

If the sky falls we shall catch larks.—*French.*

In ridicule of those who talk of doing many things, if certain other things, not likely, were to happen.

If you cannot bite never show your teeth.

Ill weeds grow apace.

Ill got, ill spent.

If you would wish the dog to follow you, feed him.

If you lie upon roses when young, you'll lie upon thorns when old

If you had had fewer friends, and more enemies, you had been a better man.

If young men had wit, and old men strength enough, all might be well

If you would have a thing kept secret, never tell it to any one; and if you would not have a thing known of you, never do it.

I went when I was born, and every day shows why

I like na to mak a toil o' a pleasure.—*Scotch.*

I love my friends well, but myself better.

Ill-will never spoke well.—*Scotch.*

Ill doers, ill deemers.—*Scotch*

Ill would the fat sow fare on the primroses of the wood.—*Gaelic.*

I'm no every man's dog that whistles on me.—*Scotch.*

In a calm sea every man is a pilot.

I'll not buy a pig in a poke.

In giving and taking it is easy mistaking

In a country of blind people, the one-eyed man is a king.—*Spanish.*

In the forehead and the eye, the lecture of the mind doth lie.—*Lat.*

In a thousand pounds of law there is not an ounce of love.

Its a wise child that knows its own father.—*Homer's Odyssey.*

It is a miserable sight to see a poor man proud, and a rich man avaricious.—*Italian.*

It is too late to complain when the thing is done.—*Italian.*

It's time to set when the oven comes to the dough.

It is better to do well than to say well.—*Italian.*

It is good to fear the worst, the best will save itself.

It's an ill horse that will not carry his own provender.

It is very hard to snare an egg.

It is not the cowl that makes the friar.

It is easy to take a man's part, but the matter is to maintain it.—*Gaelic.*

It is an ill cause the lawyer thinks shame o'.—*Scotch.*

It is not easy to straight in the oak the crook that grew in the sapling.—*Gaelic.*

Its a foolish sheep that makes the wolf its confessor.—*Italian.*

Its a base thing to tear a dead lion's beard off.

If the parson be from home, be content with the curate.

It is good going on foot when a man has a horse in his hand.

It is not much to give a leg to him who gave you the fowl.—*Spanish.*

It is dear bought that is bought with prayers.—*Italian.*

It is right to put every thing to its proper use.—*Gaelic.*

It's better to be happy than wise

It is a long lane that has no turning.

It is good fishing in troubled waters.

It's too late to spare when the bottom is bare.

I'ts not good to wake a sleeping lion.

It avails little to the unfortunate to be brave.—*Spanish.*

It is ill angling after the net.

It's an ill cause that none dare speak in.--*Scotch.*

I cannot sell the cow and have the milk.--*Scotch.*

It's good to cry yule (Christmas) at other men's cost.

It is an ill battle where the devil carries the colors.

It is not the burthen, but the over burthen that kills the beast.—*Spanish.*

If pride were an art, there would be many teachers.—*Italian.*

It is hard to bring out of the flesh what is bred in the bone.—*Scotch.*

I was well, would be better, took physic, and here I am.

Written on a man's tomb-stone.

Italy to be born in, France to live in, and Spain to die in.

Just as it falls, quoth the wooer to the maid.—*Scotch.*

Kelly gives a ludicrous account of the origin of this saying A courtier went to woo a maid; she was dressing supper with a drop at her nose; she asked him if he would stay all night, he answered, Just as it falls: meaning if the drop fell among the meat he would be off; if it fell by, he would stay.

Judge not of a ship as she lies on the stocks.

Keep yourself from the anger of a great man, from the tumult of a mob, from a man of ill fame, from a widow that has been thrice married, from a wind that comes in at a hole, and from a reconciled enemy.

Keep your purse and your mouth close.

Keep no more cats than will catch mice.

Kindness will creep when it cannot go.—*Scotch.*

Lawyer's houses are built on the heads of fools.

Lawyer's gowns are lined with the wilfulness of their clients.

Let not your tongue cut your throat.—*Italian*

Learning makes a man fit company for himself.

Let them fry in their own grease.

Lean liberty is better than fat slavery.

Leave a jest when it pleases you best.—*Span.*

Let them laugh that win.

Give losers leave to speak and winners leave to laugh, for if you do not they will take it.

Let every man praise the bridge he goes over.

Let him not look for me at home, who can meet me in the market-place.—*Spanish.*

Recommending persons to keep their domestic establishments free from intrusion, especially when they have places set apart for public business.

Less of your courtesy, and more of your coin.

Like the tailor of Campillo, who worked for nothing and found thread.—*Spanish.*

Life without a friend, death without a witness.—*Spanish.*

Like the dog in the manger, he will neither do nor let do.

Little said is soon mended, and a little gear is soon spended.—*Scotch.*

Little and often fills the purse.—*Italian.*

Little strokes fell great oaks.

Look before you leap, for snakes among sweet flowers do creep.

Lookers on see more than players.

Love thine neighbor, but pull not down thine hedge.

Make not thy tail broader than thy wings.
Keep not too many attendants.

Make your affairs known in the market-place, and one will call them black and another white. —*Spanish.*

Make the best of a bad bargain.

Make a virtue of necessity.

Many soldiers are brave at table, who are cowards in the field.—*Italian.*

Many irons in the fire, some may burn.–*Scotch.*

Many masters, quoth the toad to the harrow, when every tooth gave her a blow.—*Scotch.*

Many ways to kill a dog and not to hang him.—*Scotch.*

Many kiss the hands they wish to see cut off.

Many children and little bread is a painful pleasure.—*Spanish.*

Many slips between the cup and the lip.

This is in Kelly's collection, as a genuine Scotch, though an old Greek proverb; implying that a project may be spoiled just at the point of consummation.

Many hands make light work.

Many go out for wool and come home shorn.—*Spanish.*

Many talk of Robin Hood that never shot with his bow.

Many a true word is spoken in jest.

Masters are mostly the greatests servants in the house.

Many a good cow hath a bad calf.

Masters grow poor and servants suffer.—*Span.*

Many littles make a mickle.

Misfortunes seldom come alone.

Misunderstanding brings lies to town

Most haste, worst speed.

Mother's darlings make but milk-sop heroes.

More fools more fun

More words than one to a bargain.

Most men cry 'Long live the conqueror.'

Much would have more and lost all.

Much is wanting where much is desired.—*Ital.*

Much coin, much care; much meat, much malady.

My cow gives a good mess of milk, and tnen kicks it over.

Nature takes as much pains in the womb for the forming of a beggar, as an emperor.

A fine argument for the natural equality of man, which I think is not to be found in the writings of Paine. But though nature has followed the same process in the manufacture of us all, it does not follow that all her work is equally well TURNED OUT. There can be no doubt that some of us are naturally endowed with better memories, better judgments, greater reasoning powers, and greater physical strength, than others; and of course, these differences will make differences in our individual fortunes and social condition. I cannot see how the advocates of the natural equality of mankind can get over this distinction.

Nae great loss but there is some gane.

Nothing venture, nothing have.

Never scald your lips in other folk's broth.

Never quit certainty for hope.—*Scotch.*

Neither beg of him who has been a beggar, nor serve him who has been a servant.—*Span.*

Need makes the old wife trot.

No pot so ugly as not to find a cover.—*Italian.*

Nothing so bad as not to be good for something.

No smoke without some fire.

No condition so low, but may have hopes; none so high, but may have fears.

None is a fool always, every one sometimes.

None but great men can do great mischief.

Nothing that is violent is permanent.

Nobody so like an honest man as an arrant knave.

No jesting with edge tools, or with bell ropes.

No longer pipe, no longer dance.

No alchemy equal to saving

None of you knows where the shoe pinches.

The answer of Paulus Æmilius to the relations of his wife, when they remonstrated with him on his determination to separate himself from her, against whom no fault could be alleged.

Nothing so bold as a blind man.

No grass grows at tne market-place.

A proverb applied to a certain description of females.

No fault, but she sets a bonnet much too weel.—*Scotch.*

That is the servant, which makes the wife a little jealous, lest her good man should be tempted astray.

Novelty always appears handsome.

No living man all things can.

No rose without a thorn.

None can feel the weight of another's burden.

Now I have got a ewe ana a lamb, every one cries—Welcome, Peter!

Of a little take a little.—*Scotch.*

Of young men die many; of old men escape not any.

Oil and truth will get uppermost at last.

Of an ill pay-master get what you can, though it be but a straw.

Old foxes want no tutors.

One eye witness is better than ten hear-says. —*French.*

Once a use and ever a custom.

One dog is better by another dog being hanged.—*Gaelic.*

One may live and learn.

One might as well be out of the world, as be beloved by nobody in it.

One man's meat is another man's poison.

One may sooner fall than rise.—*French.*

One fool in a house is enough in all conscience.

One half of the world kens not how the other half lives.—*Scotch.*

One beats the bush and another catcheth the bird.

One doth the scath and another hath the scorn

One scabbed sheep infects the flock.

One swallow makes not a spring, nor one woodcock a winter.

One year a nurse and seven years the worse.

One story is good till another is told.

One fool makes many.—*Scotch.*

By diverting them from their proper business, as is often observed, in the streets of the metropolis, where, if a person only holds up his finger, a thousand will be instantly withdrawn from their proper avocations to inquire into the canse of it.

One foolish act may undo a man, and a timely one make his fortune.—*Gaelic.*

One is not so soon healed as hurt

One man may better steal a horse than another look over the hedge.

One thief makes a hundred suffer.—*Spanish.*

Open confession is good for the soul.—*Scotch.*

Out of sight, out of mind.—*Dutch.*

Opportunity makes the thief.

The Italians say, "Ad arca aperta il giusto pecca:" Where a chest lies open a righteous man may sin. The Spaniards say, "Puerta abierta, al santo tienta:" The open door tempts the saint. A good caution to husbands, masters, and housekeepers.

One mad action is not enough to prove a man mad.

Patience is a plaister for all sores.

Patch by patch is good husbandry, but patch upon patch is plain beggary.

Pigs love that lie together

Plain dealing is dead, and died without issue.

Pleasing ware is half sold

Pleasant company alone makes this life tolerable.—*Spanish.*

Plenty makes dainty.

Plough or not Plough, you must pay your rent.—*Spanish.*

Practice makes perfect

Praise without profit, puts little in the pocket.

Prate is prate, but it is the duck that lays the egg.

Praise not the day before night.

Pride, perceiving humility honorable, often borrows her cloak.

Policy goes beyond strength.—*French.*

Pride goes before and shame follows after.

Pride will have a fall.

Pour not water on a drowned mouse.

Add not affliction to misery

Put not a naked sword in a madman's hand.

For they will abuse it to their own and others' harm

Put your finger in the fire and say it was your fortune.—*Scotch.*

A bitter sarcasm on those who ascribe the want or success in life to fortune. Dame Fortune ought long since to have gone to oblivion, with the rest of the heathen mythology; her smiles and frowns ought never to be alluded to, except in verse—never in prose or conversation. What is frequently ascribed to ill-luck, is often nothing more than a want of foresight, prudence, industry, or perseverance:—these are the qualities that make men rich, prosperous, and happy.

Put off your armor, and then show your courage.

Put a coward to his metal, and he'll fight like the devil.

Raise no more spirits than you can conjure down.

Remove an old tree and it will wither to death.

Remember the reckoning.

Riches in the Indies, wit in Europe, pomp among the Ottomans.—*Turkish.*

Rome was not built in a day

Save a thief from the gallows and he will be the first to cut your throat.

Saying and doing are two things.

Say well is good, but do well is better.

Say nothing of my debts unless you mean to pay them.

Sampson was a strong man, yet he could not pay money before he had it.

Scorning is catching.

Send not for a hatchet to break open an egg with.

Seldom seen, soon forgotten.

Service is no inheritance.

Seven hours' sleep make a clown forget his design.

Secret joys are like an extinguished candle.—*Spanish.*

Solitary joy is the most melancholy thing in the world. If we have any thing to rejoice at, let us rejoice with our friends and acquaintance. When I get a prize in the lottery, or my uncle dies, and leaves me a thousand pounds,—

"Then I'll sit down: give me some wine;
I drink to the general joy of the whole table!"

Seek till you find and you will not lose your labor.

Serve a great man and you will know what sorrow is.—*Spanish.*

Set the saddle on the right horse.

Set a beggar on horseback and he'll ride to the devil.

Shallow waters make most noise.—*Scotch.*

Still water runs deep.

Sharp stomachs make short graces.

Sly knavery is to hard for honest wisdom.

Short reckonings make long friends.

Shameless craving must have shameless refusing.

Since you know every thing, and I know nothing, pray tell me what I dreamed this morning

Slander always leaves a slur.

Throw much dirt and some will stick

Small rain lays a great dust.

Some are wise and some are otherwise.

Some good things I do not love; a good long mile, good small beer, and a good old woman.

Sorrow and an evil life make soon an old wife.

Sorrow and ill weather come unsent for.—*Scotch.*

Soon hot, soon cold.

Soon ripe, soon rotten.

Spare to speak and spare to speed.

Surgeons must have an eagle's eye, a lion's heart, and a lady's hand.

Success makes a fool seem wise.

Sudden trust brings sudden repentance.

Such as the tree is, such is the fruit.

Tailors and authors must mind the fashion.

Take heed of an ox before, an ass behind, and a monk on all sides.—*Spanish.*

Take heed you find not that you do not seek.—*Italian.*

Take time while time is, for time will away. —*Scotch.*

Take time by the forelock.

Talk of the war, but do not go to it.—*Spanish.*

Tell me with whom thou goest, and I will tell thee what thou doest.

That city cannot prosper where an ox is sold for less than a fish.

As was the case with ancient Rome at the commencement of her decline. It alludes to the state of luxury which usually precedes the downfall of nations.

That is well spoken that is well taken.

That pilgrim is base that speaks ill of his staff.—*Spanish.*

That is but an empty purse that is full of other folks' money.

That which has its value from fancy is not very valuable.

That which covers thee, discovers thee.

Intimating that external splendor and wealth, without merit, only more expose the unworthiness of the possessor.

That must be true which all men say.

The first pig, but the last whelp of the litter is best.

There is no fishing for trout in dry breeches. *Spanish*

The chickens are the country's, but the city eats them.

The biggest horses are not the best travelers.

The cow knows not the value of her tail till she has lost it.

The difference is wide that the sheets will not decide.

The frying pan said to the kettle, Avaunt, black brows.

The brains of a fox will be of little service if you play with the paw of a lion.

The complaints of the present times is the general complaint of all times.

The ass that carries wine drinks water.

The golden age never was the present age.

The eye that sees all things else, sees not itself.

The little wimble will let in the great auger.

The wise hand does not all the foolish tongue speaks.

The pleasures of the great are the tears of the poor.

The fox is very cunning, but he is more cunning that catches him.—*Spanish.*

The dog wags his tail not for you; but for the bread.

The lower mill-stone grinds as well as the upper.

The absent party is always faulty.

The Italian is wise before he undertakes a thing, the German while he is doing it, and the Frenchman when it is over.

The hog never looks up to him that threshes down the acorns.

The worst pig often gets the best pear.

The Englishman weeps, the Irishman sleeps, but the Scotchman goes while he gets it

The submitting to one wrong brings on another.—*Spanish.*

The more the merrier, the fewer the better cheer.

The remedy of to-morrow is too late for the evil of to-day.—*Spanish.*

The ox when weariest treads surest.

Those that are slow are sure.

The mouse that has but one hole is easily taken.

The pitcher does not go so often to the water but it comes home broken at last.

The devil is good when he is pleased.

The fairest rose at last is withered.

The proof of the pudding is in the eating.

The weakest must go to the wall.

The whole ocean is made up of single drops.

The way to Babylon will never bring you to Jerusalem.

The butcher looked for his knife when he had it in his mouth.

The dearest child of all is that which is dead.

The master's eye makes the horse fat.

A fat man riding upon a lean horse, was asked how it came to pass that he was so fat and his horse so lean? "Because," says he, "I feed myself, but my servant feeds my horse."

The last drop makes the cup run over.

The sweetest wine makes the sharpest vinegar.

The friar preached against stealing when he had a pudding in his sleeve.

The great thieves punish the little ones.

The informer is the worst rogue of the two.

The least boy always carries the great fiddle.

All lay the load upon those that are least able to bear it, or have the least means of defending themselves.

The Jews spend at Easter, the Moors at marriages, and the Christians in suits of law.—*Ital.*

The higher the standing the lower the fall.

The worth of a thing is best known by the want of it.—*Scotch.*

The better day, the better deed.

The longest day must have a great end.

The crow thinks her own bird the fairest.

The Ethiopians are said to paint the devil white, and of course, angels black. Every one is partial to his own; his own art, his own compositions, his children, and country. Self-love is a mote in every one's eye; and hence we not unfrequently observe, even the modest and perspicacious devour, without suspicion, the most fulsome flattery, when lavished on their own imaginary virtues and perfections.

The burnt child dreads the fire.

The higher the ape goes the more ne shows his tail.

Honor is unseemly for a fool.—Prov. xxvi. 1.

The oest payment is the peck bottom.—*Scotch.*

That is, when you have measured out your grain to receive your payment on the peck that measured it.

The usual forms of civility oblige no man

The greatest king must at last go to bed with a shovel.

The best thing in the world is to live above it.

The shortest answer is doing the thing.

The mouse is mistress of her own mansion.—*Gaelic.*

The man that is happy in all things, is more rare than the Phœnix.—*Italian.*

The remedy is worse than the disease.—*Scotch*

The wise man knows he knows nothing, the fool thinks he knows all.—*Italian.*

The tears of the congregation are the praises of the minister.—*Italian.*

The more you stroke pussy's back, the higher she raises her tail.—*Gaelic.*

The burden which was thoughtlessly got must be patiently borne.—*Gaelic.*

The oldest man that ever lived died at last.—*Gaelic.*

Three removes are as bad as a fire.

There is more hope of a fool than a man wise in his own conceit.

They that hide can find.

There is no disputing of tastes appetites, and fancies.

There is something in it, quoth the fellow, when he drank dishclout and all.

There is none so deaf as those tnat will not hear.—*Italian.*

There would be no ill language, if it were not ill taken.

They whip the cat if the mistress does not spin.—*Spanish.*

The innocent often suffer for the negligence and indolence of others.

They need much whom nothing will content.

They shall have no more of our prayers than we of their pies, quoth the vicar of Layton.

They love me for little that hate me for naught.—*Scotch.*

There is nothing agrees worse than a proud mind and a beggar's purse.

There is no quenching of fire with tow.

There could be no great ones, if there were no little ones

There is never enough where nought leaves.—*Italian.*

There is no general rule without exceptions.

They that sell kids and have no goats, how came they by them!

Things unreasonable are never durable.—*Ital.*

Though the sun shines, leave not your cloak at home.

Three may keep counsel if two be away.—*Sco.*

Thistles are a salad for asses.—*Scotch.*

Think much, speak little, and write less.

Though old and wise, yet still advise.

Thinking is very far from knowing.

Though all men were made of one metal, yet were they not all cast in the same mould.

Time and tide stay for no man.

Three things cost dear: the caresses of a dog, the love of a mistress, and the invasion of a host.

To take from a soldier ambition, is to take off his spurs.

Time is a file that wears and makes no noise.

To strain at a gnat and swallow a camel.

To promise and give nothing, is comfort for a fool.

To travel safely through the world, a man must have a falcon's eye, an ass's ears, an ape's face, a merchant's words, a camel's back, a hog's mouth, and a hart's legs.—*Italian.*

To throw pearls before swine.

To hang every door with May.—*Italian.*

An elegant allusion to the universal lover. It is taken from the custom of country people in Italy, who, in the month of May, plant a bough before the door of their mistress. A similar custom prevailed in England. as we learn from Stowe.

To set the fox to keep the geese.—*Italian.*

To lather an ass's head is only wasting soap.

To expect and not to come; to be in bed and not to sleep; to serve and not to please; are three things enough to kill a man.—*Italian.*

To-day—me, to-morrow,—thee.

To what place can the ox go where he must not plough?—*Spanish.*

To borrow on usury brings sudden beggary.

Trust not a norse's heel nor a dog's tooth.

Trust not the praise of a friend, nor the contempt of an enemy.—*Italian.*

Two eyes are better than one.—*French.*

Two of a trade seldom agree.

Two cats and a mouse, two wives in one house, two dogs and a bone, never agree in one.

Two things a man should never be angry at:—what he can help, and what he cannot help.

Venture not all in one bottom.

Water run by, will not turn a mill.—*Spanish.*

Wanton kittens may make sober old cats.

We must live by the quick, not by the dead.

We are all of Adam's children, but silk makes the difference

We think lawyers to be wise men, and they know us to be fools.

We are never so happy or unfortunate as we think ourselves.

Weak men and cowards are commonly wily.

We are born crying, live complaining, and die disappointed.

Well lathered is half shaven.

Weigh right, if you sell dear.

Welcome death, quoth the rat, when the trap fell down.

Was it not for hope the heart would break.—*Scotch.*

What is the use of patience if we cannot find it when we want it?

What the eye sees need not to be guessed at.

What good can it do an ass to be called a loin?

What a dust I have raised, quoth the fly on the wheel.

What cannot be cured must be endured.

What is gotten over the devil's back is spent under his belly.

What a man desires he easily believes.

What? keep a dog and bark myself

What is bought is cheaper than a gift.

What your glass tells you, will not be told by counsel.

What enjoyment! to have little to eat and keep a servant.—*Spanish.*

What is none of my profit shall be none of my peril.—*Scotch*

What may be done at any time will be done at no time.—*Scotch*

What I cannot do by might I'll do by slight.

What is done in the night appears in the day.

When the cat is away the mice will play.

When the wine is in, the wit is out.

When rogues fall out, honest men come by their own.

When the shoulder of mutton is going, it is good to take a slice.

When the horse is stolen the stable door is shut.

The Italians say, "Every ditch is full of your after-wits."

When a lacquey comes to hell the devil locks the gates.

When the barn is full you may thresh before the door.

When you have plenty of money, tnere is no need of obscurity; you may live openly, and in society.

When every hand fleeceth, the sheep go naked.

When you are all agreed upon the time, quoth the Vicar, I'll make it rain.

When two friends have a common purse, one sings and the other weeps.

When the sun shines, nobody minds him; but when he is eclipsed, all consider him.

When good cheer is lacking, our friends will be packing.

When a friend asketh, there is no to-morrow.—*Spanish.*

When the fox preaches, beware of your geese.

When an ass is among monkeys they all make faces at him.—*Spanish.*

When it pleasetn not God, the saint can do little.—*Spanish.*

When all men say you are an ass it is time to bray.

When one will not, two cannot quarrel.—*Span.*

When the heart is full of lust the mouth is full of lies.

When sorrow is asleep, wake it not.

When thy neighbor's house is on fire look to thine own.

Where God hath his church the devil will have his chapel.

Where love fails, we spy all faults.

Where nothing is, a little doth ease.

Where the carcase is, there the ravens will collect together.—*Gaelic.*

While there is life there is hope.

While the grass grows the steed starves.

Who goes to the wars eats ill, drinks worse, and sleeps on the ground.—*Italian.*

Who looks not before finds himself behind.

Who hunts two hares leaves one and loses the other.—*Italian.*

Wishes never can fill a sack.

With cost, good pottage may be made out of the leg of a stool.

Who hath aching teeth hath ill tenants.

Who has not a good tongue ought to have good hands.

Without pains no gains.

Wit once bought is worth twice taught

Winter finds out what summer conceals

Without a friend the world is a wilderness.

Whoever is the fox's servant must bear up his tail.—*Gaelic.*

Wolves may lose their teeth but not their nature.

Words are but wind, but seeing is believing.

Words from the mouth only die in the ears, but words proceeding from the heart stay there.

You cannot make velvet of a sow's ear.

You need not get a golden pen to write upon dirt.

You cannot make a whistle of a pig's tail.

You have found a mare's nest, and laugh at the eggs.

You have always a ready mouth for a ripe cherry.

You come a day after the fair.

You cannot have more of the cat than the skin.

You cannot fair weel, but you cry roast meat.—*Scotch.*

Young men think old men fools, and old men know young men to be so.

You cannot catch old birds with chaff.

VIRTUE, RELIGION, AND LEARNING.

A CHASTE eye exiles licentious looks.

Alms-giving never made any man poor, nor robbery rich, nor prosperity wise.

A friend is never known till needed

Amicus certus, in re incerta cernitur.—CIC. EX ENNIO.

An atheist has gotten one point beyond the devil.

Argument seldom convinces any one contrary to his inclinations.

A madman and a fool are no witnesses.

A lie has no legs, but a slander has wings.

A liar is a bravo towards God, and a coward towards men.

A wise man is a great wonder.

A promise against law or duty is void in its own nature

An ape may chance to sit amongst the doctors.

A little wind kindles a great fire, a great one blows it out.

A careless watch invites a vigilant foe.

A wise man may look like a fool in fool's company.

A debauched son of a noble family is a foul stream from a clear fountain.

Away goes the devil when he finds the door shut against him.

A man that breaks his word bids others be false to him.

A man may as well expect to be at ease without wealth, as happy without virtue.

An ill style is better than a lewd story

A knave discovered is a great fool.

As good be hanged for an old sheep as a young lamb.

A wicked companion invites us all to hell.

A vicious man's son has a good title to vice.

An old goat is never the more reverend for his beard.

A good life keeps off wrinkles.

A wise man's thoughts walk with him, a fool's without him.

A great reputation is a great charge.

A fool may chance to put something in a wise man's head.

A little time may be enough to hatch a great deal of mischief.

A bad man has a blot in his escutcheon.

A liar is not to be believed when he speaks the truth.—*Italian.*

All happiness is in the mind

Happiness is not in a cottage, nor a palace, nor in riches, nor in poverty, nor in wisdom, nor in ignorance, nor in active nor in passive life,—there is evil as well as good in all these. It is certainly in the MIND, but the difficulty is in getting it to dwell there. An old monk has left the following maxims to pass through life comfortably:

Never speak ill of your superiors
Perform every one's office according to his quality.

"True happiness is to no spot confin'd,
If you preserve a firm and equal mind;
'Tis here, 'tis there, 'tis every where."—HORACE.

A good conscience is the best divinity

A horse is neither better nor worse for his trappings.

An upright judge has more regard to justice than to men.—*Italian.*

All fame is dangerous: good brings envy; bad, shame.

A good cause makes a stout heart and a strong arm.

A house fill'd with guests is eaten up and ill spoken of.

Indiscriminate hospitality, which occasions the ruin of families, is seldom praised by those who have shared in it.

A man, like a watch, is to be valued for his goings.

A wise man gets learning from those who have none themselves.—*Eastern.*

Arrogance is a weed that grows mostly on a dunghill.

A hypocrite pays tribute to God that he may impose on men.

After praying to God not to lead you into temptation, do not throw yourself into it.

A profitable religion never wanted proselytes.

An envious man waxeth lean with the fatness of his neighbor.

A wicked man is his own hell; and his passions and lusts the fiends that torment him.

Better untaught than ill taught.

Better be alone than in ill company.—*Scotch.*

Better late ripe and bear, than early blossom and blast.

Better go to heaven in rags, than to hell in embroidery.

Bear and forbear is good philosophy.

Be a father to virtue, but father-in-law to vice.

Better ten guilty escape than one innocent man suffer.

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

Bought wit is best, but may cost too much.

Believe only half of what you hear of a man's wealth and goodness.—*Spanish.*

Confession without repentance, friends without faith, prayer without sincerity, are mere loss.

Blushing is virtue's color.

Cheer up, God is where he was.

Common fame is seldom to blame.

Constant occupation prevents temptation.—*Ital.*

Courage ought to have eyes as well as arms.

Common sense is the growth of all countries.

Content is the philosopher's stone, that turns all it touches into gold.

> "Is happiness your point in view,
> (I mean the intrinsic and the true,)
> She nor in camps nor courts resides.
> Nor in the humble cottage hides;
> Yet formed alike in every sphere,
> Who finds Content, will find her there"—GAY.

Criminals are punished that others may be amended.—*Italian.*

Death has nothing terrible in it but what life has made it so.

Dissembled holiness is double iniquity.

Do not give a bribe, nor lose your right.—*Span*

Do not do evil to get good by it, which never yet happened to any.

Do you know what charity is: forgive if you bear ill will, and pay what you owe.—*Spanish.*

Do what thou ought, come what can.—*French.*

Drunkenness is nothing else but voluntary madness.

Drunkenness is an egg from which all vices are hatched.

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

Dying is as natural as living

Education begins a gentleman, conversation completes him.

Education polishes good natures, and corrects bad ones.

Enjoy your little while the fool seeks for more.—*Spanish.*

Evil communications corrupt good manners.

Every vice fights against nature.

Envy shoots at others and wounds herself.

Experience without learning does more good than learning without experience.

Experience is the mother of science.

Example teaches more than precept.

Experience teaches fools, and he is a great one that will not learn by it.

Experience keeps a dear school, but fools learn in no other.

Faults of ignorance are excusable, only where the ignorance itself is so.

Follow not Truth too near the heels, lest she dash out your teeth.

Follow the wise few rather than the vulgar many.—*Italian.*

Folly is the poverty of the mind.

Folly is never long pleased with itself.

Forget others' faults by remembering your own.

For ill do well, then fear not hell.

Fools lade out the water and wise men take the fish.

From prudence, peace; from peace, abundance.—*Italian.*

Friend's help is not to be bought at a fair.

Frost and fraud both end in foul.

Government of the will is better than increase of knowledge.

Good preachers give fruits and not nowers.—*Italian.*

Good actions are the best sacrifice.

Great minds are easy in prosperity and quiet in adversity.

He that is drunk is gone from home.

He dies like a beast who nas done no good while he lived.

He who nas no shame has no conscience.—*Sp.*

He is the best gentleman who is the son of his own deserts.

He that has no modesty has all the town for his own.

He that shows his passion tells his enemy where he may hit him.

He that knows useful things, and not he that knows many things, is the wise man.

He who avoids the temptation avoids the sin.

He keeps his road well enough who gets rid of bad company.

He that will not be counseled cannot be helped.

He who resolves to amend has God on his side.

He that kills a man when he is drunk, must be hanged when he is sober.

He that swells in prosperity will shrink in adversity.

He preaches well who lives well.

He that prys into the clouds may be struck with a thunder bolt.

He that goes to church with an ill intention, goes to God's house on the devil's errand.—*Span.*

He that gives to a grateful man puts out to usury.

He distrusts his own faith who often swears.

Hell is full of good meanings, but heaven is full of good works.

Hide nothing from thy minister, physician, nor lawyer.—*Italian.*

Humility gains often more than pride.—*Ital.*

Hypocrisy is a sort of homage that vice pays to virtue.

Hypocrites are a sort of creatures that God never made.

The Spaniards, in their comic way, say, "It is better to eat grass and thistles, than to have a hood over the face."

If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.—*Gaelic.*

If every one would mend *one*, all would be mended.

Ignorance is a voluntary misfortune.

It is altogether in vain to learn wisdom and yet live foolishly.

If they say you are good, ask yourself if it be true.—*Spanish.*

I know no difference between buried treasure and concealed knowledge.—*Italian.*

It is pride and not nature that craves much.

Ignorance is the mother of devotion.

It is a base thing to betray a man because he trusted you.

It is always term time in the court of conscience.

It is human to err, but diabolical to persevere.

It costs more to revenge injuries than to bear them.

It is better to sit with a wise man in prison than a fool in paradise.—*Russian.*

It has been the misfortune of many to live too long.

They have outlived their reputation, or done things in the latter period of their lives unworthy the commencement of their career.

It is self-conceit that makes opinion obstinate.

I will not change my cottage in possession for a place in reversion.

It is as great cruelty to spare all, as to spare none.

Job was not so miserable in his sufferings as happy in his patience

Keep out of brawls, and you will neither be a principal nor a witness.—*Spanish.*

Knaves imagine nothing can be done without knavery.

Knowledge is silver among the poor, gold among the nobles, and a jewel among princes.—*Italian.*

Knowledge directs practice, yet practice increases knowledge.

Knowledge is no burden.

Knowledge without practice makes but half an artist.

Learning is a scepter to some, a bauble to others.

Learn wisdom by the follies of others.—*Ital.*

Let another's shipwreck be your sea-mark.

Lordly vices require lordly estates

Life is half spent before we know what it is.

Make the night night, and the day day, and you will live happily.—*Spanish.*

Man proposes, but God disposes.—*Scotch*

Men's years and their faults are always more than they are willing to own.

Many that are wits in jest are fools in earnest.

Mean men, admire wealth, great men glory.

Men fear death as children to go in the dark.

Mortal man must not keep immortal anger.

Most men employ their first years, so as to make their last miserable.

Nature teaches us to love our friends, religion our enemies.

Necessity hath no law.

Neither praise nor dispraise thyself, thine actions serve the turn.

Never be weary of well-doing.

No religion but can boast of its martyrs.

No mother so wicked but desires to have good children.—*Italian.*

Not God above gets all men's love.

No tyrant can take from you your knowledge.

Obscene words must have a deaf ear.

Old men go to death, but death comes to young men

Of two evils the least must be chosen.

Oftentimes, to please fools, wise men err.

One may discern an ass in a lion's skin without spectacles.

Only that which is honestly got is gain.

One ill word asketh another.

One ill example spoils many good precepts

Our flatterers are our most dangerous enemies, yet often be in our bosoms.

Passionate men, like fleet hounds, overrun the scent.

Pen and ink are wit's plough.

Pleasures, while they flatter, sting to death.

Point not at others' spots with a foul finger.

Prayer should be the key of the day, and the lock of the night.

Prevention is better than cure.

Pride is as loud a beggar as want, and a great deal more saucy.

Quick believers need broad shoulders.

Reason governs the wise man, and cudgels the fool.

Repent a good action if you can.

Reckless youth makes rueful age.—*Scotch.*

Respect and contempt spoil the world.—*Ital.*

Religious contention is the devil's harvest.—*French.*

Revenge in cold blood is the devil's own act in deed.

Roman virtue it was that raised the Roman glory.

Rule lust, temper the tongue, and bridle the belly.

Seamen are the nearest to death and the farthest from God.

Seek not to form every one's dial by your own watch.

Self-exaltation is the fool's paradise.

Speak the truth and shame the devil.

Slanderers are the devil's bellows to blow up contention.

Show me a liar and I will show you a thief.

Some are atheists only in fair weather.

Sin is sin, whether it be seen or not.

Scandal will rub out like dirt when it is dry.

Short pleasure, long lament.

Small faults indulged, are little thieves that let in greater.

Solitude makes us love ourselves; conversation, others.

Solitude dulls the thought; too much society dissipates it.

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

The most penitent anchorite has now and then a flight of vanity.

The best mode of instruction is to practice what we teach.

The reward of unlawful pleasure is lawful pain.

The usefullest truths are the easiest comprehended.

The sting of a reproach is the truth of it.

The conquered is rarely called wise, or the conqueror rash.

The truest jests sound worst in guilty ears.

The chamber of sickness is the chapel of devotion.

The best horse needs breaking, and the aptest child needs teaching

The gown is her's that wears it, and the world is his who enjoys it.

The devil is a busy bishop in his own diocese.

There is a devil in every berry of the grape. —*Turkish.*

The muses love the morning.

The remedy for injuries is not to remember them.—*Italian.*

The credit that is got by a lie only lasts till the truth comes out.

The church is out of temper, when charity waxes cold an zeal hot.

The drunkard continually assaults his own life.

The best remedy against an ill man is much ground between both.—*Spanish.*

The pen of the tongue should be dipped in the ink of the heart.—*Italian.*

The poet, of all sorts of artificers, is the fondest of his work.

The first chapter of fools, is to esteem themselves wise.

The longest life is but a parcel of moments.

The wise man knows the fool, but the fool doth not know the wise man.—*Eastern*

The sickness of the body may prove the health of the soul.

The cross on the breast and the devil in actions.—*Spanish.*

The wicked even hate vice in others.

The world would finish were all men learned.

The best way to see divine light; is to put out thine own candle.

The wrath of brothers is the wrath of devils.—*Spanish.*

The offender never pardons.—*Italian.*

The timid and weak are the most revengeful and implacable.

The loquacity of fools is a lecture to the wise.

The example of good men is visible philosophy.

The fool is busy in every one's business but his own.

The follies of youth are food for repentance in old age.

The devil entangles youth with beauty, the miser with gold, the ambitious with power, the learned by false doctrine.

The first degree of folly is to think one's self wise; the next to tell others so; the third, to despise all counsel.

The devil goes shares in gaming.

There are as many serious follies as light ones

The greatest learning is to be seen in the greatest plainness.

There is no honor where there is no shame

The noblest remedies of injuries is oblivion.

The most lasting monuments are, doubtless, the paper monuments.

To read and not to understand, is to pursue and not to take.—*Italian.*

Too much fear is an enemy to good deliberation.

Truth may be blamed, but it can never be shamed.

Truth hath always a fast bottom.—*Gaelic.*

Truths and roses have thorns about them.

Truth may languish but can never perish.–*Ital.*

To a bad character, good doctrine avails nothing.—*Italian.*

Unkindness has no remedy at law.

Vain glory blossoms, but never bears.

Vice is its own punishment, and sometimes its own cure.

Vows made in storms are forgotten in calms

We have all forgotten more than we remember

We talk, but God doth what he pleases.

Wealth breeds a pleurisy, ambition a fever, liberty a vertigo, and poverty is a dead palsy.—*Gaelic*

We may give advice, but we can not give conduct.

Well to judge depends on well to hear.—*Ital.*

What the eye sees not, the heart rues not.

What maintains one vice would bring up two children.

What soberness conceals drunkenness reveals.

When you are angry, remember that you may be calm; and when you are calm, remember that you may be angry.—*Spanish.*

When honor grew mercenary, money grew honorable.

Who thinks to deceive God, deceives himself.

Wo to those preachers who listen not to themselves.

Who is wicked in the country will be wicked in the town.

Who thinks often of death, does things worthy of life.—*Italian.*

Who teaches often learns himself.—*Italian.*

Where content is, there is a feast

Who is not used to lie thinks every one speaks the truth.—*Italian.*

Who draws others into ill courses is the devil's agent.

Who thinks every day to die can never perish.—*Italian.*

Worth begets in base minds envy; in great souls emulation.

Who has one foot in a brothel, has the other in the hospital.—*Italian.*

Where honor ceases, knowledge decreases

Where reason rules, appetite obeys.

Who preaches war is the devil's chaplain.

Who is bad to his own is bad to himself.—*Ital.*

When you would be revenged on your enemy, live as you ought, and you have done it to some purpose.

Who follow not virtue in youth, can not fly sin in old age.—*Italian.*

Worth hath been under-rated ever since wealth was over-valued.

Who pardons the bad, injures the good.—*Ital*

When you have no observers be afraid of yourself.

When a proud man hears another praised, he thinks himself injured.

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

Wise men have their mouth in their heart, fools their heart in their mouth.

Wisdom without innocence, is knavery; innocence without wisdom, is folly.

Wisdom does not always speak in Greek and Latin.

Wise men learn by others' harm, fools by their own.

Wise men care not for what they cannot have.

Who ever suffered for not speaking ill of others?

Wicked men, like madmen, have sometimes their lucid intervals.

Where the heart is past hope, the face is past shame.

Years know more than books.

You would do little for God if the devil were dead.—*Scotch.*

You make a great purchase when you relieve the necessitous.

You plead after sentence is given.

You should ask the world's leave before you commend yourself

You will never repent of being patient and sober.

You may break a colt, but not an old horse.

You will never have a friend, if you must have one without failings.

Your father's honor to you is but a second hand honor.

Youth and white paper take any impression

Zeal, without knowledge, is like fire without light

LAWS, GOVERNMENT, AND PUBLIC AFFAIRS.

A PRINCE wants a million, a beggar but a groat.

An ass that carries a load is better than a lion that devours men.

An illiterate king is a crowned ass.

A king is never powerful that has not power on the sea.—*Italian.*

An ill man in office is a public calamity.

Antiquity can not privilege an error, nor novelty prejudice a truth.

A deceitful peace is more hurtful than an open war.

Beggars fear no rebellion.

Be you ever so high the law is above you.

Better a lean peace than a fat victory.

By wisdom peace, by peace plenty.

From the anger of a lord, and from a mutiny of the people, God deliver us.—*Spanish.*

For sovereign power all laws are broken.—*Spanish.*

Good laws often proceed from bad manners.

Good men are a public good

He whose father is alcalde goes to trial with confidence.

He that puts on a public gown, must put off the private person.

He is half a king who has the king's good graces.—*Italian.*

He who gives to the public gives to no one.

Hospitality to the exile, and broken bones to the oppressor.—*Gaelic.*

He that serves the public obliges nobody.--*Ital.*

He that buys magistracy must sell justice.

Human laws reach not thoughts.

In settling an island, the first building erected by a Spaniard will be a church; by a Frenchman, a fort; by a Dutchman, a warehouse and by an Englishman, an alehouse.

It is the justice's clerk that makes the justice.

It were better to hear the lark sing, than the mouse cheep.

A border proverb of the Douglases: to express as Sir Walter Scott observes, what Bruce had pointed out, that the woods and hills of their country were the safest bulwarks instead of the fortified places, which the English surpassed their neighbors in the art of assaulting and defending.

King's chaff is worth other men's corn.—*Span.*

The perquisites that attend kings are better than the wages of other persons.

Kings and bears oft worry their keepers.

Kings have long arms, and have many eyes and ears.—*Italian.*

Kings have no power over souls

Laws catch flies, but let hornets go free.

Law makers should not be law breakers.—*Sc'h.*

Law governs man, and reason the law.

Law cannot persuade where it cannot punish.

Law is costly, take a part and agree.—*Scotch.*

Might overcomes right.

Much disorder brings with it much order.

Money is an abridgement of human power.

Much law but little justice.

Where there is much law, there must be much uncertainty, and uncertainty in the laws must be productive of litigation, which itself is a cause of great suffering and injustice to those possessed of little property.

Oppression causes rebellion.

Of all wars peace ought to be the end.—*Pax quæritur bello.*

Oppression will make a wise man mad.–*Scotch.*

Possession is eleven points of the law, and they say there are but twelve.

Popular opinion is the greatest lie in the world.

Peace would be general in the world, if there were neither mine or thine.

Rewards and punishments are the basis of good government.

Soldiers in peace are like chimnies in summer.

Such is the government, such are the people.

The soldier is well paid for doing mischief.

The king's cheese goes half away in paring.

The blood of the soldier makes the glory of the general.

The people murder one another, and princes embrace one another.—*Italian.*

That war is only just which is necessary.

The king may give honor, but thou art to make thyself honorable.

The multitude of offenders is their protection.

The subject's love is the king's life guard.

The fear of war is worse than war itself.

The guilty man fears the law, the innocent man fortune.

The greater the man, the greater the crime.

The more laws, the more offenders.

The worst of law is, that one suit breeds twenty.

The king may bestow offices, but cannot bestow gifts to manage them.

The treason is loved, but the traitor is hated.

Traitors, false friends, and apostates, may all be included under the same anathema.

The mob has many heads, but no brains.

The magistrate's son escapes from every thing. *Spanish.*

"Great men," says Mr. Collins, "too often commit all sorts of villianies with impunity."

Their power and their will are the measures princes take of right and wrong.

The larger states are, the more they are subject to revolutions.—*Italian.*

That trial is not fair, where affection is judge.

To keep a custom you hammer the anvil still, though you have no iron.

War makes thieves and peace hangs them.—*Italian—French.*

War is death's feast.

War brings scars.

War, hunting, and love, have a thousand pains for one pleasure.

We may see a prince but not search him.

Where there are many laws, there are many enormities.

Where drums beat, laws are silent.

Who draws the sword against his prince, must throw away the scabbard.

Who knows not how to dissemble, knows not how to reign.

A favorite maxim of Tiberias, the Roman Emperor, and of Louis XIII, of France.

Who serves at court, dies on straw.—*Italian.*

Alluding to the uncertainty of royal favor.

With the king and the Inquisition, hush!—*Spanish.*

The gravity and taciturnity of the Spaniards have been ascribed to this proverb. It is descriptive of the state of the people when the popular spirit was subdued, and every one dreaded to find a spy under his roof.

Wise and good men invented the laws, but fools and the wicked put them up to it.

You pretend the public, but mean yourself.

ECONOMY, MANNERS, AND RICHES.

Ask thy purse what thou snouldst buy.

A man that keeps riches and enjoys them not, is like an ass that carries gold and eats thistles.

Accusing the times is but excusing ourselves.

A great fortune is a great slavery

A bird is known by its note, and a man by his talk.

A fop of fashion is the mercer's friend, the tailor's fool, and his own foe.

A good presence is letters of recommendation.

A hog upon trust, grunts till he is paid for.

A man in debt is stoned every year.—*Spanish.*

That is, he is dunned, persecuted, and ultimately harrassed to death, by the perpetual visitations of his creditors.

All covet all lose.

A spur in the head is worth two in your heel.

A mittened cat never was a good hunter.

A sluggard takes an hundred steps because he would not take one in due time.

Account not that work slavery that brings in penny savory.

A sillerless man gangs fast through the market.—*Scotch.*

As you salute, you will be saluted.—*Italian.*

A nod from a lord is a breakfast for a fool.

A gentleman ought to travel abroad, but to dwell at home.

A rich man's foolish sayings pass for wise ones.—*Spanish.*

A rascal grown rich has lost all his kindred.

A good word for a bad one, is worth much and costs little.—*Italian.*

A man without ceremony had need of great merit in its place.

All saint without, all devil within

Alike every day makes a a clout on Sunday. —*Scotch.*

According to your purse govern your mouth

A rolling stone gathers no moss.

As good play for nothing as work for nothing.

A fu' purse never lacks friends.—*Scotch.*

A covetous man makes a halfpenny of a farthing, and a liberal man makes a sixpence of it.

Always taking out of the meal-tub, and never putting in, soon comes to the bottom.

A penny spared is twice got.

An artist lives every where.

A Greek proverb, used by Nero, when he was reproached with the ardor he gave himself up to the study of music. It answers to the Spanish, "A skilful mechanic makes a good pilgrim." He will in every place find the means to maintain himself; which gives him an advantage over the mere gentleman, who might beg, while the artist could live by his trade. No class is, in fact, more independent, than mechanics. For this reason Rousseau taught every child should be instructed in a trade; and the Germans, of all ranks, formerly were brought up to some handicraft, so that they might be provided against the vicissitudes of fortune.

All men think their enemies ill men.

A man in a passion rides a horse that runs away with him.

All is fine that is fit.

A civil denial is better than a rude grant.

A man's folly ought to be his greatest secret.

An oak is not felled at one stroke.

A servant is known by his master's absence.

A shoemaker's wife and a smith's mare are always worst shod.

The Spaniards say, "In the smith's house the knife is made of wood;" implying, that where they have the means and opportunity of procuring the comforts and conveniences of life, they are generally the most wanting. Indeed, it were easy to show, that there are many other good things in the world beside a knife and a horse-shoe, which we do not enjoy, for other reasons than the want of opportunity to procure them. Man is a very foolish and perverse creature, and his actions influenced (Mr. Bentham's theory notwithstanding) by very different considerations than a sober calculation of self-interest.

All is soon ready in an orderly house.

Anger and haste hinder good counsel.

A poor man's debt makes a great noise.

All complain of want of memory, but none of want of judgment.

An open countenance, but close thoughts.—*Ital.*

The advice given by the elegant Wotton to Milton, prior to the young poet commencing his Italian travels.

A man without money is a bow without an arrow.

An empty belly hears nobody.

A poor man has not many marks for fortune to shoot at.

An old dog cannot alter his way of barking.

An idle brain is the devil's workshop.

A fool and his money are soon parted.

A penny-worth of mirth is worth a pound of sorrow.

A young man idle, an old man needy.—*Ital.*

At a good bargain pause a while.

A little neglect mav breed great mischief.

A fat kitchen makes a lean will.

Avarice increases with wealth.—*Italian.*

A pin a day is a groat a year.—*Scotch.*

A stitch in time saves nine

An affected superiority spoils company.

A wager is a fool's argument.

A true nobleman would prefer rags to patched clothes.—*Spanish.*

A thread-bare coat is armor proof against a highwayman.

A very good or very bad poet is remarkable; but a middling one, who can bear?

A poor squire ought to have his cup of silver, and his kettle of copper.—*Spanish.*

Though they will cost the most at first, they will last the longer, and in the end be the cheapest.

An empty purse and a new house make a man wise too late.—*Italian.*

An artful fellow is the devil in a doublet.

As is the garden such is the gardener.--*Hebrew.*

A small leak will sink a great ship.

A deluge of words and a drop of sense.

A man loses his time that comes early to a bad bargain.

A wicked book is the worse because it can not repent.

Better eat grey bread in your youth than in your age.—*Scotch.*

Bacchus has drowned more men than Neptune.

Bashfulness is boyish.

Better a clout than the hole out.—*Scotch.*

Beauty is potent, but money is omnipotent

Burn not your house to fright away the mice.

To subdue a trifling evil do not incur a greater.

Begging of a courtesy is selling of liberty

Better wear out shoes than sheets.

Better give a shilling than lend and lose half-a-crown.

Better have one plough going than two cradles.

Better is the last smile than the first laughter.

Business to-morrow.

A Greek proverb, applied to a person ruined by his own neglect. The fate of an eminent person perpetuated this expression, which he casually employed on the occasion. One of the Theban polemarchs, in the midst of a convivial party, received despatches relating to a conspiracy: flushed with wine, although pressed by the courier to open them immediately, he smiled, and in gaiety laying the letter under the pillow of his couch, observed, "Business to-morrow!" Plutarch records that he fell a victim to the twenty-four hours he had lost, and became the author of a proverb, which was still circulated among the Greeks.

Better half a loaf than no bread.

Better spared than ill spent.—*Scotch.*

Business is the salt of life.

Busy folks are always meddling.

Care will kill a cat; yet there is no living without it.

Conversation teaches more than meditation.

Come not to the counsel uncalled.—*Scotch*

Conceited men think nothing can be done without them.

Clowns are best in their own company, but gentlemen are best every where.

Contempt is the sharpest reproof.

Craft, counting all things, brings nothing home.

Cautious men live drudges to die wretches.

Contempt will sooner kill an injury than revenge.

Curse on accounts with relations!—*Spanish.*

They generally expect to be favored; and if not, there arises animosity and ill-feeling.

Compliments cost nothing, yet many pay dear for them.

Dependence is a poor trade.

Despair has ruined some, but presumption multitudes.

Do as most do, and fewest will speak evil of thee.

Do not buy of a huckster, nor be negligent at an inn.—*Spanish.*

Do not all that you can do; spend not all that you have; believe not all that you hear; and tell not all that you know.

Drown not thyself to save a drowning man.

Do not ruin yourself to save a man, from whose character or situation, there is no hope of effectually serving.

Drinking water neither makes a man sick, nor in debt, nor his wife a widow.

Drive thy business; let not that drive thee.

Draw not thy bow before thy arrow be fixed.

Dirt is dirtiest upon clean white linen.

An imputation on a man of spotless character leaves the foulest blot.

Do not close a letter without reading, or drink water without seeing it.—*Spanish.*

Dumb folks get no lands.

Too much diffidence, as well as too forward a disposition, may impede a man's fortune.

Enough is a feast, to much a vanity.

Every one should sweep before his own door.

Every one must live by his trade.

Every man loves justice at another man's house; nobody cares for it at his own.

Every one thinks he hath more than his share of brains.

Expect nothing from him who promises a great deal.—*Italian.*

Fancy may bolt bran, and think it flour.

Father, in reclaiming a child, should out-wit him, and seldom beat him.

Fine dressing, is a fine house swept before the windows.

For mad words, deaf ears.

Forecast is better than work hard.

For want of a nail the shoe is lost, for want of a shoe the horse is lost, for want of a horse, the rider is lost

Showing how a small neglect sometimes breeds a great mischief.

Flattery sits in the parlor, while plain dealing is kicked out of doors.

Fortune can take nothing from us but what she gave.

Fortune knocks once at least at every man's door.

Good words cost nothing, but are worth much.

God send us some money, for they are little thought of that want it, quoth the Earl of Eglinton at prayer.—*Scotch.*

Go not for every grief to the physician, for every quarrel to the lawyer, nor for every thirst to the pot.—*Italian.*

God makes and apparel shapes, but money makes the man.

Good bargains are pick-pockets.

Grieving for misfortunes is adding gall to wormwood.

Grandfather's servants are never good.

Give neither counsel nor salt till you are asked for it.—*Italian.*

Give a clown your finger and he will take your whole hand.

Have not the cloak to make when it begins to rain.

Help hands, for I have no lands.

He may make a will upon his nail for any thing he has to give.

He who pays well is master of another body's purse.

He who shares has the worst share.—*Span.*

He may find fault that cannot mend—*Scotch.*

He who trust to the landlady at a tavern feels it at home.—*Spanish.*

He who would catch fish must not mind getting wet.—*Spanish.*

He who rises late neither hears mass nor eats meat.—*Spanish.*

He is idle that might be better employed.

He that falls in the dirt, the longer he lies the dirtier he is.

He who will stop every man's mouth, must have a great deal of meal.

He who works in the market-place has many teachers.—*Spanish.*

He that hath no silver in his purse, should have silver on his tongue.

He that lives upon hope has but a slender diet.

He knows not a hawk from a handsaw.

He that died half a year ago is dead as Adam.

He who says what he likes, hears what he does not like.—*Spanish.*

He is not wise who is not wise for himself.

He that lends to all who will borrow, shows great good will, but little wisdom.

He sends to the East Indies for Kentish pippins.

He that makes himself an ass, must not take it ill if men ride him.

He is not drunk for nothing, who pays his reason for his reckoning.

He has left his purse in his other breeches.

He plays well that wins.

Honors set off merit, as dress handsome persons.

He that wears black must hang a brush at his back.

He hath slept well that remembers not that he hath slept ill.

He had need rise betimes that would please every bodv.

He has riches enough, who needs neither borrow nor flatter.

He who has a trade may travel every where.—*Spanish.*

He who buys by the penny, keeps his own house and other men's too.

He who studies his content wants it most.

He who knows not when to be silent, knows not when to speak.

He has the Bible in his hand, and the Alcoran in his heart.

He scratches his head with one finger.

A Greek proverb, applied to persons of effeminate manners.

He is like a bagpipe; you never hear him till his belly is full.

He hath made a good progress in a business, who hath thought well of it beforehand.

He who has an art has every where a part.

He is miserable once who feels it, but twice who fears it before it comes.

He that spares when he is young, may spend when ne is old.

He who promiseth runs in debt.—*Spanish*

He that hears much, and speaks not all, shall be welcome both in bower and hall.

He that buys a house ready wrought, has many a pin and nail for nought.

The French say, 'Il faut acheter maison fait, et femme a faire.' A house ready made and a wife to make

He that laughs when he is alone, will make sport in company.

He that converses not, knows nothing.

He that fears you present will hate you absent.

He that will thrive must rise at five; he that hath thriven may lie till seven.

He who serves well, need not to be afraid to ask his wages.

He is never likely to have a good thing cheap, that is afraid to ask the price.—*French.*

He who stumbles twice over one stone, it is no wonder if he break his neck.—*Spanish.*

He that canna mák sport should mar nane.—*Scotch.*

He that has a great nose thinks every body is speaking of it.

He is an ill boy that goes like a top, no longer than it is whipt.

He sneaks as if he would creep into his mouth.

He has ae face to God, anither to the devil.—*Scotch.*

He that by the plough would thrive, himself must either hold or drive

Honey in the mouth saves the purse.

Honors change manners.

Hunting, hawking, and love, for one joy have a hundred griefs.—*Scotch.*

He who converses with nobody, is either a brute or an angel.

Idle folks have the most labor.

Idle men are dead all their life long.

Idleness is the greatest prodigality in the world.

I sell nothing on trust till to-morrow.

Written on the shop doors.

If an ass goes a traveling, he will not come home a horse.

If you will be Pope, you must think of nothing else.

If you would succeed in any undertaking of importance, you must devote all your mind and attention to it.

If you will not hear reason, she will surely rap your knuckles.

Industry is fortune's right hand; frugality, her left.

If better were within, better would come out.

If you have a loitering servant, place his dinner before him and send him on an errand.—*Spanish.*

Idle folks have mostly the sharpest appetites, and a bribe, in the shape of something to eat or drink, puts them the soonest in motion.

If you wish a thing done, go; if not, send.

If youth knew what age would crave, it would both get and save.

If you make money your god, it will plague you like the devil.

If the counsel be good, no matter who gave it.

It is more easy to praise poverty than to bear it.—*Italian.*

In affairs of this world, men are saved not by faith but by the want of it.

If you be not ill, be not ill-like.

If fools went not to market bad ware would not be sold.—*Spanish.*

It is hard for an empty bag to stand upright.

If you play with a fool at home, he will play with you abroad.—*Spanish.*

Impudence and wit are vastly different.

It is a pity that those who taught you to talk, did not also teach you to hold your tongue.

If you would make an enemy, lend a man money and ask for it again.—*Portuguese.*

It is to late to spare when the bottom is bare.—*Scotch.*

Jests, like sweetmeats, have often sour sauce.

Keep a thing seven years and you will find a use for it.—*Gaelic.*

Keep out of a hasty man's way for a while; out of a sullen man's, all the days of your life.

Keep your thoughts to yourself; let your mien be free and open.

Keep something for a sair fit.—*Scotch.*

Keep aloof from quarrels; be neither a witness nor a party.

Let choler be a common soldier, not a commander

Let us be friends, and put out the devil's eyes.

Little said is soon amended.

Let your letter stay for the post, and not the post for your letter.—*Italian.*

Loquacity is the fistula of the soul, ever running and never cured.

Liberality is not in giving largely, but in giving wisely.

Lucky men need no counsel.

Lying rides on debt's back.

To put off our creditors we have recourse to subterfuges, which, if not absolute lying, are a near approach to it.

Long is the arm of the needy.—*Gaelic.*

Many there be that buy nothing with their money but repentance.

Make hay while the sun shines.

Make a wrong step and down you go.

More nice than wise.

Modest appearance, good humor, and prudence, make a gentleman.

Make yourself all honey, and the flies will devour you.—*Italian.*

Money makes the man perfect.

Many talk like philosophers, and live like fools.

Masters should be sometimes blind and sometimes deaf.

Men apt to promise, are apt to forget.

Nothing should be done in haste but gripping of fleas.—*Scotch.*

Nature sets every thing for sale to labor.

Neither give to all, nor contend with fools.

Not to oversee workmen is to leave them your purse open.

None so old that he hopes not for a year of life.

Never loose a hog for a halfpenny worth of tar.

No sweet without some sweat; without pains no gains.

Never sign a writing till you have read it, nor drink wine until you have seen it.—*Spanish.*

Neither great poverty, nor great riches, will hear riches.

Out of debt, out of danger.

Overdoing is doing nothing to the purpose.

One that is perfectly idle is perfectly weary too, and knows not what he would have or do.

Of money, wit, and virtue, believe one fourth of what you hear.

One barber shaves not so close but another finds work.

Of little meddling comes great ease.

Of saving cometh having.

Owe money to be paid at Easter, and Lent will seem short to you

One ounce of discretion is worth a pound of wit.

Pay as you go and keep from small score.

Pains to get, care to keep, fear to lose

Past labor is pleasant.

Poverty is the mother of all arts.

Provide for the worst, the best will save itself.

Poverty breaks covenants.

Poverty makes a man acquainted with strange bed-fellows.

Poverty is no baseness, but it is a branch of knavery.

"He whom the dread of want ensnares,
With baseness acts, with meanness bears."

Poverty is an evil counsellor.

Poverty breeds strife.

Poverty craves many things, but avarice more —*Italian.*

Poverty has no shame.

Purposing without performing, is mere fooling.

Praise without profit, puts little into the pocket

Quality without quantity is little thought of.—*Scotch.*

Quarreling dogs come halting nome.

Quick landlords make careful tenants.

Quiet persons are welcome every where.

Quick returns make rich merchants.—*Scotch.*

Rise early and you will see; wake and you will get wealth.—*Spanish.*

Riches, like manure, do no good till they are spread.

Riches may at any time be left, but not poverty.

Running hares do not need the spur.—*Italian.*

See, listen, and be silent, and you will live in peace.—*Italian*

Silks and satins put out the kitchen fire.

So much of passion, so much of nothing to the purpose.

Speak well of your friend, of your enemy say nothing.

Spare to speak spare to speed.

Some have been thought brave because they were afraid to run away.

Sit in your place and none can make you rise.

Spend not where you may save; spare not where you must spend.

Spend and be free, but make no waste.

Speak little and to the purpose, and you will pass for somebody.

Setting down in writing is a lasting memory.

Some are very busy, and yet do nothing.

Take time while time is, for time will way.

Talking pays no toll.

Tell not all you know, nor do all you can.–*Ital.*

That which is well done is twice done.

Think of ease but work on.

The stone that lies not in your way, need not offend you.

The best throw upon the dice is to throw them away.

The best of the game is, to do one's business and to talk little of it.

The sweat of Adam's brow has streamed down ours ever since.

The present fashion is always handsome.

The fox's wiles will never enter into the lion's head.

The dearer it is, the cheaper it is to me, for I shall buy the less.

The head grey, and no brains yet!

The more wit, the less courage.

There are no coxcombs so troublesome, as those that have some wit.

The foolish Alchymist sought to make gold of iron, and made iron of gold.—*Italian.*

The poor man's wisdom is as useless as a palace in a wilderness.

The sluggard's guise—loth to bed and loth to rise.

The eye of the master doth more than both hands.

The poor do penance for the follies of their superiors.—*Italian.*

There is a knack of appearing knowing, if we can only be silent.

The king of good fellows is appointed for the queen of beggars.

The fool wonders, the wise man travels.

The horse-shoe that clatters wants a nail.—*Span.*

Applied to those who boast most of their wealth, when in the greatest difficulties.

The less wit a man has, the less he knows he wants it.

The abuse of riches is worse than the want of them.

There are two things men ought to take special care of; their health and their pockets. If either of these be indisposed, God help the sufferer. The Italians say, "Poverty is half a sickness;" but of the two, I think the health had better be low than the pocket. In sickness we need little, but in health our wants are like armed men, and must be satisfied. Bacon says, "Knowledge is power," but the wisdom of a poor man goes a very little way, while the loquacity of a rich fool carries every thing before it. Poverty is real slavery—bodily and mental. By all means then we ought to get money; not to hoard but to spend—to procure enjoyment, liberty independence, and above all, the power of doiug good.

To him that wills, ways are seldom wanting.

The holidays of joy are the vigils of sorrow.

The study of vain things is laborious idleness.

They may know the workmen from his work.

The true art of making gold, is to have a good estate, and spend little of it.

The poor man's budget is full of schemes.--*Sp*

The more riches a fool nath, the foolisher he is.

The easiest way to dignity is humility.

That is a wise delay which makes the road safe.

Though a coat be ever so fine, which a fool wears, yet it is but a fool's coat.

Try your friend with a falsehood, and if he keep it a secret tell him the truth.

The more you court a mean man, the statelier he grows.—*Spanish.*

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

That man is cheaply bought who costs but a salutation.

The greatest wealth is contentment with a little.

There is more trouble in having nothing to do, than in having much to do.

To be proud of an hereditary title is to flaunt in a dead man's clothes.

True valor is fire; bullying is smoke.

To whom you betray your secret, you give your liberty.

Too much familiarity breeds contempt.

PLUTARCH observes that, out of three of the best things, three of the worst arise: from truth, hatred; from familiarity, contempt; from happiness, envy.

Trouble not your head about the weather, nor the government.

Virtue itself without good manners, is laughed at.

Venture thy opinion, but not thyself for thy opinion.

Unbidden guests know not where to sit down

Unexperienced men think all things easy.

Use soft words and hard arguments.

Wealth makes worship.

Wealth is best known by want.

Well to work and make a fire, it doth eare and skill require.

When flatterers meet, the devil goes to dinner.

Who spends more than he should, shall not have to spend when he would.

We hate delay; yet it makes us wise.

We never know the worth of water till the well is dry.

Where necessity pinches, boldness is prudence.

Wit it is folly, unless a wise man has the keeping of it.

Witn foxes we must play the fox.

When necessity comes in, tnrn modesty out.

Wine and youth are fire upon fire.

Who more brag than they that have least to do.

Worth, without wealth, is a good servant out of place.

What the better is the house for the sluggard rising early.

Wealth is not his who gets it, but his who enjoys it.

When a man is not liked, whatever he does is amiss.

Who will not keep a penny shall never have many.

Wrinkled purses make wrinkled faces.

When a fool has bethought himself, the market is over.

When you have any business with a man, give him title enough.

When you have bought one thing you must buy ten more, so that your appearance may be all of a piece.

When either side grows warm with argument, the wisest man gives over first.

Weigh right, if you sell dear.

Write down the advice of him who loves you, though you like it not at present.

Would you know the value of money, go and borrow some.—*Spanish.*

When you meet with a fool, pretend business to get rid of him.

Who buys has need of a hundred eyes, who sells has enough of one.

We are bound to be honest, but not to be rich.

When the door is shut the work improves.—*Sp.*

You are less liable to be interrupted, or have your attention withdrawn from your business.

What tutor shall we find for a child sixty years old!

When you obey your superiors, you instruct your inferiors.

When a man's coat is threadbare, it is easy to pick a hole in it.

When a man is unfortunate and reduced in the world, any one may find fault with his conduct.

When the horse is stolen, you shut the stable door.

When gold speaks, all tongues are silent.--*Ital.*

Who has nothing in this world is nothing.–*Ital.*

When your companions get drunk and fight, take up your hat and wish them good night.

You must be content sometimes with rough roads.

You may tell an idle fellow if you but see him at dinner.

You may offer a bribe without fear of having your throat cut.

You have good manners, but never carry them about you.

You must cut your coat according to your cloth.

Your looking-glass will tell you what none of your friends will.

You gazed at the moon and fell in the gutter.

PASTIMES AND HOLYDAYS.

'What is a gentleman without his recreations!"—Old Play.

In the Games and Diversions of a people, we may trace the distinguishing features of the national character; and the rude pastimes of our ancestors are a practical illustration of the courage and hardiness for which they were celebrated. Some of the old sports would be incompatible with the refinement of the present day, but others are of a nature less objectionable, and the memory of which is worthy of preservation.—Many of the ancient Games and Holidays were rural festivities, commemorative of the return of the seasons, and not only innocent in themselves, but conducive to health and good-fellowship.—Of this description were the May-Games, the Harvest-supper, the Feast of Sheep Shearing, Midsummer Eve rejoicings, and the celebration of the New Year: all these may be traced to the earliest times; indeed they are coeval with society, and the Feast of the Tabernacle among the Jews, and the ancient honors paid to Ceres, Bacchus, and Saturn by the heathens, were only analogous observances, under a different apellation.

A revival of some of the old Sports and Pastimes would, probably, be an improvement in national manners; and the modern attractions of

Rouge et Noir, French hazard, *Roulette*, "blue ruin," and muddy porter, be beneficially exchanged for the more healthy recreations of former ages. "Worse practices within doors," as Stowe remarks, "it is to be feared, have succeeded the more open pastimes of the older time."

The recreations of our Saxon ancestors were such as were common among the ancient Northern nations; consisting mostly of robust exercises, as hunting, hawking, leaping, running, wrestling, and casting of darts. They were also much addicted to gaming; a propensity unfortunately transmitted, unimpaired, to their descendants of the present day. Chess was a favorite game with them, and likewise backgammon, said to have been invented about the tenth century. The Normans introduced the chivalrous games of tournaments and justs. These last became very prevalent as we learn from a satirical poem of the thirteenth century, a verse from which has been thus rendered by STRUTT in his "Sports and Pastimes."

> "If wealth, Sir Knight perchance be thine,
> In tournaments you're bound to shine,
> Refuse—and all the world will swear,
> You are not worth a rotten pear."

When the military enthusiasm which characterized the middle ages had subsided, and chiv-

airy was on the decline, a prodigious change took place in the manners of the people. Violent exercises grew out of fashion with persons of rank, and the example of nobility was followed by other classes. Henry VII. Henry VIII. and James I, endeavored to revive the ancient military exercises, but with only ephemeral success.

We learn from Burton, in his "Anatomy of Melancholy," what were the most prevalent sports at the end of the sixteenth century.*—Hunting, hawking, running at rings, tilts and tournaments, horse-races and wild-goose chases, were the pastimes of the gentry; while the lower classes recreated themselves at May-Games, Wakes, Whitson Ales; by ringing of bells; bowling, shooting, wrestling, leaping, pitching the bar, playing with keel pins, coits, tronks, wasters, foils, foot-ball, balown, and running at the quintain. Speaking of the Londoners, Burton says, 'They take pleasure to see some pageant or sight go by, as at a cornation wedding, and such like solemn niceties; to see an ambassador or prince received and entertained with masks,

*In his dry way, Old Burton says, cards, dice, hawkes and hounds, are rocks upon which men lose themselves when they are improperly handled and beyond their fortunes." Hunting and hawking, he allows, are honest recreations, and fit for some gteat men, but not for every base and inferior person, who, while they maintain their faulkoner, and dogs, and hunting nags, their wealth runs away with their hounds, and their fortunes fly away with hawkes."

shows, and fireworks.' The following he considers common amusements, both in town and country—namely, "bull-baitings, and bear-baitings, in which our countrymen and citizens greatly delight and frequently use; dancers on ropes, jugglers, comedies, tragedies, artillery gardens, and cock-fighting." The winter recreations consisted of cards, dice, tables, shovelboard, chess, the philosopher's game, shuttlecock, billiards, music, mask, dancing, ule-games, riddles, cross purposes, merry tales of knights errant, thieves, witches, fairies, and goblins.

In addition to the May-games, morris-dancing, pageants, and processions, which were common throughout the kingdom, the Londoners had peculiar privileges of hunting, hawking, and fishing; they had also large portions of ground allotted to them in the vicinity of the city, for the practice of such pastimes as were not prohibited; and for those, especially, that were conducive to good health. On the holidays, during the summer season, the young men exercised themselves in the fields with leaping, archery, wrestling, playing with balls, and practicing with their wasters and bucklers. The city damsels had also their recreations, playing upon their timbrels, and dancing to the music, which they often practiced by moonlight. One writer says it was customary

for the maidens to dance in presence of their masters and mistresses, while one of their companions played the music on a timbrel, and to stimulate them, the best dancers were rewarded with a garland; the price being exposed to public view during the performance. To this custom SPENCER alludes,—

> ——"The damsels they delight,
> When they their timbrels smite,
> And thereunto dance and carol sweet."

The London apprentices often amused themselves with their wasters and bucklers, before the doors of their masters. Hunting, with the Lord Mayor's pack of hounds, was a diversion of the metropolis, as well as sailing, rowing, and fishing on the Thames. Duck-hunting was a favorite recreation in the summer, as we learn from Strype.

Having thus given a general view of public amusements from an early period, I shall shortly describe some of the most popular pastimes, many of which have been either modified or supplanted by other recreations.

First, of the game of HAND-BALL, called by the French, *palm play*, because the exercise consisted in receiving the ball, and driving it back again with the palm of the hand. Formerly they played with the naked hand, then with a glove, which

in some instances was lined; afterwards they bound cords and tendons round the hands to make the ball rebound more forcibly; hence the racket derived its origin. In the reign of Charles I, palm play was very fashionable in France, being played by the nobility for large sums of money; when they had lost all they had about them, they would sometimes pledge a part of their dress, rather than give up the game. In England it was a favorite pastime among the youth of both sexes, and in many parts of the kingdom, they played during the Easter holidays for tansy cakes.—It is still played, though under a different name, and probably under a different modification of the game; it is now called Fives.

Stool-ball is frequently mentioned by the writers of the last century, but without any description of the game. Dr. Johnson describes it as a play, where balls are driven from stool to stool, but does not say in what manner, or to what purpose. It seems to have been a game more appropriated to the women than to the men, but occasionally played by both sexes, as appears from the following song, written by D'Urfey to the play of Don Quixotte:

"Down in a vale, on a summer's day,
All the lads and lasses met to be merry
A match for kisses at stool-ball to play,
And for cakes, and ale, and cider, and perry.
Chorus. Come all, great, small, short, tall, away to stool ball.

FOOT-BALL was formerly much in vogue among the common people, though of late years it has fallen into disrepute, and is little practiced. Many games with the ball require the assistance of a club or bat, and probably the most ancient is that well known game in the North, under the name of GOFF. It requires much room to play this game properly, therefore it is rarely seen in the vicinity of the metropolis. PALL-MALL had some resemblance to Goff. The game consisted in striking a round box ball with a mallet, through two high arches of iron, one at each end of the alley; which he that could do at the fewest blows, or at the number agreed upon, wins. It was a fashionable amusement in the reign of Charles II. and a well known street, then a walk in St. Jame's Park derived its name from Charles and his courtiers there playing at *mall*, the denomination mall, being evidently derived from the mallet or wooden hammer used by the players.

The noble game of CRICKET has superceded most of the ancient ball games, and this is now so frequent a pastime among all ranks, that it does not require illustration.

Running at the Quintain is a game of great antiquity. The quintain at first was nothing more than the trunk of a tree or post, set up for the purpose of tyros in chivalry. In process of

time, the diversion was improved, and the resemblance of a human figure, carved in wood, was introduced. To render the appearance of this figure more formidable, it was generally made in the likeness of a Turk or Saracen, armed at all points: bearing a shield upon his left arm, and a sword in his right. The quintain thus fashioned was placed upon a pivot, and so constructed as to move round with great facility. In running at the figure it was necessary for the horseman to direct his lance with great adroitness, and make his stroke upon the forehead between the eyes, or upon the nose, for if he struck wide of these parts, especially upon the shield, the quintain turned about with velocity, and if he was not exceedingly careful would give him a severe blow on the back with the wooden sabre held in the right hand, which was considered highly disgraceful to the performer, while it excited the laughter of the spectators.

The exercise of the quintain was practised in London in summer, and in winter, but especially about Christmas. Stowe relates, he had seen the quintain set on Cornhill, where "the attendants of the lords of the merry disports have ran, and made great pastime." Tilting or running at the ring, was evidently a sport derived from the quintain.

Hock-day was once a popular holiday, mentioned by Mathew Paris and other ancient writers. It was usually kept about Easter, and distinguished by various sportive pastimes, in which the men and women, divided into parties, were accustomed to bind and draw each other with ropes. Hock-day was generally observed, so late as the sixteenth century.

Sheep-Shearing and the Harvest-Home were both celebrated in ancient times, with feasting and rustic sports, at the latter the masters and servants used to sit down at the same table, to a plentiful regale, and spend the night in dancing and singing, without distinction. At the present day, excepting a dinner, or more frequently a supper, at conclusion of sheep-shearing and harvest, we have little remains of these great rural festivities.

The advent of the New Year is still marked by the observance of some old customs; the old year being considered well ended by copious libations, and the new by sending presents, termed New-Year gifts, to friends and acquaintances. Young women formerly went about with the famous *Wassail bowl*; that is, a bowl of spiced ale on New Year's eve, with some verses which were sung by them in going from door to door.

Fairs were formerly a great kind of market, to

which people resorted periodically, for the purchass of all kinds of necessaries for the ensuing year. One of the chief of them, was that of St. Gile's Hill, near Winchester; it was at first for three days, but afterwards by Henry III. prolonged to sixteen days. Its jurisdiction extended seven miles round; comprehending even Southampton, then a capital trading town. A toll was levied on all merchandise brought to the fair, the produce of which had been given by the Conqueror to the bishop of Rochester.

Fairs were often the anniversary of the dedication of a church, when tradesmen used to sell their wares in the churchyard; as at Westminster on St. Peter's day; at London, on St. Bartholomew's; at Durham, on St. Cuthbert's day.—They have long been on the decline in public estimation. Southwark fair, May fair, and St. Jame's fair, in the city of Westminster, were suppressed at the beginning of the last century; and if the present hostility of the magistrates continues to these annual assemblages, few will shortly remain in the villages and hamlets round the metropolis.

May-Games are of great antiquity, and were formerly generally celebrated, especially in the metropolis. Stowe says, on May-day, in the morning, the citizens used to walk "into the sweet

meadows, and green woods, there to rejoice their spirits with the beauty and savor of sweet flowers," and he gives an account of Henry VIII. riding a Maying from Greenwich to Shooter's hill, with Queen Catherine, accompanied with many lords and ladies. He further says, "that every parish, and sometimes two or three parishes, joining together, had their Mayings, and did fetch in May-poles, with divers warlike shows, with good archers, morris-dancers, and other devices for pastime, all the day long; and, towards evening, they had stage plays and bonfires in the streets." It was a custom to elect a lord and lady of the May, who presided over the sports.—Robin Hood and his merry companions were personified in appropriate dresses, and added much to the pageantry of the May games. He presided as lord of the May, and a female, or a man habited like a female, called the Maid Marian, his faithful mistress, was the lady of the May. The May-pole, in some villages stood a whole year without molestation. The only remains of May-games in the south is Jack-in-the-green, who still parades the streets; though a very trumpery representation of the old sports.

The Whitsuntide Holidays were celebrated by various pastimes and drolleries, Strutt says, that at Kiddlington, in Oxfordshire, a fat lamb was pro-

vided; and the maidens of the town, having their thumbs tied behind them, were permitted to run after it; and she who, with her mouth, took hold of the lamb, was declared the lady of the Lamb; which being killed and cleaned, but with skin hanging upon it, was carried in procession before the lady and her companions to the green, attended with music, and a morris dance of men, and another of women. The rest of the day was spent in mirth and glee.

Country Wakes are the last rural holiday I shall notice: they were generally observed in the northern and southern parts of the kingdom, consisting of feasting, dancing on the green, wrestling, and cudgel playing. They were originally intended to commemorate the dedication of the parish church, when the people went to pray with lighted torches, and returned to feast the remainder of the night.

To these rural pastimes and ancient sports succeeded the less healthy amusements of balancing, tumbling and guggling—the tricks performed by bears, monkeys, horses, and dancing dogs. Astley's Amphitheatre and the royal circus exhibited feats of equestrianship. Music began to form a principal ingredient in popular amusements and Vauxhall, Ranelagh, Sadler's Wells, and the Marybonne Gardens, were the chief marts for recre-

ation. These, with the great attraction and variety of dramatic entertainments, and a more sedulous devotion to cards, dice, and billiards, have continued, to the present day, the prevalent amusements.

CUSTOMS AND CEREMONIES.

Many of our ancient customs and ceremonies may be traced to the remotest period and the most distant nations; and few but have had their origin prior to the time of the Reformation. I shall briefly describe a few of the most remarkable, premising that the facts are chiefly collected from the curious and interesting work of the late Mr. Brand, on "popular Antiquities."

On Midsummer-Eve, fires were lighted, round which the old and young amused themselves in various rustic pastimes. In London, in addition to the bonfires, every man's door was shaded with green birch, long fennel, Sain't John's wort, and white lilies; ornamented with garlands of flowers. The citizen's had, also lamps of glass, with oil burning in them all night; and some of them hung out branches of iron, curiously wrought, containing hundreds of lamps lighted at once, which made a very splendid appearance. On these occasions, Stowe says, New Fish-street and Thames-street were peculiarly brilliant.

It is a ceremony, says Browne, never omitted among the vulgar, to draw lots which they term Valentines on the eve before Valentine-day.—The names of a select number of one, with an equal number of the other sex, are put into some vessel; and, after that, every one draws a name, which for the present is called their Valentine; and is looked upon as a good omen of being man and wife afterwards. Brand says, the custom of choosing Valentines was a sport practised in the houses of the gentry in England, so early as the year 1476.

In the north of England, the Monday preceding Shrove-Tuesday, or Pancake Tuesday, is called Collop Monday; eggs and collops forming a principal dish at dinner on that day, as pancakes do on the following, from which custom they derive their names. It would seem, that on Collop Monday they took their leave of flesh in the papal times, which was formerly prepared to last during the winter by salting, drying, and being hung up. Slices of this kind of meat are, to this day, called collops in the North; whence they are called steaks when cut off fresh, or unsalted flesh.

Hollow Eve, called in the North, Nutcrack Night, is the vigil of All-Saints' Day, which is on the first of November; when it is the custom. in the North of Englund, to dive for apples, or catch

at them, suspended from a string, with their mouths only, their hands tied behind their backs. In Scotland, the young women determine the figure and size of their husbands, on Hallow Eve, by drawing cabbages, blindfolded and, like the English, fling nuts into the fire. Burning the nuts answers also the purpose of divination. They name the lad and lass to each particular nut as they put them into the fire; and accordingly as they burn quietly together, or start from beside each other, the course and issue of the courtship will be. In Ireland, the young women put three nuts upon the bar of the grates naming the nnts after the lovers. If a nut cracks, or jumps, the lover will prove unfaithful; if it begins to blaze or burn, he has a regard for the person making the trial. If the nuts, mentioned after the girl and her sweetheart, burn together, they will be married. A similar mode of divination by means of a peascod, is described by Gay.

"As peascods once I pluck'd, I chanced to see
One that was closely fill'd with three times three;
Which when I cropp'd, I safely home convey'd,
And o'er the door the spell in secret laid;
The latch moved up, when who should first come in,
But in his proper person,—Lubberkin!"

The election of a Boy Bishop on St. Nicholas' Day is one of the most singular customs of former times. In catherdrals, the Boy Bishop was elected

from among the children of the choir. After his election, being completely apparelled in the episcopal vestments, with a mitre and crozier, he bore the title and state of a bishop, and exacted ceremonial obedience from his fellows, who were habited like priests. What is most strange, he took possession of the church, and, except mass, performed all the ceremonies and offices. At Salisbury, the Boy Bishop had the power of disposing of such prebends as happened to be vacant in the days of his episcopacy; and if he died in his high office, the funeral honors of a bishop, with a monument, were granted to him. His office and authority lasted from the 6th to the 28th of December.

This ceremony is said to have been in honor of St. Nicholas, the patron of scholars. Such a show, at the present day, would have been deemed somewhat of a burlesque, or even blasphemous parody on the Christian religion. The show of the Boy Bishop was abolished by proclamation in 1542, more from its absurdity than impiety.

The Montem, at Eton, bears some resemblance to the preceding pageant; modified, in conformity with the altered feelings of the times, from a religious to a military spectacle. The Montem takes place on Tuesday in Whitsun week, when the Eton Scholars go in military procession, with

drums and trumpets, to Salt-hill. The scholars of the superior classes dress in the uniform of captain, lieutenant, or other regimental officer; which they obtain from London. The procession begins with marching three times round the school yard; from thence to Salt-Hill, where one of the scholars, dressed in black with a band, as chaplain, reads certain prayers; after which a dinner, dressed in the college kitchen, is provided by the captain for his guests at the inn there; the rest getting a dinner for themselves at the other houses of entertainment. The price of the dinner in Huggett's time was 10*s.* 6*d.* and 2*s.* 6*d.* more for salt-money. The dinner being over, they march back, in the order they came, into the school yard, round which they march three times, when the ceremony is concluded.

The motto on the colors is, *Pro More et Monte.* Every scholar, who is no officer, marches with a long pole, two and two. Before the procession begins, two of the scholars, called salt-bearers, dressed in white, with a handkerchief of salt in their hands, and attended each with some sturdy young fellow, hired for the occasion, go round the college, and through the town, and from thence up into the high road, offering salt to all, but scarcely leaving it to their choice, whether they will give or not; for money they will have, if

possible, and that even from servants. The contributions thus levied are very considerable; in 1793 they amounted to 1000*l.*, but that was an unusual sum, the average being about 500*l.* The salt money paid by the king on this occasion is 100 guineas. The custom of offering salt is differently explained: it is supposed to be an emblem of learning; and the scholars, in presenting it to passengers, and asking money, engage to become proficient therein.

Royal-oak day, as every one knows, commemorates the escape of Charles the second from his pursuers, after the battle of Worcester. Brand relates, that he remembered a taunting rhyme, with which the boys at Newcastle-upon-Tyne used to insult such persons as they met on that day, who had not oak leaves in their hats:

> Royal oak,
> The Whigs to provoke."

To this was a retort courteous by others, who contemptuously wore plane-tree leaves, of the same homely diction:

> "Plane-tree leaves;
> The Church-folks are thieves."

The royal oak, at a short distance from Boscobel-house, was standing in Dr. Stukely's time (1724,) enclosed with a brick-wall, but almost cut away in the middle by travelers, whose curiosity

lead them to see it. Charles, after the Restoration visiting the place, carried away some of the acorns and set them in St. James' Park, and used to water them himself.

The Passing Bell was anciently rung for two purposes: one, to bespeak the prayers of all good Christians for a soul just departing; the other, to fright away the evil spirits who stood at the bed's foot, and about the house, ready to seize their prey; or, at least, to molest and terrify the soul in its passage; but by the ringing of that bell they were kept aloof; and the soul, like a hunted hare, gained the start, or had what by sportsmen is called *law*. Hence, perhaps, exclusive of additional labor, was occasioned the high price demanded for tolling the greater bell of the church, for that being louder, the evil spirits must go farther off, it would likewise procure the deceased a great number of prayers.

Mothering Sunday, or Mid-Lent Sunday, is the day on which the people used to visit their mother church, and make their offerings at the high altar. The only remains of this custom is the practice of going to visit parents on Mid-Lent sunday.

"April with fools and May, with bastards bleat."—CHURCHILL.

A custom says *The Spectator*, prevails every where amongst us on the first of April, when every body strives to make as many fools as he

can. The wit consists chiefly in sending persons on what are called sleeveless errands, for the *History of Eve's Mother* for *Pigeon's Milk*, with similar ridiculous absurdities. The French called the person imposed upon, a *Poisson d'Avril*, "an April fish," who we term an April fool. In the North of England, persons thus imposed upon are called "April Gowk"—Gowk being the word for a cuckoo—metaphorically, a fool. In Scotland, they send silly people from place to place, by means of letter, in which is written—

> "On the first day of April,
> Hunt the Gowk another mile!"

Similar fooleries prevail in Portugal, as we learn from Mr. Southey. "On the Sunday and Monday," says he, "preceding Lent, as on the first of April, in England, people are privileged here (Lisbon) to play the fool. It is thought very jocose to pour water on any person who passes, or throw water on his face; but to do both is the perfection of wit."

Mr. Brand has not ascertained the origin of All-Fool's day. It has been stated, it arose from the custom of letting all the insane persons be at large on the first of April, when the boys amused themselves by sending them on ridiculous errands.

Maunday Thursday is the Thursday before Easter, and is the Thursday of the poor, from the

French *Mendier*, "to beg." It was formerly the custom of the Kings of England to wash the feet of poor men, in number equal to the years of their reign, in imitation of the humility of our Saviour; and give them shoes, stockings, and money.—James the Second was the last king who performed this in person. The custom of giving alms is still continued.

The Shamrock is said to be worn by the Irish on St. Patrick's Day, in memory of the means resorted to by their patron Saint, to convert them to Christianity. When St. Patrick landed near Wicklow, the natives were ready to stone him for attempting an innovation in the religion of their ancestors. He requested to be heard, and explained to them, that God is an omnipotent spirit, who created heaven and earth, and that the Trinity contained the Unity; but they were reluctant to give credit to his words. St. Patrick then plucked a treefoil, or three-leaved grass with one stalk, exclaiming, "Is it not as possible for the Father, Son, and Holy Ghost, to be in one, as for these three leaves to grow upon a single stalk?" Then the Irish were immediately convinced of their error, and were solemnly baptized by St. Patrick.

It was a general custom, and is still observed in some parishes, to go round the bounds and

limits of the parish, on one of the three days before Holy Thursday; when the minister, accompanied by his church-wardens and parishioners were wont to deprecate the vengeance of God, beg a blessing upon the fruits of the earth, and preserve the rights and boundaries of the parish. It is supposed to have been derived from the ancients, in imitation of the feast called *Terminalia*, which was dedicated to the god Terminus, whom they considered the guardian of fields and landmarks, and the preserver of friendship and peace. In London, these parochial perambulations are still kept up on Holy Thursday; Hooker, author of *Ecclesiastical polity*, would by no means omit the customary procession; persuading all, both rich and poor, if they desired the preservation of love, and their parish rights and liberties, to accompany him in his perambulation.

The custom of electing municipal officers and magistrates at Michaelmas is still observed, as well as the old fare of a roast goose to dinner.—Perhaps no reason can be given for this latter custom, but that Michaelmas day was a great festival, and stubble geese at that time were plentiful and good.

> "Geese now in their prime season are,
> Which if well roasted are good fare."
>
> *Poor Robbin's Almanac*, 1695

Some ascribe the eating of goose at Michaelmas, to the circumstance, that on that day Queen Elizabeth received the news of the defeat of the Spanish Armada, while she was eating a goose; and to commemorate the event, she ever afterwards dined on that day on a goose. But, as Brand observes, this is a strong proof that the custom prevailed at court even in Queen Elizabeth's time. In Denmark, where the harvest is later, every family has a roasted goose for supper on St. Martin's Eve.

CHRISTMAS CUSTOMS.

ENGLAND was always famous among foreigners for the celebration of Christmas, at which season they admitted sports and pastimes, not known in other countries.

"At the feast of Christmas," says Stowe, "in the King's court, wherever he chanced to reside, there was appointed a Lord of Misrule, or master of merry disports: the same merry fellow made his appearance at the house of every nobleman and person of distinction; and, among the rest, the lord mayor of London, and the sheriffs had their lords of misrule, ever contending, without quarrel or offence, who should make the merrest

pastime to delight the beholders." The society of Lincoln's Inn had an officer chosen at this season, who was honored with the title of *King of Christmas Day*, because he presided in the hall on that day, with his marshal and steward to attend him. The marshal, in the absence of the monarch, was permitted to assume his state; and upon New-Year's day he sat as king in the hall, when the master of the revels, during the time of dining, supplied the marshal's place.

The custom of going a-begging, called Hagmena, a few nights before Christmas, singing Christmas carols, and wishing a happy New Year, is still followed in the North of England. They get, in return, apples, nuts, refreshments, and money. *Mumming* is another Christmas drollery, which consists in men and women changing clothes; and, so disguised, going from one neighbour's house to another, partaking of Christmas cheer.

On the night of Christmas Eve, it was formerly the practice to light up candles, of an uncommon size, called Christmas candles, and lay a log of wood on the fire, called a *Yule Clog*, to illuminate the house, and turn, as it were, day into night. In the Latin, or Western church, Chistmas was called the Feast of Lights.

The forms of the Twelth Day vary in different

countries, yet all agree in the same end, to do honor to the Eastern Magi, who are supposed to have been of royal dignity. It is in the South of England where the customs of this day are most prevalent. They are thus described by Brand. After tea, a cake is produced and two bowls containing the fortunate chances for the different sexes. The host fills up the tickets, and the whole company, except the king and queen are to be ministers of state, and maids of honor, or ladies of the bedchamber. Often the host and hostess, more by design than accident, become king and queen. The twelfth-cake was made formerly of plums, with a bean and pea:—who found the former, was king; who got the latter, was queen. The choosing of a king and queen, by a bean in a piece of divided cake, was formerly a common Christmas gambol in both the Universities.

Christmas Boxes are derived from a custom of the ancients, of giving New Year's Gifts. In papal times, the priests had their Christmas box, in which were kept the sum they levied on the people for prayers, and granting absolution for sins.

Decking houses and churches with evergreens is another custom of pagan origin. The ancient Druids decked their houses with holly and ivy in December, that the sylvan spirits might repair to

them, and remain unnipped by the frost and cold winds till a milder season had renewed the foliage of their favorite abodes.

But for a more particular account of Christmas customs and festivities we must refer the reader to Mr. Brand's large work, or to Washington Irving. I shall conclude with a good old Christmas carol from *Poor Robin's Almanac*, for 1695, and preserved in Brand's Popular Antiquities.

A CHRISTMAS SONG.

Now thrice welcome, Christmas,
  Which brings us good cheer:
Minc'd pies and plum pudding,
  Good ale, and strong beer;
With pig, goose, and capon,
  The best that may be;
So well doth the weather
  And our stomachs agree

Observe how the chimneys
  Do all smoke about;
The cooks are providing
  For dinner, no doubt;
But those on whose table
  No victuals appear,
Oh may they keep Lent
  All the rest of the year!

With holly and ivy.
  So green and so gay,
We deck up our houses,
  As fresh as the day;

With bays and rosemary,
And laural complete;
And every one now
Is a king in conceit.

But as for curmudgeons
Who will not be free,
I wish they may die
On a three legged tree.

POPULAR SUPERSTITIONS.

It would occupy a large volume merely to enumerate the superstitious practices still prevalent in different parts of the country, many of which are observed in the metropolis; and even well educated persons will call to mind with what avidity in childhood they listened to nursery tales of giants, dwarfs, ghosts, fairies, and witches. The effect of these juvenile impressions are not easily got the better of, and the impressions themselves rarely, if ever, forgotten.

To doubt, in former times, the power of charms, and the veracity of omens and ghost stories, was deemed little less than atheism; and the terror caused by them, frequently embittered the lives of persons of all ages; by almost shutting them out of their own houses, and deterring them from going abroad after dark. The room in which the

head of a family died was for a long time untenanted; particularly if they died without a will, or were supposed to have entertained any particular religious opinion. If any disconsolate old maiden or love-crossed bachelor happened to despatch themselves in their garters, the room where the fatal deed was perpetrated was rendered ever after uninhabitable, and not unfrequently nailed up. If a drunken farmer, says Grose, returning from market, fell from Old Dobbin and broke his neck—or a carter, in the same predicament, tumbled from his cart or wagon, and was killed by it —that spot ever after was haunted and impassable: in short, there was scarcely a by-lane or cross-way, but had its ghost, who appeared in the shape of a headless cow or horse; or, clothed all in white, glared, with baleful eye, over some lonely gate or stile. Ghosts of higher degree rode in coaches, drawn by six headless horses, and driven by a headless coachman and postillion. Almost every manor-house was haunted by some of its former masters or mistresses, where, besides other noises, that of telling money was distinctly heard: and as for the church-yards, the number of ghosts that swarmed there according to the village computation, equalled the living parishioners, and to pass through them was a far more perilous enterprise than the storming of Badajos!

Terrible and inconvenient as these superstitions might be, they were harmless compared with the dreadful consequences resulting from a belief in *Witchcraft*—which even made its way into our courts of justice; and it is with horror we read of hundreds of innocent persons entitled, by age and infirmities, to protection and indulgence, immolated, with all the forms of law, at the shrine of universal ignorance! Artful priests, to advance the interests of their religion, or rather their own emolument, pretended to have power to cast out devils from demoniacs and persons bewitched, and for this purpose suborned worthless people to act the part of persons possessed, and to suffer the evil spirits to be cast out by prayers and sprinkling with holy water. To perform their parts they counterfeited violent fits and convulsions, on signs given them; and, in compliance with the popular notions, vomited up crooked nails, pins, needles, coals, and other rubbish, privately conveyed to them. Fortunately, these combinations were at length discovered and exposed; but it is an astonishing fact, that in New England there were, at one time, upwards of three hundred persons all imprisoned for witchcraft.

Confuted and ridiculed as these opinions have lately been, the seeds of them are still widely diffused. and at different times have attempted to

spring up, as in the Cock-lane Ghost, the noises at Stockwell, and the Sampford Ghost. So recently as in the last reign, in the centre of England at Glen in Leicestershire, two old women were actually thrown into the river by the populace, to ascertain, by their sinking or swimming, whether they were witches! Have we not even at the present day the pretended miracles of Prince Hohenloe, and do we not daily read of the horrid cruelties perpetrated in Ireland, under the pretence of casting out evil spirits? How can we doubt the wide diffusion of popular superstitions, when it is notorious, that men of firstrate education and intellect have been believers therein! Dr. Johnson was a scrupulous observer of signs, omens, and particular days; Addisou was a half-believer, at least, in ghosts; John Wesley saw or heard several apparitions; and at this very time we have the Poet Lauerate and Sir Walter Scott endeavoring to revive all the ancient phantasmagoria of elves, fairies, witches, giants, and dwarfs —not forgetting the philosopher's stone, and the sublime mysteries of Jacob Behmen!

GHOSTS.

These are supposed to be the spirits of persons deceased, who are either commissioned to return for some especial errand, such as the discovery of

a murder; to procure restitution of lands, unjustly withheld from an orphan or widow—or, having committed some injustice while living, cannot rest till that is redressed. Sometimes their earthly mission is to inform their heir in what secret place, or private drawer in an old trunk, they had hidden the title-deeds of the estate; or where in troublesome times they had buried their money or plate. Some ghosts of murdered persons, whose bodies have been secretly buried, cannot be at ease till their bones have been grubbed up, and deposited in consecrated ground, with all the rites of Christian burial.

Ghosts are supposed to be mere aerial beings, that can glide through a stone wall, a key-hole, or even the eye of a tailor's needle. They usually appear about midnight, seldom before it is dark; though some audacious spirits have appeared even by day-light; but of these there are few instances, and those mostly ghosts that have been laid in the Red sea, and whose term of imprisonment had expired: these, like felons returned from Botany Bay, are said to return more daring and troublesome than before. Dragging chains is not the fashion of English ghosts; chains and black vestments being chiefly the habiliments of foreign spirits, seen in the dominions of the Holy Alliance: living or dead, English spirits are free! One sol-

itary instance occurs of an English ghost dressed in black, in the well-known ballad of William and Margaret:

> And clay-cold was her lily hand
> That held her SABLE SHROUD.

This, however, is conjectured to be merely a poetical license, used for the bold contrast—the essence of the picturesque—of *lily to sable.*

If, during the time of an appariton, there is a lighted candle in the room, it burns deeply blue: this is so universally admitted, that many first-rate philosophers have busied themselves in accounting for it, without once doubting the truth of the fact. Dogs have the faculty of seeing spirits, which they evince by whining and creeping close to their masters. Whether pigs—who are known to have a peculiar organ of vision for seeing the wind—are equally gifted, has not been ascertained. Their coming is usually announced by a variety of loud and dreadful noises, sometimes rattling in the hall like the trundling of bowls or cannon balls, or the shooting of a chaldron of Newcastle coals. At length, the door flies open, and the spectre stalks slowly up to the bed's foot, and opening the curtain, looks steadfastly at the person in bed, by whom it is seen and no other; a ghost never appearing to more than one person at once. Agreeably to ghostly etiquette—a spirit

must never speak first—so that the party must begin by demanding, in the name of the Three Persons of the Holy Trinity, who it is, and what is its business, which it may be necessary to repeat three times; after which it will, in a low and hollow voice, declare its satisfaction at being spoken to, and desiring the party not to be afraid. It then enters into its narrative, which being completed, it usually vanishes in a flash of light; in which case some ghosts have been so courteous as to desire the party to shut their eyes; sometimes its departure is attended with heavenly music. During the narration, a ghost must not be interrupted;

"List! list! list! O, list!

is the injuction of Hamlet's father. Questions respecting their present state, or any of their former acquaintance, are seldom answered; spirits being most probably restrained by certain rules and regulations, from divulging the secrets of their prison-house.

Sometimes ghosts appear and disturb a house, without deigning to give any reason for so doing: with these, the shortest and only way is to exercise them; or, as the vulgar term is, *lay them*. For this purpose there must be two or three clergymen, and the ceremony must be performed in Latin; a language that strikes the most audacious

ghost with terror. A ghost may be laid for any time less than a hundred years, and in any place or body, full or empty—a solid oak—the pummel of a saddle—a bodkin—a barrel of beer, if yeoman or simple gentleman—or a pipe of wine, if an esquire, justice, or member of parliament. But of all places, the most common, and what a ghost least likes, is the Red Sea; it has been related, in many instances, that ghosts have most earnestly besought the exercists not to confine them in that abominable place.

In cases of murder, a ghost, instead of going to Sir Richard Birnie or some other justice, or to the nearest relation of the person murdered, appears to some poor laborer, who knows none of the parties, draws the curtains of some old nurse, or alms-woman, or merely hovers round the place where the body is deposited. Another feature in their conduct is their fondness for *low company* and melancholy places; they rarely visit persons of fashion and education, or scenes of life and gaiety —their favorite associates are children, old women and rustics—and old manor houses, ruined castles, church yards, and obscure villages, their places of resort. It would be presumptuous to scrutinize the motives of such high personages: they have doubtless, forms and customs peculiar to themselves.

WITCHES.

A witch is universally a poor, infirm, superannuated old woman; who, being in great distress, is tempted by a man clothed in a black coat or gown; sometimes, also, as in Scotland, wearing a bluish band and hand-cuffs—a kind of turn-up linen sleeve: the sable gentleman promises, if she will sign a contract to become his, both soul and body, she shall want for nothing, and that he will revenge her upon all her enemies. The agreement being concluded, he gives her some trifling sum of money, from half a crown down to fourpence, to bind the bargain; then cutting or pricking her finger, causes her to sign her name, or make a cross as her mark, with her blood, on a piece of parchment; what is the form of these contracts is no where mentioned. In addition this signature, in Scotland the Devil made the witches put one hand to the soul of their foot, and the other to the crown of their head, signifying they were entirely his. In making these bargains there is sometimes a great deal of haggling as is instanced in the negotiation between Oliver Cromwell and the Devil, before the battle of Worcester, related in Echard's History of England. Before the devil quits his new recruit, he delivers to her an imp or familiar, and sometimes two or three; they are of different shapes and

forms, some resembling a cat, others a mole, a miller fly, or some other insect or animal: these are to come at her call, to do such mischief as she shall command, and, at stated times of the day, suck her blood, through teats, on different parts of her body. Feeding, suckling, or rewarding these imps was, by law, declared felony.

Sometimes a Witch, in company with others of the sister-hood, is carried through the air on brooms or spits, to distant meetings or Sabbaths of Witches; but for this they must annoint themselves with a certain magical ointment given them by the Devil. At these meetings they have feasting, music and dancing; the Devil himself sometimes condescending to play on the great fiddle, or on the pipe or cittern. When the meeting breaks up, they all have the honour of kissing Satan's posteriors, who, for that ceremony, usually assumes the form of a he-goat, though in Scotland it was performed when he appeared in the human shape, with a bluish band and ruff.

Witches show their spite by causing the object of it to waste away in a long and painful disease, with a sensation of thorns stuck in the flesh: when a less fatal revenge will satisfy them, they make their victims swallow pins, old nails, dirt, and trash of all sorts, invisibly conveyed to them by their imps. Frequently they show their hate

by drying cows and killing oxen: for slight offences they prevent butter from coming in the churn, or beer from working. To vex the squire, the parson, or justice, they transform themselves into the shape of a hare, and lead the hounds and huntsmen a long and fruitless chase

There are various tests for discovering a Witch. One, by weighing her against the church Bible, which, if she is guilty, will preponderate: another, by making her say the Lord's Prayer, which no Witch is able to do correctly. A Witch cannot weep more than three tears, and that only out of the left eye: this want of tears was considered, even by some learned judges; as a decisive proof of guilt. Swimming them is the most infallible ordeal: strip them naked and cross bound, the right thumb to the left toe, and the left thumb to the right toe: thus prepared throw them into a pond or river, in which, if guilty, they cannot sink: for having, by their compact with the devil, renounced the benefit of the water of baptism, that element renounces them, and refuses to receive them into its bosom.

On meeting a Witch it is advisable to take the wall of her in a town or street, and the right hand of her in a lane or field; and whilst passing her to clench both hands, doubling the thumb beneath the fingers; this will prevent her power

at that time. It is well to salute a witch with civil words, on meeting her, before she speaks: do not receive anything from her, but you may present her with a few halfpenee without injury.

Some persons, born under the particular planets, have the power to distinguish Witches, at first sight. One of these gifted individuals named Matthew Hopkins, with John Stern and a woman, were, in 1644 permitted to explore the counties of Essex, Suffolk, and Huntington, with a commission to discover Witches, receiving twenty shilings from each town they visited. Many persons were pitched upon by them, and through their means convicted. Till at length some gentlemen out of indignation at Hopkin's barbarity, tied him in the manner he had bound others, thumbs and toes together; in which state putting him in the water, he swam! this cleared the country.

A perusal of the famous statute of James 1., will shew that a belief of most of the facts above recited, was not confined to the populace. By this act, any person convicted of witchcraft, or any of the practices I have mentioned, was sentenced to a year's imprisonment and pillory, for the second offence, Death. This memorable specimen of the philosophy of the age, was not repealed till the ninth year of the reign of George I.

A SORCERER OR MAGICIAN.

A Sorcerer differs from a Witch in this: a Witch derives all her power from a compact with the Devil; a Sorcerer commands him and the infernal spirits by his skill in powerful charms and invocations; and also soothes and entices them with fumigations, the devils are observed to have delicate nostrils, abominating and flying some kind of stinks; witness the flight of the evil spirit into the remote parts of Egypt, driven by the smell of a fish's liver, burn by Tobit. They are also found to be peculiarly fond of certain perfumes; insomuch that Lily informs us, that one Evans having roused a spirit, at the request of Lord Bothwell and Sir Kenelm Digby, and forgetting a suffumigation, the spirit vexed at the neglect, snatched him from his circle, and carried him from out his house in the Minories, into a field near Battersea!

Sorcerers do not always employ their arts to do mischief; but, on the contrary, frequently exert it to cure diseases inflicted by Witches; to discover thieves; restore stolen goods; to foretell future events, and the state of absent friends. They raise spirits, and perform other secrets of their calling by means of the circle: a beryl, a virgin, or a man undefiled with woman:—See the "Dæmonologia" of James I.

FAIRIES,

Are a sort of intermediate beings between men and spirits, having bodies, with the power of rendering them invisible, and of passing through all sorts of enclosures. They are remarkably small of stature, with fair complexions, whence they obtained their name. Both male and female are generally clothed in green; and frequent groves, and mountains, the sunny side of hills, and green meadows, where they amuse themselves by dancing, hand in hand, in a circle, and by moonlight. The traces of their feet are visible next morning on the grass, and are commonly called Fairy Rings or Circles.

Fairies have all the passions and wants of men, but are great lovers of cleanliness and propriety; for the observance of which they frequently reward servants by dropping money in their shoes: they likewise severely punish sluts and slovens by pinching them black and blue. They often change their weakly and starvling elves or children, for the more robust offspring of men. But this can only be done before baptism, for which reason, it is still the custom in the Highlands to watch by the cradle of infants till they are christened. The term *Changling*, now applied to one almost an idiot, attests the current belief of these mutations.

Some Fairies dwell in mines, and in Wales nothing is more common than these sub terraneous spirits, called *knockers*, who good-uaturedly point out where there is a rich vein of lead or silver.

In Scotland there were a sort of domestic Fairies, from their sun-burnt complexions called *Brownies*, these were extremely useful, performing all sorts of domestic drudgery.

SECOND SIGHT.

So called, from being a supplemental faculty added to that of common vision, whereby certain appearances, predictive of future events, present themselves suddenly before persons so gifted, without any desire on their part to see them.—Some make this faculty hereditary in certain persons. It is a superstition confined to the Highlands of Scotland, the Western Isles, the Isle of Man, and some parts of Ireland.

OMENS, CHARMS, AND DIVINATION.

A screech-owl, flapping its wings against the windows of a sick person's chamber, or screeching at him, protends death.

A coal, in the shape of a coffin, flying out of the fire to any particular person, denotes his death is not far off. A collection of tallow rising up against the wick of a candle, is styled a Winding sheet and deemed an omen of mortality.

Any person fasting on Midsummer-Eve, and sitting in the church porch, will at midnight, see the spirits of the persons of the parish who will die that year, come and knock at the church door in the order and succession in which they will die.

Any unmarried woman fasting on Midsummer Eve, and at Midnight laying a clean cloth, with bread, cheese, and ale, and sitting down, as if going to eat—the street door being left open—the person whom she is afterwards to marry, will come into the room and drink to her by bowing, afterwards fill the glass, make another bow and retire.

The same important fact may be ascertained another way. At the first appearance of the New Moon, next after New Year's Day—though some say any other New Moon is as good—go out in the evening, and stand over the spars of a gate or stile, and looking on the moon repeat the following lines:

> "All hail to the Moon! all hail to thee!
> I pr'ythee, good Moon, reveal to me
> This night who my husband must be."

Then go directly to bed, and you will dream of your future husband.

A slice of the bride cake, thrice drawn through the wedding ring, and laid under the head of an

unmarried man or woman, will make them dream of their future wife or husband.

To discover a thief, take a sieve and shears; stick the points of the shears in the wood of the sieve, and let two persons support it, balanced upright with their two fingers, then read a chapter in the Bible, and afterwards ask St. Peter and St. Paul if a certain person, naming all you suspect, is the thief. On naming the real thief, the sieve will turn suddenly round. N. B. This receipt may be very useful in Bow street, or the Old Bailey.

A ring made of the hinge of a coffin is good for the cramp. A halter, with which a man has been hanged, if tied about the head, will cure the head-ache.

Touching a dead body prevents dreaming of it.

A stone, with a hole in it, hung at the bed's head, or two stones inside the bed, will prevent the night mare, the former also prevents Witches riding horses, for which purpese it is often tied to the stable key.

If a tree of any kind is split—and weak, ricketty, or ruptured children drawn through it; and afterwards the tree is bound together, so will the child acquire strength. This is a very ancient and wide-spread piece of superstition. Creeping through *tolmen*, or perforated stones, was a Druid-

ical ceremony, and at this day is practiced in the East Indies. Mr. Borlace mentions a stone, in the parish of Modern, having a hole in it, fourteen inches diameter, through which many persons have crept for pains in their backs and limbs; and many children have been drawn for the rickets. In some parts of the North, children are drawn through a hole cut in the groaning cheese on the day they were christened.

The wounds of a murdered person will bleed afresh, by sympathy, on the body being touched ever so lightly, in any part by the murderer.

When a person's cheek or ear burns, it is a sign that some one is then talking of him or her. If it is on the right side, the discourse is to their advantage; if on the left, to the contrary. When the right eye itches, the party affected will shortly cry; if the left, they will laugh.

Abracadabra is a magical word; and written in a peculiar form, will cure an ague.

It is customary for women to offer to sit cross-legged, to procure luck at cards for their friends. Sitting cross-legged, with the fingers interlaced, was anciently deemed a magical posture.

It is deemed lucky to be born with a caul or membrane over the face. In France it is proverbial: *etre ne coiffee*, is an expression, signifying that a person is extremely fortunate. It is es-

teemed an infallible preservative against drowning, and under that idea, is frequently advertised for sale in the newspapers, and purchased by seamen. If bought by lawyers, it makes them as eloquent as Demosthenes or Cicero and procures a great deal of practice.

It is reckoned a good omen, if the sun shines on a couple coming out of the church after having been married. It is also esteemed a good sign if it rains whilst a corpse is burying.

> "Happy is the bride that the sun shines on,
> Happy is the corpse that the rain rains on."

If in a family the youngest daughter should be married before her elder sisters, they must all dance at her wedding without shoes; this will counteract their ill luck and procure them husbands.

If in eating you miss your mouth, and the victuals fall, it is very unlucky, and denotes sickness.

When a person goes out to transact business, it is lucky to throw an old shoe after him.

It is a common practice among the lower class of hucksters, or dealers in fruit or fish, on receiving the price of the first goods sold on that day, which they call hansel, to spit on the money for good luck; and boxers formerly used to spit in their hands, before they set-to, for luck's sake.

Spilling of salt, crossing a knife and fork, or

presenting a knife, scissors, or any sharp instrument, are all considered unlucky, and to be avoidded.

Washing hands in the same bason, or with the same water, as another person has washed in, is extremely unlucky, as the parties will infallibly quarrel.

Whistling at sea is supposed to cause an increase of wind, if not a storm, and, therefore, much disliked by seamen; though sometimes they themselves practice it when there is a dead calm.

The *Hand of Glory*, is a foreign piece of superstition, common in France, Germany and Spain; and is a charm used by housebreakers and assassins. It is the hand of a hanged man, holding a candle, made of the fat of a hanged man, virgin wax, and sisame of Lapland. It stupifies those to whom it is presented, and renders them motionless, insomuch that they could not stir, any more than if they were dead.

A flake of soot, hanging at the bars of the grate, denotes the visit of a stranger. A spark in the candle denotes that the person opposite to it will shortly receive a letter.

In setting a hen it is lucky to put an odd number of eggs. All sorts of remedies are directed to be taken,—three, seven, or nine times. Sa-

lutes will consist of an odd number; a royal salute is thrice seven, or twenty-one guns. Healths are always drank odd. Yet the number thirteen is deemed ominious; it being held that when thirteen persons are in a room, one of them will die within the year

Most persons break the shells of eggs, after they have eaten the meat: it is done to prevent their being used as boats by Witches.

A coal flying out of the fire in the shape of a purse, predicts a sudden acquisition of riches.

Although the Devil can partly transform himself into any shape, he cannot change his cloven foot, by which he may be always known under every appearance

***In concluding the article on Popular Superstitions, one cannot help adverting to the many advantages resulting to society from the discoveries of science. "If ignorance be bliss," it must be confessed it is a bliss not unalloyed with inconveniences, from which superior intelligence is exempted. Two great misfortunes of former times, were the absence of religious toleration, and the universal ignorance of the causes of natural phenomena: from the former flowed bloody wars, relentless persecutions, massacres, burnings, and torturings, while the latter, if possible, was attended with still greater calamities—because

more minutely diffused, and filled the minds of individuals of all ranks with indescribable tetrors and apprehensions.

If knowledge had only dispelled the single delusion respecting spectral appearances, it would have conferred on mankind incalculable advantages. The dread of these mysterious agents haunted men at home and abroad—by night and by day; and the fear they had of the burglar or assassin, was infinitely less than that of some ghastly spectre at the lonely hour of midnight.

> GLOSTER. Oh, Catesby, I have had such horrid dreams!
> CATESBY. Shadows, my lord!—below the soldier's heeding.
> GLOSTER. Now, by my this day's hopes, shadows, to night,
> Have struck more terror to the soul of Richard,
> Than can the substance of ten thousand soldiers,
> Arm'd all in proof.' ACT. V. SC. 5.

Such were the fears of one whose "firm nerves" were not easily shaken. Let us then rejoice that all the trumpery superstition of ghosts, witches, fairies, and omens, have gone to the "tomb of the Capulets;" let us give honour too, to the illustrious names—to the Bacons, Lockes, and Newtons, who have contributed to so blessed a consummation. Grown people, at least, are now divested of fear at the sight of an old woman; they can pass through a lonely church yard, a ruined tower, over a wild heath; or

even sleep in an old manor house though the wind whistle ever so shrill without fear of supernatural visitations; and have become wise enough to trace private and public calamities to other causes than the crossing of knives, the click of an insect, or even the portentous advent of a comet!

VULGAR ERRORS.

Popular superstitions may be ranked among Vulgar Errors, and might have been included under that head; but, for greater distinction, I shall class those mistaken notions which either do now, or did formerly, circulate among the common people, under a seperate article.

The wonderful discoveries of science in the last century have greatly augmented the list of Vulgar Errors, by proving many facts, which even the learned of a former age believed true, entirely unfounded. In the Works of Sir Thomas Browne, published in 1686, there is an inquiry into Common and vulgar errors, in which the writer displays great learning and ingenuity; yet, so partial is the enlightenment of the author, that he entertains the popular notion that lights burn blue in the presence of apparitions, and gravely attempts to explain the fact on philosophical principles! What

a host of learned errors have been put to flight almost in the memory of the present age, in the two sciences of chemistry and political economy! It was formerly believed that crystals were only ice or snow strongly congealed; that the flesh of the peacock never putrefied; that water was an elementary fluid, and rose in the common pump from the horror Nature had of a vacuum. The truths of political economy are still too much contested for us to be able to determine the facts we ought to include among the errors of that science; but I think we may reckon as such all that relate to the bounties and prohibitions of the commercial system, the influence of rent, tithe, and wages on the prices of commodities; and the effect of taxation on public happiness. In politics, too, one might enumerate a long list of errors which were formerly current, but which are now struggling for existence—such as, that the poor-rate originated in the 43rd of Elizabeth; that the land-tax and funding system commenced at the Revolution in 1688; that Mr. Pitt was the author of the sinking fund; that the miraculous powers of borrowed money and compound interest would liquidate the national debt; and that the French Revolution was caused by the extravagant writings of Rousseau, Helvetius, and a few other theorists. It is not however, intended in this

place to give an account of the "follies of the wise," but of the ignorant, so as to complete the picture of the inteligence and manners of an antecedent state of society.

LEGAL ERRORS.

The Hon. Daines Barrington, in his Observations on the Statutes, observes, that there is a general vulgar error that it is not lawful to go about with a dark lantern; all popular errors, he adds, have some foundation, and the regulation in the reign of Edward, that no one should appear in the streets without a light, was probably the occasion of this.

It is an error that a surgeon or butcher may be challenged as jurors, from the supposed cruelty of their business.

It is erroneously supposed to be penal to open a coal-mine, or to kill a crow within five miles of London. This last probably took its rise from a statute of Henry VII. prohibiting the use of a cross-bow.

It is an error that the body of a debtor may be taken in execution after his death; which, however, was practiced in Prussia before Frederic the Second abolished it by the *Code Frederique*.

It is an error that the king signs the death warrant, as it is called, for the execution of a criminal as also, that there is a statute which obliges the

owners of asses to crop their ears, lest the length of them should frighten the horses they meet on the road.

It is a mistaken notion that a woman's marrying a man under the gallows will save him from execution. This, probably, arose from the wife having brought an appeal against the murderer of her husband; who, afterwards repenting the prosecution of her lover, not only forgave the offence, but was willing to marry the appellee.

It is a common error that those born at sea belong to Stepney parish. It is an error too, that when a man desires to marry a woman who is in debt, if he take her from the hands of the minister, clothed only in her chemise, that he will not be liable for her engagements.

For a person to disinherit his son, it not necessary he should leave him a shilling in his will.

Lastly, it is an error that any one may be put into the Crown Office for no cause whatever, or the most trifling injury.

ERRORS IN NATURAL HISTORY.

The stories that there is but one phœnix in the world, which after many hundred years burns herself, and from her ashes rises another; that the pelican pierces her breast with her beak, to draw blood for her young; that the cameleon only lives

upon air; of the bird of paradise, and of the unicorn, are all fabulous.

It is an error, that the scorpion stings itself when surrounded by fire, and that music has power over persons bitten by it; that the mole has no eyes, nor the elephant knees; that the hedge-hog is a mischievous animal, particularly that he sucks cows when they are asleep, and causes their teats to be sore.

It is said the porcupine shoots out its quills for annoying its enemy, whereas it only sheds them annually, as other feathered animals do. The jackall is commonly called the *lion's provider*, but it has no connection with the lion. The bite of the spider is not venomous—it is found too in Ireland plentifully—has no dislike to fixing its web on Irish oak, and has no particular aversion to a toad.

The ass was vulgarly thought to have had a cross on its back ever since Christ rode on one of those animals. It was also believed the haddock had the mark of St. Peter's thumb, ever since St. Peter took the tribute penny out of a fish of that species.

It was anciently believed, says Brand, that the Barnacle, a common shell-fish, which is found sticking on the bottom of ships, would, when broken off, become a species of goose. Nor is it

less an error that bears form their cubs by licking them into shape; or that storks will only live in republics and free states.

"*The Rose of Jericho*," which was feigned to flourish every year about Christmas Eve, is famous in the annals of credulity: but, like the no less celebrated "*Glastonbury Thorn*," is only a monkish imposture.

It is commonly believed, and even proverbial, that puppies see in nine days, but the fact is, they do not see till the twelfth or fourteenth.

PICTORIAL ERRORS.

The common practice of exhibiting St. George killing a dragon, with a king's daughter standing by, is a vulgar error for which there is no authority: it is even doubtful whether such a personage ever existed.

That the forbidden fruit, mentioned in Genesis, was an apple, is generally believed, confirmed by tradition, perpetuated by writing, verses, and pictures, but without authority.

The unbilical cord is known to appertain only to the fœtus, and as Adam and Eve never were in that state, Sir Thomas Browne notices the vulgar error of exhibiting them in pictures with navels.

The same writer also remarks, the common

practice of picturing Moses with horns on his head, for which there is no authority.

ERRORS ON MAN.

It was formerly believed, (*Browne's Works, folio, p.* 66.) that Jews stink naturally; but this is a prejudice on a par with Mr. Cobbett's notion, that Negroes do not *smell like other men.* It is also an error, with respect to the latter, that they are not a part of the human race, which Forvargue calls a "Creolian error;" and that they are the descendants of Cain, bearing his mark.

It is commonly believed, that men float on the ninth day, after submersion in the water; but the time is uncertain, and depends on the habit of body: fat men undergo a chemical change, much sooner than lean men, and consequently float sooner. The analogy does not hold, that men naturally swim like other animals; the motion of animals in the water is the same as on land; but men do not swim as they walk. It is more correct that women, when drowned, lay prostrate in the water, and men supine; it arises from the different conformation of the two sexes.

That a man has one rib less than a woman is a vulgar error, both men and women have both twenty-four ribs.

It was an opinion formerly, that it was conducive to a man's health to be drunk once a month.

The age of 63 was called the "great climateric," and considered peculiarly dangerous, because it was the product of the two odd numbers 7 and 9.

That a man weighs more fasting than full; that he was anciently larger in stature; that love and lust are the same thing; that he is better or worse for being of a particular profession; have been classed by writers among vulgar errors.

HISTORICAL ERRORS.

Sir Thomas Browne says, it is an error, that Tamerlane the Tartar, was a shepherd; he was of noble birth. The popular story, that Belisarius was blind, and begged publicly in the streets, is without foundation; he suffered much from the envy of the court, but contemporary writers do not mention his mendicity nor blindness. The stories of Scævola, of Curtius, of the Amazons, and of Archimedes burning the ships of Marcellus, are, doubtless, historical lies, or monstrous exaggerations.

It is related that Crassus, the grandfather of Marcus, the wealthy Roman, never laughed but once, and that was at an *ass eating thistles*. That Jesus never laughed, because it is only mentioned he wept; though, as Browne observes, it is hard to conceive how he passed his childhood without mirth.

Many vulgar errors prevail respecting Gypsies,

and counterfeit Moors. They are said to have come originally from Egypt, and their present state to be a judgment of God upon them, for refusing to entertain the Virgin Mary and Jesus, on their flight into Egypt. They existed in Egypt long before this occurrence, where they were considered strangers. They were called Bohemians in France, where they first appeared from Germany, and spoke the Sclavonian language. They were at one time countenanced by the Turks; suffered to keep stews in the suburbs of Constantinople, and employed by them as spies among other nations, for which they were banished by the Emperor Charles the fifth.

MISCELLANEOUS ERRORS,

From the rising of the Dog star, the ancients computed their canicular days; concerning which there is an opinion, that during those days all physic should be declined, and the cure committed to nature: this season is called the *Physician's vacation.*

It was formerly believed that the tenth wave was more dangerous, and the tenth egg larger, than any other.

The ring was formerly worn on the fourth finger of the left hand, from a supposition that a particular nerve in that part communicated with the heart.

Fovargue includes in his "Catalogue of Vulgar Errors," the notion of Londoners, that they have wit enough to impose on countrymen. "This error," says he, "chiefly proceeds from the outward appearance of countrymen, when they arrive at the metropolis. They are struck with the grandeur of this place, and on that account keep their heads up in the air, as if they were contemplating some phenomenon in the heavens. Then, their clothes being calculated for strength and wear, or spun thick, which gives them a stiff awkward gait, and this is not a little augmented by the robust labor they undergo. This awkwardness, joined to an absence which the contemplation of any thing fine is sure to beget, makes high diversion for the Londoners, who are apt to put tricks upon them, and tax them with want of apprehension."

The same author also reckons among Vulgar Errors, that the Italian Opera consists of effeminate music, that nothing is poetry but what is in rhyme; that kicking up the heels behind, and twisting round on one leg, is fine skating; that the more amunition is put into a fowling-piece, the more execution it will do; and that using hard words and long sentences is a proof of scholarship.

SELECT SAYINGS AND MAXIMS OF THE ANCIENTS AND FATHERS OF THE CHURCH.

ANGER.

MILDNESS governs more than anger.—*Publius Syrus.*

No man is free who does not command himself.—*Pythagoras.*

He who cannot command himself, it is folly to think to command others.—*Laberius.*

He injures the absent who contends with an angry man.—*Publius Syrus.*

An angry man is again angry with himself, when he returns to reason.—*Publius Syrus.*

Women are sooner angry than men, the sick than the healthy, and old men than young men. —*Hermes.*

He best keeps from anger, who remembers that God is always looking upon him.—*Plato.*

An angry man opens his mouth and shuts his eyes.—*Cato.*

The anger of a good man is the hardest to bear.—*Publius Syrus.*

ANCESTORS.

What can the virtues of our ancestors profit us, if we do not imitate them!

Great merits ask great rewards, and great ancestors virtuous issues.

To be of noble parentage, and not to be endowed with noble qualities, is rather a defamation than a glory.

MANNERS.

Be not too brief in conversation, lest you be not understood; nor too diffuse, lest you be troublesome.—*Protagoras.*

We must not contradict, but instruct him that contradicts us; for a madman is not cured by another running mad also.—*Antisthenes.*

To a man full of questions make no answer at all.—*Plato.*

Such as give ear to slanderers are worse than slanderers themselves.—*Domitian.*

He conquers twice, who conquers himself in victory.—*Publius Syrus.*

A word fitly spoken is like apples of gold in pictures of silver.—*Solomon.*

He is well constituted who grieves not for what he has not, and rejoices for what he was.—*Democritus.*

Impose not a burden on others, which thou canst not bear thyself.—*Laberius.*

A cheerful manner commonly denotes a gentle nature; whereas, a sour countenance is a manifest sign of a froward disposition.—*Anon.*

Consider pleasures as they depart, not as they come.—*Aristotle.*

Such as are careless of themselves can hardly be mindful of others.—*Thales.*

Sobriety without sullenness is commendable and mirth with modesty delectable.

Nothing is more hard to honest people, than to be denied the liberty of speaking their minds.

What one knows, it is useful sometimes to forget.—*Publius Syrus.*

There are more mockers than well-meaners and more foolish quips than good precepts.

In conversation, avoid the extremes of petulance and reserve.—*Cato.*

Where the demand is a jest, the fittest answer is a scoff.—*Archimedes.*

Aristotle says, when you can have any good thing, take it: and Plato says, if you do not take it you are a great coxcomb.

A merry heart doeth good like a medicine; but a broken spirit drieth the bones.—*Solomon.*

They that slander the dead are like envious dogs, that bark and bite at bones.—*Zeno.*

Nature has given us two ears, two eyes, and but one tongue: to the end, we should hear and see more than we speak.—*Socrates.*

Keep thy tongue, and keep thy friend; for few words cover much wisdom, and a fool being silent is thought wise.

Proud looks lose hearts, but courteous words win them.—*Ferdin.*

He that knows how to speak, knows also when to be silent.—*Archimedes.*

To expose one's self to great danger for trivial advantages, is to fish with a golden hook, where more may be lost than gained.—*Augustus Cæsar.*

We ought either to be silent, or to speak things that are better than silence.—*Pithagoras.*

Deride not the unfortunate.---*Chilo.*

EATING AND DRINKING.

Wine has drowned more than the sea.—*Publius Syrus.*

The belly is an unthankful beast, never requiting the pleasure done, but continually craving more than it needs.—*Crates*

The wicked man lives to eat and drink, but the good eats and drinks to live.—*Plutarch*

The belly is the commanding part of the body. —*Homer.*

The first draught a man drinks ought to be for thirst, the second for nourishment, the third for pleasure, and the fourth for madness.—*Anacharsis.*

Excess came from Asia to Rome; Ambition came from Rome to all the world.

Drunkenness is a bewitching devil, a pleasant poison, and a sweet sin.—*Augustine.*

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.—*Solomon.*

ELOQUENCE.

Brevity is a great praise of eloquence.—*Cicero.*

Orators are the most vehement when they have the weakest cause, as men get on horseback when they cannot walk.—*Cicero.*

It is easy to defend the innocent; but who is eloquent enough to defend the guilty?—*Publius Syrus.*

An orator without judgment is a horse without a bridle.—*Theophrastus.*

As the grace of man is in the mind, so the beauty of the mind is eloquence.—*Cicero.*

As a vessel is known by the sound, whether it be cracked or not; so men are proved, by their speeches, whether they be wise or foolish—*Demosthenes.*

Eloquence is of two kinds; that of the heart, which is called divine; the other external, and merely the organ of conceits, thoughts, and sophistry.—*Cicero.*

Unprofitable eloquence is like the cypress, which is great and tall, but bears no fruit.—*Anon.*

Poets are born, but orators are made.—*Anon.*

FRIENDSHIP.

Fridndship is stronger than kindred.—*Publius Syrus.*

Reprove thy friend privately; commend him publicly.—*Solon.*

It is better to decide a difference between enemies than friends; for one of our friends will certainly become an enemy, and one of our enemies a friend.—*Bias.*

Go slowly to the entertainment of thy friends, but quickly to their misfortunes.—*Chilo.*

It is no small grief to a good nature to try his friends.—*Euripides.*

FOLLY

It is much better for a man to conceal his folly and ignorance than to discover the same.

There can be no greater folly in man, than by much labor to increase his goods, and with vain pleasure to lose his soul.—*Gregory.*

There is more hope of a fool, than him that is wise in his own conceit.—*Solomon.*

It is a great folly in man to muse much on such things as pass his understanding.

The heart of a fool is in his mouth, but the mouth of a wise man is in his heart.—*Sirach.*

INDUSTRY.

Learn some useful art, that you may be independent of the caprice of fortune.—*Cato.*

Idleness is a sepulchre of a living man.—*Anselm.*

It is not for a man in authority to sleep a whole night.—*Homer.*

Flee sloth; for the indolence of the soul is the decay of the body.—*Cato.*

When a man goes out, let him consider what he is to do; when he returns, what he has done. *Cleobulous.*

The three things most difficult are,—to keep a secret, to forget an injury, and to make good use of leisure.—*Chilo.*

Prosperity engenders sloth.—*Livy.*

JUSTICE.

Valor would cease to be a virtue, if there were no injustice.—*Agesilaus.*

Delay in punishment is no privilege of pardon.

Not the pain, but the cause, makes the martyr. *Ambrose.*

It becomes not a law-maker to be a law-breaker.—*Bias.*

Four things belong to a judge: to hear courteously, to answer wisely, to consider soberly, and and to give judgment without partiality.—*Socrates.*

No man may be both accuser and judge,—*Plutarch.*

The accused is not guilty till he is convicted.—*Lactantius*

KINGS AND LAWS.

General calamities imply, in kings, general imbecility.

Kings ought to be environed with good will instead of guards.—*Bias.*

It is the fault of princes if they are not esteemed; as they always have it in their power to procure the love of their subjects.—*Philip of Macedon.*

The king's wrath is as the roaring of a lion but his favor is as the dew on the grass—*Solomon.*

The prince that is feared of many, must, of necessity, fear many.

A king ruleth as he ought, a tyrant as he lists; a king to the profit of all, a tyrant only to please a few.—*Aristotle.*

Kings ought to shun the company of the vicious, for the evil they commit in his company is accounted his.—*Plato.*

It little profits a prince to be ruler of many kingdoms, and the slave of many vices.

A king ought to take heed to his counsellors, in noting who soothe his lusts, and who intend the public profit.—*Plutarch.*

Where the love of the people is assured, the designs of the seditious are thwarted.—*Bias.*

A good prince is not the object of fear.—*Diogenes.*

A prince ought to be aware not only of his enemies, but his flattering friends.—*Dionysius.*

The public has more interest in the punish ment of an injury, than he who receives it.—*Cato the Elder.*

As ignorant governors bring their country into many inconveniences, so such as are devilishly politic utterly overthrow the state.—*Anon.*

Justice ought to be the rule to the will of kings. *Antigonus.*

Laws not executed are of no value, and as well not made as not practiced.

To make an empire durable, the magistrates must obey the laws and the people the magistrates.—*Solon.*

Laws are not made for the good.—*Socrates.*

Kings ought to be kings in all things.—*Adrian.*

Royalty consists not in vain pomp, but in great virtues.—*Agesilaus.*

LIFE AND DEATH.

An honorable death is better than an inglorious life.—*Socrates.*

He who fears death has already lost the life he covets.—*Cato-*

No man is so old but thinks he may yet live another year.—*Hieronimus.*

We should live as though our life would be both long and short.—*Bias.*

We had better die at once, than to live constantly in fear of death:—*Dion.*

Life is short, yet sweet.—*Euripides.*

LOVE.

To love and be wise, is scarcely possible to a God.—*Publius Syrus.*

A lover's soul lives in the body of his mistress. *Plutarch.*

Love heats the brain, and anger makes a poet. *Juvenal.*

A man has choice to begin love, but not to end it.

True love is never idle, but worketh to serve him whom he loveth.—*Augustine.*

An incensed lover shuts his eyes, and tells himself many lies.—*Publius Syrus.*

Love is incompatible with fear.—*Publius Syrus.*

The approaches of love must be resisted at the first assault, lest they undermine at the second.—*Pythagoras.*

Love is a sweet tyrany, because the lover endureth his torments willingly.—*Niphas.*

Sophocles, being asked what injury he would wish to his enemy, replied "that he might love where he was not loved again."

Love teaches music; though a man be unskillful. *Anon.*

RICHES AND POVERTY.

Prefer loss to unjust gain.

Fortune gives to many too much, but to none enough.—*Laberias.*

Men would live exceedingly quiet if these two words, *mine* and *thine*, were taken away.—*Anaxagoras.*

It is a rare miracle for money to lack a master.—*Bias.*

Need teaches things unlawful.—*Seneca.*

He who lives after nature, shall never be poor; after opinion, shall never be rich.

Praise not the unworthy on account of their wealth.—*Bias.*

He is truly rich, who desires nothing; and he is truly poor, who covets all.—*Solon.*

Men are neither suddenly rich nor suddenly good.—*Laberias.*

If rich, be not elated; if poor, be not dejected. *Socrates.*

If thou knowest how to use money, it will become thy hand-maid; if not, it will become thy master.—*Diodorus.*

He is richest who is contented with least; for content is the wealth of a nation.

PUBLIC OFFICERS.

Men in authority are eyes in a state, according to whose life every man applieth his manner of living.

The buyers of offices sell by retail what they buy in gross.

The most useful wisdom is—when public officers practise, what philosophers teach.

Where offices are vendible, there the best moneyed block-head bears the greatest sway.

Those who sell offices sell the most sacred things in the world, even justice itself, public prosperity, the people and the laws

TRUTH.

Custom, though ever so ancient, without truth, is but an old error.—*Cyprian.*

If thou speakest what thou wilt, thou shalt hear what thou wouldst not.—*Bias.*

He who conceals a useful truth, is equally guilty with the propagator of an injurious falsehood.—*Augustine.*

Good men are sometimes in greater danger from speaking the truth, than evil men from speaking falsely.—*Plautus.*

TIME.

Nothing is more precious than time, yet nothing less valued.—*Bernard.*

No grief is so acute but time ameliorates it. *Cicero.*

Things past may be repented, but not recalled. *Livy.*

A philosopher being asked—what was the first thing necessary to win the love of a woman, answered—opportunity.

Time is the herald of truth.—*Cicero.*

VIRTUE.

It is difficult to persuade mankind that the love of virtue is the love of themselves.—*Cicero.*

Some, by admiring other men's virtues, become enemies to their own vices.—*Bias.*

The remembrance of a well spent life is sweet.

Praise is the hire of virtue.—*Cicero.*

In doing what we ought we deserve no praise because it is our duty.—*Augustine.*

What you would not have done to yourselves, never do to others.—*Alexander Saverus.*

One ought to remember kindnesses received, and forget those we have done.—*Chilo.*

A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel.

Do good to your friend, that he may be more wholly yours; to your enemy, that he may become your friend.—*Cleobulus.*

Such as have virtue always in their mouths, and neglect it in practice, are like a harp, which emits a sound pleasing to others, while itself is insensible of the music.—*Diogenes.*

A good man cares not for the reproofs of evil men.—*Democritus.*

Every thing great is not always good, but all good things are great.—*Demosthenes.*

Covet nothing over much.—*Chilo*

A soul conversant with virtue, resembles a fountain, for it is clear, and gentle, and sweet, and communicative, and rich, and harmless, and innocent.—*Epictetus.*

Satan is a subtle angler, and uses great cunning in the casting of his net, and searching out the vein of water, where every one is delighted. *Basil.*

In childhood be modest, in youth temperate, in manhood just, in old age prudent.—*Socrates.*

He that helps the wicked, hurts the good. *Crates.*

What we have in us of the image of God is the love of truth and justice.—*Demosthenes.*

Diversity of religion is the ground of persecution, in show; but it is ambition in effect.

The end of a dissolute life is, commonly, a desperate death.—*Bion.*

Virtue maketh men on the earth famous, in their graves illustrious, in the heavens immortal. *Chilo.*

Nothing is profitable which is dishonest.—*Cicero.*

He that works wickedness by another, is guilty of the fact committed himself.—*Bias.*

A work well begun is half ended.—*Plato*

We should never remember the benefits we have conferred, nor forget the favors received.—*Chilo.*

The eye strays not while under the guidance of reason.—*Publius Syrus.*

If you pursue good with labor, the labor passes away and the good remains; but if you pursue pleasure with evil, the pleasure passes away and the evil remains.—*Cicero.*

The judge must be condemned, when he absolves the guilty.—*Publius Syrus.*

Every vice has a cloak, and creeps in under the name of virtue.

Ingenious shame, once lost, is never regained. *Publius Syrus.*

Trust no secrets to a friend, which, if reported, would bring infamy.—*Thales.*

It is a noble satisfaction to be ill spoken of, when we are conscious of doing right.—*Alexander, King of Macedon.*

We cannot control the tongues of others, but a good life enables us to despise calumnies.—*D. Cato.*

The vicious obey their passions, as slaves do their masters.—*Diogenes.*

Wicked men cannot be friends, either among themselves or with the good.—*Socrates.*

Vices that are familiar we pardon, and only new ones reprehend.—*Publius Syrus.*

Virtue though momentarily shamed, cannot be extinguished.—*Publius Syrus.*

No man is so good as to be free from fault. Goldman.

Every one should make the case of the injured his own.—*Solon.*

The way to make ourselves admired, is to be what we affect to be thought.—*Socrates.*

Virtue, and not the laws and ordinance of men, is the rule of a wise man.—*Antisthenes.*

No one ever lost his honor, except he who had it not.—*Publius Syrus.*

WISDOM.

Ignorant men differ from beasts only in their figure.—*Cleanthes.*

It is less pain to learn in youth, than to be ig norant in age.

Wisdom provides things necessary, not superfluous.—*Solon.*

A wise man is never less alone than when he is alone.—*Ambrose.*

He must be a wise man himself, who is capable of distinguishing one.—*Diogenes.*

Wisdom adorns riches, and shadows poverty. *Socrates.*

Learning is an ornament in prosperity, a ref uge in adversity, and the best provision in old age.—*Aristotle.*

They who educate children well, are more to be honored, than they who produce them; for these only gave them life, those the art of living well.—*Artstotle*

It is no shame for a man to learn that he knoweth not, whatever age he may be.—*Isocrates.*

To know, and not be able to perform, is doubly unfortunate.—*Solon.*

Alexander the great valued learning so highly, that he used to say, "that he was more indebted to Aristotle for giving him knowledge, than to his father Philip for life."

Socrates thanked God for three things:—first, that he was born a man and not a woman; second, that he was born a Grecian; and thirdly, that he was a philosopher.

He is sufficiently well learned, tnat knows how to do well, and has power enough to refrain from evil.—*Cicero.*

Arrogance is the obstructien of wisdom.—*Bion.*

One part of knowledge consists in being ignorant of such things as are not worthy to be known. *Crates.*

Wise men, though all laws were abolished, would lead the same lives.—*Aristophanes.*

Knowledge, without education, is but armed injustice.—*Horace.*

It is better to be unborn than untaught; for ignorance is the roof of misfortune.—*Plato.*

Wise men are instructed by reason; men of less understanding by experience; the most ignorant by necessity; and beasts by nature.—*Cicero.*

Aristippus being asked what he learnt by philosophy, replied 'he learnt to live well with all the world.'

WOMEN.

A wanton eye is a messenger of an unchaste heart.—*Augustine.*

A beautiful and chaste woman is the perfect workmanship of God, the true glory of angels, the rare miracle of the earth, and sole wonder of the world.—*Hermes.*

As no man can tell where a shoe pincheth better than he that wears it, so no man can tell a woman's disposition better than he that hath wedded her.—*Marcus Aurelius.*

Beauty in the face of women, and folly in their hearts, be two worms that fret life and waste goods.

Women that are chaste when they are trusted, prove wantons when they are unjustly suspected.

Trust not a woman when she weepeth, for it is her nature to weep when she wanteth her will.—*Socrates.*

Whoso findeth a wife, findeth a good thing.—*Solomon.*

Woman either loves or hates; her affections know no medium.—*Publius Syrus.*

It is a blind man's question to ask, why those things are loved which are beautiful.

Women that paint themselves to seem beautiful, do clearly deface the image of their Creator.—*Ambrose.*

Never praise a man for being like a woman, nor a woman for resembling a man.—*Qædaretus.*

Humble wedlock is better than proud virginity. *Augustine.*

Marriage, with peace, is the world's paradise; with strife, this life's purgatory.

A woman without dowry has no liberty to speak.—*Euripides.*

The Grecian ladies counted their age from their marriage not their birth.—*Homer.*

As a jewel of gold in a hog's snout, so is a fair woman without virtue.—*Solomon.*

MISCELLANEOUS MAXIMS

As we must render an account of every idle word, so must we likewise of our idle silence.—*Ambrose.*

A filthy subject defrauds Poetry of her due praise.

Advise not what is most pleasant, but what is most useful.---*Solon.*

Actions measured by time, seldom prove bitter by repentance.

"As I am Antonius" said the Emperor, "Rome

is my city and my country; but, as I am a man, the world."

Adultery desires no procreation, but pleasure.—*Anselm.*

As sight is in the eye, so is the mind in the soul.—*Sophocles.*

A stranger, if just, is not only to be preferred before a countryman, but a kinsman.—*Pythagoras.*

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

Bear, and blame not, what you cannot change.—*Publius Syrus.*

Charity is the scope of all God's commands.—*Chrysostom.*

Cato said "he had rather people should inquire why he had not a statue erected to his memory, than why he had."

Christ's coat indeed had no seam, but the church's vesture is of divers colors.—*Ambrose.*

Courage consists not in hazarding without fear, but in being resolutely minded in a just cause.—*Plutarch.*

Conscience is the chamber of justice.—*Origen.*

Divinity cannot be defined.—*Politeuphia.*

Depend not on fortune, but conduct.—*Publius Syrus.*

Dignity does not consist in posessing honors, but deserving them.—*Aristotle.*

Fame is the perfume of heroic deeds.—*Socrates.*

Fortune has no power over discretion.—*Solon.*

Flattery is like friendship in show, but not in fruit.—*Socrates.*

Fortitude is the mean between fear and rashness.

Fortune dreads the brave, and is only terrible to the coward.

He who fears his servants is less than a servant.

He is a worthless being who lives only for himself.

He denies himself, who asks what it is impossible to grant.

However wretched a fellow mortal may be, he is still a member of our common species.—*Seneca.*

He threatens many who injures one.---*Publius Syrus.*

Hope is a working man's dream.---*Pliny.*

He is doubly sinful who congratulates a successful knave.---*Publius Syrus.*

It is as hard for the good to suspect evil, as it is for the bad to suspect good.---*Cicero*

It is difficult keeping that which is admired by many.---*Publius Syrus.*

It is a fraud to borrow what we are not able to repay.---*Ibid.*

It is cruelty to the innocent not to punish the guilty.---*Ibid.*

Know thyself.---*Chilo.*

Labor is a mortal enemy to love, and a deadly foe to fancy.

Light cares speak, great ones are dumb.--*Seneca.*

Memory tempers prosperity, mitigates adversity, controls youth, and delights old age.---*Lactantius.*

Moderate honors are wont to augment, but immoderate to diminish·---*Theopompus.*

Necessity makes war to be just.---*Bias.*

Nothing is more easy than to deceive one's self, as our affections are subtle persuaders.---*Demosthenes.*

Of things above we judge from things below.

Whence can we reason but from what we know.—*Cato.*

One should make a serious study of a pastime. —*Alexander the Great.*

Opinion is the great pillar which upholds the Commonwealth.—*Portanus.*

Prosperty makes friends, and adversity tries them.—*Pacuvius.*

Patience is so like fortitude, that she seems either her sister or her daughter.—*Aristotle.*

Patience under old injuries invites new ones.—*Publius Syrus.*

Pardon others often, thyself never.—*Ibid.*

Regard not dreams, since they are but the images of our hopes and fears.—*Cato.*

Remove not the ancient landmarks which thy fathers have set.

Speech is the gift of all, but thought of few.—*D. Cato.*

Sudden movements of the mind often break out either for great good or great evil.—*Homer.*

Success consecrates the foulest crimes.---*Seneca*

Shame may restrain what the law does not prohibit.—*Seneca.*

So live and hope as if thou wouldst die immediately.—*Pliny.*

To prescribe physic for the dead, and advice to the old, is the same thing.—*Diogenes.*

Too much sorrow in a man is as much to be condemned, as too much boldness in a woman.—*Bias.*

To be commended by those who might blame without fear, gives great pleasure.---*Agesilaus.*

Two things ought to be the object of our fear, the envy of friends, and the hatred of enemies.

The most delightful pleasures cloy without variety.—*Publius Syrus.*

The misries of the virtuous are the scandal of the good.—*Publius Syrus.*

The most dangerous of wild beasts is a slanderer; of tame ones, a flatterer.

The world is a great book, of which they that never stir from home read only a page.—*Augustine.*

The praise of a wise man is worth a whole theatre of others.—*Pittacus.*

The remembrance of past calamities is painful.—*Publius Syrus.*

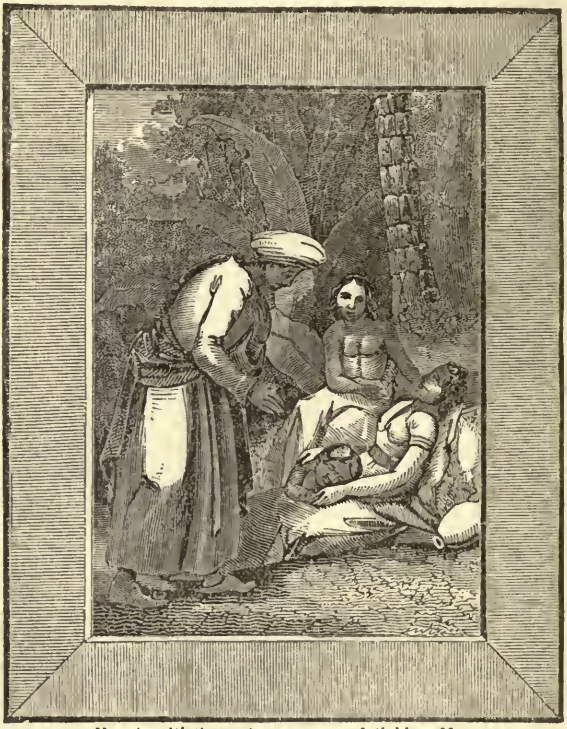
The useful and beautiful are never apart.—*Periander.*

There can no be affinity nearer than our country.—*Plato.*

The way of a fool is right in his own eyes.—*Solomon.*

The contemplation that tends to solitude, is but a specious title to idleness.

War is the sink of all injustice.



He who pitieth another recommendeth himself,
But he who is without compassion deserveth it not.

Page 283.

THE

ECONOMY OF HUMAN LIFE.

TRANSLATED

FROM AN INDIAN MANUSCRIPT,

WRITTEN

BY AN ANCIENT BRAMIN.

DAYTON, O.:
PUBLISHED BY B. F. ELLS.
1852.

TO THE PUBLIC.

The spirit of virtue and morality which breathes in this ancient piece of Eastern Instruction, its force and conciseness, and the hopes that it may do good, have prevailed with the person to whom it was sent, to communicate to the public what was translated only for his particular amusement There are some reasons which at present make it proper to conceal the name of his correspondent, who has now resided in China several years, and been engaged in a business very different from that of collecting literary curiosities. These reasons will not subsist long; and as he seems to intimate a design, on his return to England, of publishing an entire translation of Cao tsou's whole journey, the Public will then, in all probability, have an opportunity of being satisfied concerning any particulars which they may be curious to know.

CONTENTS.

FIRST PART.

SECOND PART.

MAN CONSIDERED IN THE GENERAL.

MAN CONSIDERED IN REGARD TO HIS INFIRMITIES AND THEIR EFFECTS.

OF THE AFFECTIONS OF MAN WHICH ARE HURTFUL TO HIMSELF AND OTHERS.

OF THE ADVANTAGE MAN MAY ACQUIRE OVER HIS FELLOW-CREATURES.

OF NATURAL ACCIDENTS.

TO THE EARL OF CHESTERFIELD.

My Lord, Pekin, May 12, 1749.

In the last letter which I had the honor of writing to your Lordship, dated Dec. 23, 1748, I think I concluded all I had to say in regard to the topography and natural history of this great empire. I purposed, in this and some succeeding ones, to set down such observations as I have been able to make on the laws, government, religion, and manners of the people. But a remarkable occurrence has happened-lately, which engrosses the conversation of the literati here, and may hereafter perhaps afford matter of speculation to the learned in Europe. As it is of a nature which, I know, will furnish some entertainment to your Lordship, I will endeavor to give you as distinct and particular an account of it as I have been able to obtain.

Adjoining to China on the west is the large country of Thibet. called by some Barantola. In a province of this country, named Lasa, resides the Grand Lama, or High Priest of these Idolaters, who is reverenced and even adored as a god by most of the neighboring nations. The high opinion which is entertained of his sacred character induces prodigious numbers of religious people to resort to Lasa, to pay their homage to him, and to give him presents in order to receive his blessings. His residence is in a most magnificent pagod, or temple, built on the top of the mountain Portala. The foot of this mountain, and even the whole district of Lasa, is inhabited by an incredible number of Lamas of different ranks and oders, several of whom

have very grand pagods erected to their honor, in which they receive a kind of inferior worship. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the Great Mogule and from almost all parts of the East.

When the Grand Lama receives the adorations of the people, he is raised on a magnificent altar, and sits cross-legged upon a splendid cushion; his worshipers prostrate themselves before him, in the humblest and most abject manner; but he returns not the least sign of respect, or ever speaks, even to the greatest Princes; he only lays his hand upon their heads, and they are fully persuaded that they receive from thence a full forgiveness of all their sins. They are likewise so extravagant as to imagine that he knows all things, even the secrets of the heart; and his particular disciples, being a select number of about two hundred of the most eminent Lamas, have the address to make the people believe he is immortal, and that whenever he appears to die he only changes his place of abode, and animates a new body.

The learned in China have long been of opinion that, in the archives of this grand temple, some very ancient books have, for many ages, been concealed: and the present emperor, who is very curious in searching after the writings of antiquity, became at length so fully conceived of the probability of this opinion, that he determined to try whether any discovery of this sort could be made.

To this end, his first care was to find out a person eminently skilful in the ancient languages and characters. He at length pitched upon one of the Hanslins, or Doctors of the first order,

whose name was Cao-tsou, a man about fifty years of age, of a grave and noble aspect, of great eloquence, and by an accidental friendship with a certain learned Lama, who had resided many years at Pekin, was become entirely master of the language which the Lamas of Thibet used among themselves.

With these qualifications he set forward on his journey; and to give his commission the greater weight, the Emperor honored him with the title of Colca, or Prime Minister: to which he added a most magnificent equipage and attendance, with presents for the Grand Lama and other principal Lamas of an immense value; also a letter written with his own hand, in the following terms:—

'TO THE GREAT

REPRESENTATIVE OF GOD.

'Most High, most Holy and worthy to be adored!

'WE the Emperor of China, Sovereign of all the Sovereigns of the earth, in the person of this our most respected Prime Minister, Cao-tsou, with all reverence and humility, prostrate ourselves beneath thy sacred feet, and implore for ourselves, our friends, and our empire, thy most powerful and gracious benediction.

'Having a strong desire to search into the records of antiquity, to learn and retrieve the wisdom of the ages that are past; and being well informed that in the sacred repositories of thy most ancient and venerable hierarchy, there are some valuable books, which, from their antiquity, are become, to the generality even of the learned, almost wholly unintelligible; in order, as far as in us lies, to prevent their being totally lost, we have thought proper to authorize and employ our most learned and respected prime minster, Cao-tsou, in this our present

embassy to thy sublime Holiness: the business of which is to desire that he may be permitted to read and examine the said writings; we expecting, from his great and uncommon skill in the ancient languages, that he will be able to interpret whatever may be found, though of the highest and most obscure antiquity. And we have commanded him to throw himself at thy feet, with such testimonies of our respect, as, we trust, will procure him the admittance we desire.'

I will not detain your Lordship with any particulars of his journey, though he has published a long account of it, abounding with many surprising relations, and which, at may return to England, I may probably translate and publish entire. Let it suffice for the present, that, when he arrived in these sacred territories, the magnificence of his appearance, and the richness of his presents failed not to gain him a ready admission. He had apartments appointed him in the sacred College, and was assisted in his inquiries by one of the most learned Lamas. He continued there near six months; during which time he had the satisfaction of finding many valuable pieces of antiquity; from some of which he has made very curious extracts, and has formed such probable conjectures concerning their authors, and the times wherein they were written, as prove him to be a man of great judgment and penetration, as well as extensive reading.

But the most ancient piece he has discovered, and which none of the Lamas for many ages had been able to interpret or understand, is a small system of morality, written in the language and character of the ancient Gymnosophists, or Bramins; but by what particular person, or in what time, he does not pretend to determine. This piece, however he wholly translated,

though, as he himself confesses, with an utter incapacity of reaching, in the Chinese language, the strength and sublimity of the original. The judgments and opinions of the Bonzees and the learned Doctors are very divided concerning it. Those who admire it most highly are very fond of attributing it to Confucius, their own great philosopher, and get over the difficulty of its being written in the language and character of the ancient Bramins, by supposing this to be only a translation, and the original work of Confucius is lost. Some will have it to be the institutes of Lao Kinn, another Chinese Philosopher, contemporary with Confucius, and founder of the sect Tao-see: but these labor under the same difficulty in regard to the language, with those who attribute it to Confucius. There are others who, from some particular marks and sentiments which they find in it, suppose it to be written by the Bramin Dandamis, whose celebrated letter to Alexander the Great is recorded by the European writers. With these Cao-tsou himself seems most inclined to agree; at least so far as to think that it is really the work of some ancient Bramin; being fully persuaded, from the spirit with which it is written, that it is no translation. One thing, however, occasions some doubt amongst them, and that is the plan of it, which is entirely new to the eastern people, and so unlike any thing they have ever seen, that if it were not for some turns of expression peculiar to the East, and the impossibility of accounting for its being written in this very ancient language, many would suppose it to be the work of a European. But whoever was the writer of it, the great noise which it makes in this city, and all over the empire, the eagerness with which it is read by all kinds of people, and the high encomiums which are given to it by some, at length determin-

ed me to attempt a translation of it into English ; especially as I was persuaded it would be an agreeable present to your Lordship. And I was the more easily induced to make the trial, as, very happily for me, you cannot judge how far I have fallen short of the original, or even of the Chinese translation. One thing, however, it may perhaps be necessary to apologize for, at least to give some account of it, and that is the style and manner in which I have translated it. I can assure your Lordship that, when I first sat down to the work, I had not the least intention of doing it in this way ; but the sublime manner of thinking which appeared in the introduction, the great energy of expression, and the shortness of the sentences, naturally led me into this kind of style ; and I hope the having so elegant a pattern to form myself upon as our version of the book of Job, the Psalms, the works of Solomon, and the Prophets, has been of some advantage to my translation.

Such as it is, if it affords your Lordship any entertainment, I shall think myself extremely happy ; and my next will resume my account of this people and their empire.

THE

ECONOMY OF HUMAN LIFE.

PART I.

INTRODUCTION.

Bow down your heads unto the dust, O ye inhabitants of the earth! be silent, and receive with reverence instructions from on high.

Wheresoever the sun doth shine, wheresoever the the wind doth blow, wheresoever there is an ear to hear, and a mind to conceive, there let the precepts of life be made known, let the maxims of truth be honored and obeyed.

All things proceed from God. His power is unbounded, his wisdom is from eternity, and his goodness endureth forever.

He sitteth on his throne in the centre, and the breath of his mouth giveth life to the world.

He toucheth the stars with his finger, and they run their course rejoicing.

On the wings of the wind he walketh abroad, and performeth his will through all the regions of unlimited space.

Order, and grace, and beauty spring from his hand.

The voice of wisdom speaketh in all his works, but the human understanding comprehendeth it not.

The shadow of knowledge passeth over the mind of

man as a dream; he seeth as in the dark, he reasoneth and is often deceived.

But the wisdom of God is as the light of Heaven! he reasoneth not! his mind is the foundation of truth.

Justice and mercy wait before his throne: benevolence and love enlighten his countenance for ever.

Who is like unto the Lord in glory? who in power shall contend with the Almighty? Hath he any equal in wisdom? Can any in goodness be compared unto him?

He it is, O man! who hath created thee; thy station on earth is fixed by his appointment; the powers of thy mind are the gifts of his goodness; the wonders of thy frame are the work of his hand.

Hear then his voice, for it is gracious; he that obeyeth shall establish his soul in peace.

DUTIES THAT RELATE TO MAN CONSIDERED AS AN INDIVIDUAL.

CHAPTER I.

CONSIDERATION.

Commune with thyself, O man! and consider wherefore thou wert made.

Contemplate thy powers, thy wants, and thy connexions; so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak or to act before thou hast weighed thy words, and examined the tendency of every step thou shalt take; so shall disgrace fly far from thee,

and in thy house shall shame be a stranger; repentance shall not visit thee, nor sorrow dwell upon thy cheek.

The thoughtless man bridleth not his tongue; he speaketh at random, and is entangled in the foolishness of his own words.

As one that runneth in haste, and leapeth over a fence, may fall into a pit which he doth not see, so is the man that plungeth suddenly into an action, before he hath considered the consequences thereof.

Hearken therefore unto the voice of Consideration; her words are the words of Wisdom, and her paths shall lead thee to safety and truth.

CHAPTER II.

MODESTY.

Who art thou, O man! that presumest on thine own wisdom? or why dost thou vaunt thyself on thine own acquirements?

The first step towards being wise is to know that thou art ignorant; and if thou wouldest be esteemed in the judgment of others, cast off the folly of seeming wise in thine own conceit.

As a plain garment best adorneth a beautiful woman, so a decent behavior is the greatest ornament of wisdom.

The speech of a mosdest man giveth lustre to truth; and the diffidence of his words excuseth his error.

He relieth not on his own wisdom; he weigheth the counsels of a friend, and receiveth the benefit thereof.

He turneth away his ear from his own praise, and

believeth it not; he is the last in discovering his own perfections.

Yet as a veil addeth to beauty, so are his virtues set off by the shade which his modesty casteth upon them.

But behold the vain man, and observe the arrogant; he clotheth himself in rich attire, he walketh in the public street, he casteth round his eyes, and courteth observation.

He tosseth up his head, and overlooketh the poor; he treateth his inferiors with insolence; and his superiors, in return, look down on his pride and folly with laughter.

He despiseth the judgment of others; he relieth on his own opinion, and is confounded.

He is puffed up with vanity of his imagination; his delight is to hear and to speak himself all the day long.

He swalloweth with greediness his own praise; and the flatterer in return eateth him up.

CHAPTER III.

APPLICATION.

Since the days that are past are gone forever, and those that are to come may not come to thee, it behoveth thee, O man! to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

This instant is thine; the next is in the womb of futurity, and thou knowest not what it may bring forth.

Whatsoever thou resolvest to do, do it quickly; defer not till the evening what the morning may accomplish.

Idleness is the parent of want and of pain; but the labor of virtue bringeth forth pleasure.

The hand of diligence defeateth want; prosperity and success are the industrious man's attendants.

Who is he that hath acquired wealth, that hath risen to power, that hath clothed himself with honor, that is spoken of in the city with praise, and that standeth before the King in his council? Even he that hath shut out Idleness from his house, and hath said unto Sloth, Thou art mine enemy.

He riseth up early, and lieth down late; he exerciseth his mind with contemplation, and his body with action, and preserveth the health of both.

The slothful man is a burden to himself; his hours hang heavy on his hands, he loitereth about, and knoweth not what he would do.

His days pass away like the shadow of a cloud, and he leaveth behind him no mark for remembrance.

His body is diseased for want of exercise; he wishes for action, but hath no power to move. His mind is in darkness, his thoughts are confused; he longeth for knowledge, but hath no application. He would eat of the almond, but hateth the trouble of breaking th shell.

His house is in disorder, his servants are wasteful ano riotous, and he runneth on towards ruin; he seeth it with his eyes, he heareth it with his ears, he shaketh his head, and wisheth; but hath no resolution; till ruin cometh upon him like a whirlwind, and shame and repentance descend with him to the grave.

CHAPTER IV.

EMULATION.

If thy soul thirsteth for honor, if thy ear hath any pleasure in the voice of praise, raise thyself from the dust whereof thou art made, and exalt thy aim to something that is praiseworthy.

The examples of an eminent man are in visions by night; and delight is to follow them all the day long.

He formeth great designs, he rejoiceth in the execution thereof; and his name goeth forth to the ends of the world.

But the heart of the envious man is gall and bitterness: his tongue spitteth venom; the success of his neighbor breaketh his rest.

He sitteth in his cell repining; and the good tnat happeneth to another is to him an evil.

Hatred and malice feed upon his heart, and there is no rest in him.

He feeleth in his own breast no love of goodness; and therefore he believeth his neighbor is like unto himself.

He endeavors to depreciate those who excel him, and putteth an evil interpretation on all their doings.

He lieth on the watch and meditates mischief; but the detestation of man pursueth him; he is crushed as a spider in his own web.

The oak that now spreadeth its branches towards the Heavens was once but an acorn in the bowels of the earth.

Endeavor to be first in thy calling, whatever it may be, neither let any one go before thee in well doing; nevertheless do not envy the merits of another, but improve thine own talents.

Scorn also to depress thy competitor by dishonest or unworthy methods; strive to raise thyself above him only by excelling him; so shall thy contest for superiority be crowned with honor if not with success.

By a virtuous emulation the spirit of man is exalted within him; he panteth after fame, and rejoiceth as a racer to run his course.

He riseth like the palm tree, in spite of oppression; and, as an eagle in the firmament of heaven, he soareth aloft, and fixeth his eye upon the glories of the sun.

CHAPTER V.

PRUDENCE.

Hear the words of Prudence; give heed unto her counsels, and store them in thine heart. Her maxims are universal, and all the virtues lean upon her; she is the guide and mistress of human life.

Put a bridle on thy tongue; set a guard before thy lips, lest the words of thine own mouth destroy thy peace.

Let him that scoffeth at the lame take care that he halt not himself; whosoever speaketh of another's failings with pleasure, shall hear of his own with bitterness of heart.

Of much speaking cometh repentance; but in silence is safety.

A talkative man is a nuisance to society, the ear is sick of his babbling; the torrent of his words overwhelmeth conversation.

Boast not of thyself, for it shall bring contempt upon thee; neither deride another, for it is dangerous.

A bitter jest is the poison of friendship; and he who restrains not his tongue shall live in trouble.

Furnish thyself with the accommodations proper to thy condition; yet spend not to the utmost of what thou canst afford, that the providence of thy youth may be a comfort to thy old age.

Avarice is the parent of evil deeds; but frugality is the sure guardian of our virtues.

Let thine own business engage thy attention; leave the care of the state to the governors thereof.

Let not thy recreations be expensive, lest the pain in purchasing them exceed the pleasure thou hast in their enjoyment.

Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality; he that too much indulges in the superfluities of life shall live to lament the want of its necessaries.

Trust no man before thou hast tried him; yet mistrust not without reason—it is uncharitable.

But when thou has proved a man to be honest, lock nim up in thine heart as a treasure; regard him as a jewel of inestimable price.

Receive not the favors of a mercenary man, or join in friendship with the wicked; they shall be snares unto thy virtue, and bring grief to thy soul.

Use not to-day what to-morrow may want; neither leave that to hazard which foresight may provide for, or care prevent.

From the experience of others do thou learn wisdom; and from their failings correct thine own faults.

Yet expect not even from prudence infallible success: for the day knoweth not what the night may bring forth.

The fool is not always unfortunate, nor the wise man always successful: yet never had a fool a thorough enjoyment—never was a wise man wholly unhappy

CHAPTER VI.

FORTITUDE.

Perils, and misfortunes, and want, and pain, and injury, are the lot of every man who cometh into the world.

It behoveth thee, therefore, early to fortify thy mind with courage and patience; that thou mayest support with resolution thy allotted portion of calamity.

As the camel beareth labor, and heat, and hunger, and thirst, through deserts of sand, and fainteth not; so a man of fortitude shall sustain his virtue through perils and distress.

A noble spirit disdaineth the malice of Fortune, his greatness of soul is not to be cast down.

His happiness dependeth not on her smiles, and therefore with her frowns he shall not be dismayed.

As a rock in the sea, he standeth firm, and the dashing of the waves disturbeth him not.

He raiseth his head like a tower on a hill, and the arrows of Fortune drop at his feet.

In the instant of danger the courage of his heart sustaineth him, and the steadiness of his mind beareth him out.

He meeteth the evils of life as a man that goeth forth into battle, and returneth with victory in his hand.

Under the pressure of misfortune, his calmness alleviates their weight; and by his constancy he shall surmount them.

But the dastardly spirit of a timorous man betrayeth him to shame.

By shrinking under poverty he stoopeth down to meanness; and by tamely bearing insults, he inviteth injuries.

As a reed is shaken with the breath of the air, so the shadow of evil maketh him tremble.

In the hour of danger he is embarrassed and confounded; in the day of misfortune he sinketh, and despair overwhelmeth his soul.

CHAPTER VII.

CONTENTMENT.

Forget not, O man! that thy station on earth is appointed by the wisdom of the Eternal, who knoweth thy heart, seeth the vanity of all thy wishes, and who often in mercy denieth thy requests.

Yet for all reasonable desires, for all honest endeavors, his benevolence hath established, in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest, behold the root from whence they spring—even thine own folly, even thine own pride, thine own distempered fancy.

Murmur not, therefore, at the dispensations of God, but correct thine own heart; neither say within thyself, 'If I had wealth, power, or leisure, I should be happy;' for know, they all bring to their several possessors their peculiar inconveniences.

The poor man seeth not the vexations and anxieties of the rich; he feeleth not the difficulties and perplexities of power; neither knoweth he the wearisomeness of leisure; and therefore it is that he repineth at his own lot.

But envy not the appearance of happiness in any man; for thou knowest no his secret griefs.

To be satisfied with a little is the greatest wisdom; and he who increaseth his riches, increaseth his cares; but a contented mind is a hidden treasure, and a guard from trouble.

Yet if thou sufferest not the blandishments of thy fortune to rob thee of justice, or temperance, or charity, or modesty, even riches themselves shall not make thee unhappy.

But hence shalt thou learn that the cup of felicity, pure and unmixed, is by no means a draught for a mortal man.

Virtue is the race which God hath set him to run, happiness the goal; which none can arrive at till he hath finished his course, and received his crown in the mansions of eternity.

CHAPTER VIII.

TEMPERANCE.

The nearest approach thou canst make to happiness on this side the grave is to enjoy from Heaven health, wisdom, and peace of mind.

These blessings, if thou possessest and would preserve to old age, avoid the allurements of Voluptuousness, and fly from her temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, then let reason stand firmly on her guard.

For if thou hearkenest unto the words of her adversary, thou art deceived and betrayed.

The joy which she promises changeth to madness; and her enjoyments lead on to disease and death.

Look round her board, cast thine eyes upon her guests, and observe those who have been allured by her smiles, who have listened to her temptations.

Are they not meagre? are they not sickly? are they not spiritless?

Their short hours of jollity and riot are followed by tedious days of pain and dejection; she hath debauched and palled their appetites, that they have now no relish for her nicest dainties. Her votaries are become victims; the just and natural consequence which God hath ordained, in the constitution of things, for the punishment of those who abuse his gifts.

But who is she that, with graceful steps, and with a lively air, trips over yonder plain?

The rose blusheth on her cheek, the sweetness of the morning breatheth from her lips; joy, tempered with innocence and modesty, sparkleth from her eyes and, from the cheerfulness of her heart she singeth as she walks.

Her name is Health. She is the daughter of Exercise and Temperance; their sons inhabit the mountains that stretch over the northern regions of San Ton Hae.

They are brave, active, and lively, and partake of all the beauties and vitues of their sister.

Vigor stringeth their nerves; strength dwelleth in the bones; and labor is their delight all the day long.

The employments of their father excite their appetites, and the repasts of their mother refresh them.

To combat the passions is their delight; to conquer evil habits, their glory.

Their pleasures are moderate, and therefore they endure; their repose is short, but sound and undisterbed.

Their blood is pure, their minds are serene; and the physician findeth not the way to their habitations.

But safety dwelleth not with the sons of men, neither is security found within their gates.

Behold them exposed to new dangers from without, while a traitor within lurketh to betray them.

Their health, their strength, their beauty, and activity have raised desire in the bosom of lascivious ,re.

She standeth in her bower, she courteth their regard, she spreadeth her temptations.

Her limbs are soft, her air is delicate, her attire is loose. Wantonness speaketh in her eyes, and on her bosom sit temptations; she beckoneth them with her finger, she wooeth them with her looks: and by the smoothness of her tongue she endeavoreth to deceive.

Ah! fly from her allurements, stop thine ears to her enchanting words! if thou meetest the languishing of her eyes, if thou hearest the softness of her voice, if she casteth her arms about thee, she bindeth thee in her chains forever.

Shame followeth, and disease, and want, and care, and repentance.

Enfeebled by dalliance, with luxury pampered, and softened by sloth, strength shall forsake thy limbs, and health thy constitution; thy days shall be few, and those inglorious; thy griefs shall be many, yet meet with no compassion.

THE PASSIONS.

CHAPTER I.

HOPE AND FEAR.

The promises of Hope are sweeter than roses in the bud, and far more flattering to expectation: but the threatenings of Fear are a terror to the heart.

Nevertheless, let not hope allure, nor fear deter thee

from doing that which is right: so shalt thou be prepared to meet all events with an equal mind.

The terrors of death are no terrors to the good: restrain thy hand from evil, and thy soul shall have nothing to fear.

In all thy undertakings, let a reasonable assurance animate thy endeavors: if thou despairest of success, thou shalt not succeed.

Terrify not thy soul with vain fears, neither let thy heart sink within thee from the phantoms of imagination.

From fear proceedeth misfortune; but he that hopeth helpeth himself.

As the ostrich, when pursued, hideth his head, but forgetteth his body; so the fears of a coward expose him to danger.

If thou believest a thing impossible, thy despondency shall make it so; but he that persevereth shall overcome all difficulties.

A vain hope flattereth the heart of a fool; but he that is wise pursueth it not.

In all thy desires let reason go before thee; and fix not thy hopes beyond the bounds of probability; so shall success attend thy undertakings, and thy heart shall not be vexed with disappointment.

CHAPTER II.

JOY AND GRIEF.

Let not thy mirth be so extravagant as to intoxicate thy mind; nor thy sorrow so heavy as to depress thy

heart. This world affordeth no good so transporting, nor inflicteth any evil so severe, as should raise thee far above, or sink thee much beneath the balance of moderation.

Lo! yonder standeth the house Joy! It is painted on the outside, and looketh gay; thou mayest know it by the noise of mirth and exultation that issueth from it.

The mistress standeth at the door, and calleth aloud to all that pass by; she singeth, and shouteth, and laugheth without ceasing.

She inviteth them to taste the pleasures of life, which, she telleth them, are no where to be found but beneath her roof.

But enter not thou into her gate; neither associate thyself with those that frequent her house.

They call themselves the sons of joy—they laugh and seem delighted; but madnes and folly are in all their doings.

They are linked with Mischief hand in hand, and their steps lead down to evil; danger beset them round about, and the pit of destruction yawneth beneath their feet.

Look now on the other side, and behold in that vale overshadowed with trees, and hid from the sight of men, the habitation of Sorrow.

Her bosom heaveth with sighs, her mouth is filled with lamentation: she deligtheth to dwell on the subject of human misery.

She looketh on the common accidents of life, and weepeth; the weakness and wickedness of man are the theme of her lips.

All nature to her teemeth with evil; every object she seeth is tinged with the gloom of her own mind; and the voice of complaint saddeneth her dwellings by day and night.

Come not near to her cell—her breath is contagious; she will blast the fruits, and wither the flowers that adorn and sweeten the garden of life.

In avoiding the house of Joy, let not thy feet betray thee to the borders of this dismal mansion; but pursue with care the middle path, which shall lead thee, by a gentle ascent, to the bower of Contentment.

With her dwelleth Peace—with her dwell Safety and Tranquillity. She is cheerful, but not gay; she is serious, but not grave; she viewetb the joys and sorrows of life with steadiness and serenity.

From hence, as from an eminence, shalt thou behold the folly and the misery of those who, either led by the vaiety of their hearts, take up their abode with the companions of Jolity and riotous Mirth, or infected by gloominess and melancholy, spend all their days in complaining of the woes and calamities of human life.

Thou shalt view them both with pity: and the error of their ways shall keep thy feet from straying.

CHAPTER III

ANGER.

As the whirlwind in its fury teareth up trees and deformeth the face of Nature, or as an earthquake in its convulsions overturneth cities; so the rage of an

angry man throweth mischief around him; danger and destruction wait on his hand.

But consider, and forget not thine own weakness; so shalt thou pardon the failings of others.

Indulge not thyself in the passion of anger: it is whetting a sword to wound thy own breast, or murder thy friend.

If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall feel rest—thy mind shall not reproach thee.

Seest thou not that the angry man loseth his understanding? whilst thou art yet in thy senses, let the madness of another be a lesson to thyself.

Do nothing in thy passion: why wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger, it is wise to prevent it; avoid therefore all occasions of falling into wrath, or guard thyself against them whenever they occur.

A fool is provoked with insolent speeches; but a wise man laugheth them to scorn.

Harbor not revenge in thy breast; it will torment thy heart, and disorder its best inclinations.

Be always more ready to forgive than to return an injury: he that watcheth for an opportunity of revenge lies in wait against himself, and draweth down mischief on his own head.

A mild answer to an angry man, like water cast on the fire, abateth his heat; and from an enemy he shall become thy friend.

Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wroth.

In folly or weakness it always beginneth; but remember, and be well assured, it seldom concludeth without repentance.

On the heels of Folly treadeth Shame; at the back of Anger standeth Remorse.

CHAPTER IV.

PITY.

As blossoms and flowers are strewed upon the earth by the hand of Spring, as the kindness of Summer produceth in perfection the bounties of Harvest, so the smiles of Pity shed blessings on the children of Misfortune.

He who pitieth another recommendeth himself; but he who is without compassion deserveth it not.

The butcher relenteth not at the bleating of the lamb; neither is the heart of the cruel moved with distress.

But the tears of the compassionate are sweeter than dewdrops falling from roses on the bosom of the earth.

Shut not thine ear, therefore, against the cries of the poor, neither harden thine heart against the calamities of the innocent.

When the fatherless call upon thee—when the widow's heart is sunk, and she imploreth thy assistance with tears of sorrow—Oh! pity her affliction, and extend hand to those who have none to help them.

When thou seest the naked wanderer of the street

shivering with cold, and destitute of habitation, let bounty open thine heart; let the wings of charity shelter him from death, that thine own soul may live.

Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity—Oh! how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes!

CHAPTER V.

DESIRE AND LOVE.

Beware, young man, beware of the allurements of Wantonness; and let not the harlot tempt thee to her delights.

The madness of desire shall defeat its own pursuits; from the blindness of its rage thou shalt rush upon destruction.

Therefore give not up thy heart to her sweet enticements; neither suffer thy soul to be enslaved by her enchanting delusions.

The fountain of health, which must supply the stream of pleasure, shall quickly be dried up, and every spring of joy shall be exhausted.

In the prime of thy life, old age shall overtake thee; thy sun shall decline in the morning of thy day.

But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of Heaven; and the influence of her power it is in vain to resist.

The whiteness of her bosom transcendeth the lily; her smile is more delicious than a garden of roses.

The innocence of her eye is like that of the turtle; simplicity and truth dwell in her heart.

The kisses of her mouth are sweeter than honey; the perfumes of Arabia breathe from her lips.

Shut not thy bosom to the tenderness of Love; the purity of its flame shall ennoble thine heart, and soften it to receive the fairest impressions.

WOMAN.

Give ear, fair daughter of Love, to the instructions of Prudence, and let the precepts of Truth sink deep in thine heart; so shall the charms of thy mind add lustre to thy form; and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.

In the spring of thy youth, in the moning of thy days, when the eyes of men gaze on thee with delight—Ah! hear with caution their alluring words; guard well thy heart, nor listen to their soft seducements.

Remember, thou art made man's reasonable companion, not the slave of his passion; the end of thy being is to assist him in the toils of life, to sooth him with thy tenderness, and recompense his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness, with innocence in her mind, and modesty on her cheek.

Happy is the Man that hath made her his Wife;
Happy the Child that calleth her Mother.

Page 287.

Her hand seeketh employment; her feet delighteth not in wandering abroad.

She is clothed with neatness, she is fed with temperance; humility and meekness are as a crown of glory circling her head.

On her tongue dwelleth music; the sweetness of honey floweth from her lips.

Delicacy is in all her words; in her answers are mildness and truth.

Submission and obedience are the lessons of her life; and peace and happiness are her reward.

Before her steps walketh Prudence; and Virtue attendeth at her right hand.

Her eyes speak softness and love; but Discretion with a sceptre sitteth on her brow.

The tongue of the licentious is dumb in her presence; the awe of her virtue keepeth him silent.

When scandal is busy, and the fame of her neighbor is tossed from tongue to tongue, if charity and good-nature open not her mouth, the finger of silence resteth on her lip.

Her breast is the mansion of goodness; and therefore she suspecteth no evil in others.

Happy were the man that should make her his wife; happy the child that shall call her mother.

She presideth in the house, and there is peace; she commandeth with judgment, and is obeyed.

She ariseth in the early morning, she considereth her affairs, and appointeth to every one their proper business.

The care of her family is her whole delight; to that

alone she applieth her study; and elegance with frugality is seen in her mansion.

The prudence of her management is an honor to her husband; and he heareth her praise with silent delight.

She informeth the minds of her children with wisdom; she fashioneth their manners from the example of her own goodness.

The word of her mouth is the law of their youth; the motion of her eye commandeth their obedience.

She speaketh, and her servants fly; she appointeth, and the thins is done:

For the law of love is in their hearts; her kindness addeth wings to their feet.

In prosperity she is not puffed up; in adversity she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels, and sweetened by her endearments; he putteth his heart in her bosom, and receiveth comfort.

Happy is the man that hath made her his wife; happy the child that calleth her mother.

CONSANGUINITY, OR NATURAL RELATIONS.

CHAPTER I.

HUSBAND.

Take unto thyself a wife, and obey the ordinance of God—take unto thvself a wife, and become a faithful member of society.

But examine with care, and fix not suddenly; on thy present choice depends the future happiness of thee and thy posterity.

If much of her time is destroyed in dress and adornments, if she is enarmoured with her own beauty, and delighted with her own praise, if she laugheth much, and talketh aloud, if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men; though her beauty were as the sun in the firmament of heaven, turn thine eyes from her charms, turn thy feet from her paths, and suffer not thy soul to be ensnared by the allurements of thy imagination.

But when thou findest sensibility of heart joined with softness of manners, and an accomplished mind with a form agreeable to thy fancy, take her home to thy house; she is worthy to be thy friend, thy companion in life, the wife of thy bosom.

Oh! cherish her as a blessing sent thee from Heaven! let the kindness of thy behavior endear thee to her heart.

She is the mistress of thy house; treat her therefore with respect, that thy servants may obey her.

Oppose not her inclination without cause; she is the partner of thy cares—make her also the companion of thy pleasures.

Reprove her faults with gentleness; exact not her obedience with rigor.

Trust thy secrets in her breast; her counsels are sincere—thou shalt not be decived.

Be faithful to her bed, for she is the mother of thy children.

When pain and sickness assault her, let thy tenderness sooth her affliction; a look from thee of pity and love shall alleviate her grief, or mitigate her pain, and be of more avail than ten physicians.

Consider the delicacy of her sex, the tenderness of her frame; and be not severe to her weakness, but remember thine own imperfection.

CHAPTER II.

FATHER.

Consider, thou who art a parent, the importance of thy trust: the being thou hast produced, it is thy duty to support.

Upon thee also it dependeth, whether the child of thy bosom shall be a blessing or a curse to thyself—a useful or a worthless member of the community.

Prepare him early with instruction, and season his mind with the maxims of truth.

Watch the bent of his inclination, set him right in his youth, and let no evil habit gain strength with his years.

So shall he rise like a cedar on the mountain, his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father; but he that doeth right is an honor to his gray hairs.

The soil is thine own, let it not want cultivation; the seed which thou sowest, that also shalt thou reap.

Teach him obedience, and he shall bless thee—teach him modesty, and he shall not be ashamed.

Teach him gratitude, and he shall receive benefits—teach him charity, and he shall gain love.

Teach him temperance, and he shall have health—teach him prudence, and fortune shall attend him.

Teach him diligence, and his wealth shall increase—teach him benevolence, and his mind shall be exalted.

Teach him science, and his life shall be useful—teach him religion, and his death shall be happy.

Teach him justice, and he shall be honored by the world—teach him sincerity, and his own heart shall not reproach him.

CHAPTER III.

CHILDREN.

From the creatures of God let man learn wisdom, and apply to himself the instruction they give.

Go to the desert, my son—observe the young stork of the wilderness—let him speak to thy heart. He beareth on his wings his aged sire, he lodgeth him in safety, and supplieth him with food.

The piety of a child is sweeter than the incense of Persia offered to the sun; yea, more delicious than odors wafted from a field of Arabian spices by the western gales.

Be grateful then to thy father, for he gave thee life; and to thy mother, for she sustained thee.

Hear the words of his mouth, for they are spoken for thy good; give ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for

thy ease; do honor therefore to his age, and let not his gray hairs be treated with irreverence.

Think on thy helpless infancy, and the forwardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

CHAPTER IV.

BROTHERS.

Ye are the children of one father, provided for by his care, and the breast of one mother hath given you suck.

Let the bonds of affection, therefore, unite thee with thy brothers, that peace and happiness my dwell in thy father's house.

And, when ye separate in the world, remember the relation that bindeth you to love and unity; prefer not a stranger before thine own blood.

If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not.

So shall the fortunes of thy father contribute to the support of his whole race, and his care be continued to you all in your love to each other.

PROVIDENCE, OR THE ACCIDENTAL DIFFERENCES OF MEN.

CHAPTER I.

WISE AND IGNORANT.

The gifts of the understanding are the treasures of God; and he appointeth to every one his portion, in what measure seemeth good unto himself.

Hath he endowed thee with wisdom? hath he enlightened thy mind with the knowledge of truth? communicate it to the ignorant for their instruction; communicate it to the wise for thine own improvement.

True wisdom is less presuming than folly; the wise man doubteth often, and changeth his mind; the fool is obstinate, and doubteth not; he knoweth all things, but his own ignorance.

The pride of emptiness is an abomination, and to talk much is the foolishness of folly; nevertheless it is the part of wisdom to bear the impertinence of fools, to hear their absurdities with patience, and pity their weakness.

Yet be not puffed up in thine own conceit, neither boast of superior understanding; the clearest human knowledge is but blindness and folly.

The wise man feeleth his imperfections, and is humbled; he laboreth in vain for his own approbation. But the fool peepeth in the shallow stream of his own mind, and is pleased with the pebbles which he sees at the bottom; he bringeth them up, and sheweth them as perils, and with the applause of his brethren deligtheth himself.

He boasteth of attainments in things of no worth; but where it is a shame to be ignorant, there he hath no understanding.

Even in the paths of wisdom he toileth after folly; and shame and disappointment are the reward of his labor.

But the wise man cultivateth his mind with knowledge; the improvement of arts is his delight; and their utility to the public crown him with honor.

Nevertheless, the attainment of virtue he accounteth as the highest learning; and the science of happiness is the study of his life.

CHATER II.

POOR AND RICH.

The man to whom God hath given riches, and a mind to employ them aright, is peculiarly favored and highly distinguished.

He looketh on his wealth with pleasure, because it affordeth him the means to do good.

He protecteth the poor that are injured; he suffereth not the mighty to oppress the weak.

He seeketh out objects of compassion; he inquireth into their wants; he relieveth them with judgment, and without ostentation.

He assisteth and rewardeth merit; he encourageth ingenuity, and liberally promoteth every useful design.

He carrieth on great works; his country is enriched, and the laborer is employed; he formeth new schemes, and the arts receive improvement.

He considereth the superfluities of his table as belonging to the poor, and he defraudeth them not.

The benevolence of his mind is not checked by his fortune. He rejoiceth therefore in riches, and his joy is blameless.

But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof.

That grindeth the face of the poor, and considereth not the sweat of their brows.

He thriveth on oppression without feeling; the ruin of his brother disturbeth him not.

The tears of the orphan he drinketh as milk; the cries of the widow are music to his ear.

His heart is hardened with the love of wealth; no grief or distress can make impression upon it.

But the curse of iniquity pursueth him; he liveth in continual fear. The anxiety of his mind, and the rapacious desires of his own soul, take vengeance upon him, for the calamities he hath brought upon others.

O! what are the miseries of poverty, in comparison with the gnawings of this man's heart!

Let the poor man comfort himself, yea, rejoice, for he hath many reasons.

He sitteth down to his morsel in peace; his table is not crowded with flatterers and devourers.

He is not embarrassed with dependants, nor teased with the clamors of solicitation.

Debarred from the dainties of the rich, he escapeth also their diseases.

The bread that he eateth, is it not sweet to his taste?

the water he drinketh, is it not pleasant to his thirst? yea, far more delicious than the richest draughts of the luxurious.

His labor preserveth his health, and procureth him repose to which the downy bed of sloth is a stranger.

He limiteth his desires with humility; and the calm of contentment is sweeter to his soul than the acquaintments of wealth and grandeur.

Let not the rich therefore presume on his riches, nor the poor despond in his poverty; for the Providence of God dispenseth happiness to them both; and the distribution thereof is more equally made than the fool can believe.

CHAPTER III.

MASTERS AND SERVANTS.

Repine not, O man? that thou servest another; it is the appointment of God, and hath many advantages; it removeth thee from the cares and solicitudes of life.

The honor of a servant is his fidelity; his highest virtues are submission and obedience.

Be patient therefore under the reproofs of thy master, and when he rebuketh thee, answer not again; the silence of thy resignation shall not be forgotten.

Be studious of his interest; be dilligent in his affairs, and faithful to the trust which he repeseth in thee.

Thy time and thy labor belong unto him; defraud him not thereof, for he payeth thee for them.

And thou who art a master, be just to thy servant,

if thou expectest fidelity; be reasonable in thy commands, if thou expectest obedience.

The spirit of man is in him; severity and rigor, which create fear, cannot command his love.

Mix kindness with reproof, and reason with authority; so shall thy admonitions take place in his heart, and his duty shall become his pleasure.

He shall serve thee faithfully from gratitude: he shall obey thee cheerfull from love; and fail not thou in return to give diligence and fidelity their just reward.

CHAPTER IV.

MAGISTRATES AND SUBJECTS.

Oh thou, the favorites of heaven! whom the sons of men, thy equals, have raised to sovereign power, and set as rulers over themselves, consider the ends and importance of your trust, far more than the dignity and height of your station.

Thou art clothed in purple; thou art seated on a throne; the crown of majesty investeth thy temples; the sceptre of power is placed in thy hand; but not for thyself were these ensigns given; not meant for thine own good, but the good of thy kingdom.

The glory of a king is the welfare of his people; his power and dominion rest on the hearts of his subjects.

The mind of a great prince is exalted with the grandeur of his situation: he revolveth high things, and searcheth for business worthy of his power.

He calleth together the wise men of his kingdom;

he consulteth amongst them with freedom, and heareth the opinions of them all.

He looketh among his people with discernment; he discovereth the abilities of men, and employeth them according to their merits.

His magistrates are just, his ministers are wise, and the favorite of his bosom deceiveth him not.

He smileth on the arts and they flourish; the sciences improve beneath the culture of his hand.

With the learned and ingenious he delighteth himself; he kindleth in their breasts emulation, and the glory of his kingdom is exalted by their labors.

The spirit of the merchant who extendeth his commerce, the skill of the farmer who enricheth his lands, the ingenuity of the artist, the improvements of the scholar, all these he honoreth with his favor, or rewardeth with his bounty.

He planteth new colonies; he buildeth strong ships; he openeth rivers for convenience; he formeth harbors for safety; his people abound in riches; and the strength of his kingdom increaseth.

He frameth his statutes with equity and wisdom; his subjects enjoy the fruits of their labor in security; and their happiness consists in their observance of the law.

He foundeth his judgments on the principles of mercy; but in the puishment of offenders he is strict and impartial.

His ears are open to the complaints of his subjects he restraineth the hand of the oppressors, and delivereth them from their tyranny.

His people therefore look up to him as a father with reverence and love; they consider him as the guardian of all they enjoy.

Their affection to him begetteth in his breast a love of the public; the security of their happiness is the object of his care.

No murmurs against him arise in their hearts; the machinations of his enemies endanger not his state.

His subjects are faithful and firm in his cause, they stand his defence as a wall of brass. The army of his enemy flieth before them, as chaff before the wind.

Security and peace bless the dwellings of his people, and glory and strength encircle his throne forever.

THE SOCIAL DUTIES.

CHAPTER I.

BENEVOLENCE.

When thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O man! who honored thee with reason, endowed thee with speech, and placed thee in society, to receive and confer reciprocal helps and mutual obligations.

Thy food, thy clothing, thy convenience of habitation; thy protection from the injuries, thy enjoyment of comforts and the pleasures of life, thou owest to the assistance of others, and couldest not enjoy but in the hands of society.

It is thy duty, therefore, to be friendly to mankind, as it is thy interest that men should be friendly to thee.

As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquility of his own breast; and rejoiceth in the happiness and prosperity of his neighbor.

He openeth not his ears unto slander: the faults and the failings of men give pain to his heart.

His desire is to do good, and he searcheth out the occasions thereof; in removing the oppression of another he relieveth himself.

From the largeness of his mind, he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart he endeavoreth to promote it.

CHAPTER II

JUSTICE.

The peace of society dependeth on justice; the happiness of individuals on the certain enjoyment of all their possessions.

Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of justice lead them aright.

Cast not an evil eye on the goods of thy neighbor: let whatever is his property be sacred from thy touch.

Let no temptation allure thee, nor any provocation excite thee to lift up thy hand to the hazard of his life.

Defame him not in his character: bear no false witness against him.

Corrupt not his servant to cheat or forsake him; and the wife of his bosom, Oh, tempt not to sin.

It will be a grief to his heart, which thou canst not relieve; an injury to his life, which no reparation can atone.

In thy dealings with men be impartial and just; and do unto them as thou wouldest they should do unto thee.

Be faithful to thy trust, and deceive not the man who relieth upon thee; be assured it is less evil in the sight of God to steal than to betray.

Oppress not the poor, and defraud not of his hire the laboring man.

When thou sellest for gain, hear the whispering of conscience, and be satisfied with moderation; nor from the ignorance of the buyer make advantage to thyself.

Pay the debts which thou owest; for he who gave thee credit relied upon thy honor: and to withhold from him his due is both mean and unjust.

Finally, Oh son of society! examine thy heart; call remembrance to thy aid; and if in any of these things thou findest thou hast transgressed, take sorrow and shame to thyself, and make speedy reparation to the utmost of thy power.

CHAPTER III

CHARITY.

Happy is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love.

Erom the fountain of his heart shall rise rivers of goodness, and the streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He censureth not his neighbor; believeth not the tales of envy and malevolence, neither repeateth he their slanders.

He forgiveth the injuries of men—he wipeth them from his remembrance; revenge and malice have no place in his heart.

For evil he returneth not evil; he hateth not even his enemies; but requiteth their injustice with friendly admonition.

The griefs and anxieties of men excite his compassion; he endeavoreth to alleviate the weight of their misfortunes; and the pleasure of success rewardeth his labor.

He calmeth the fury, he healeth the quarrels of angry men; and preventeth the mischiefs of strife and animosity.

He promoteth in his neigborhood peace and good will; and his name is repeated with praise and benedictions.

CHAPTER IV.

GRATITUDE.

As the branches of a tree return their sap to the root from whence it arose; as a river poureth his streams to the sea, from whence his spring was supplied; so the

heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligations with cheerfulness; he looketh on his benefactor with love and esteem.

And if to return it be not in his power he nourisheth, the memory of it in his breast with kindness; he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven which drop upon the earth fruits, and flowers; the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, but burieth them in its bosom, and produceth nothing.

Envy not thy benefactor, neither strive to conceal the benefit he hath conferred; for though to oblige is better than to be obliged, though the act of generosity commandeth admiration, yet the humility of gratitude toucheth the heart, and is amiable in the sight of both God and man.

But receive not a favor from the hand of the proud: to the selfish and avaricious have no obligation; the vanity of pride shall expose thee to shame; the greediness of avarice shall never be satisfied.

CHAPTER V.

SINCERITY.

Oh! thou that art enamored with the beauties of Truth, and hast fixed thy heart on the simplicity of her charms, hold fast thy fidelity unto her, and forsake her not: the constancy of thy virtue shall crown thee with honor.

The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words.

He blusheth at falsehood, and is confounded; but in speaking the truth he hath a steady eye.

He supporteth as a man the dignity of his character; to the arts of hypocrisy he scorneth to stoop.

He is consistent with himself; he is never embarrassed; he hath courage in truth, but to lie he is afraid.

He is far above the meanness of dissimulation; the words of his mouth are the thoughts of his heart.

Yet with prudence and caution he openeth his lips; he studieth what is right, and speaketh with discretion.

He adviseth in friendship, he reproveth with freedom, and whatsoever he promiseth shall surely be performed.

But the heart of the hypocrite is hid in his breast. He masketh his words in the semblance of truth, while the business of his life is only to deceive.

He laugheth in sorrow, he weepeth in joy, and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is safe; but he blundereth into light, and is exposed to full view, with his dirt on his head.

He passeth his days in perpetual constraint; his tongue and his heart are forever at variance.

He laboreth for the character of a righteous man, and huggeth himself in the thoughts of his cunning.

Oh! fool, fool! the pains which thou takest to hide what thou art are more than would make thee what thou wouldest seem; the children of wisdom shall mock at

thy cunning; and when thy disguise is stripped off, the finger of Derision shall point thee to scorn.

RELIGION.

There is but one God, the author, the creator, the governor of the world, almighty, eternal, and incomprehensible.

The sun is not God, though his noblest image. He enlighteneth the world with his brightness; his warmth giveth life to the products of the earth; admire him as the creature, the instrument of God, but worship him not.

To the one who is supreme, most wise, and beneficent, and to him alone, belong worship, adoration, thanksgiving, and praise.

Who hath stretched forth the heavens with his hand; who hath described with his finger the courses of the stars.

Who setteth bounds to the ocean, which it cannot pass, and saith unto the stormy winds—Be still!

Who shaketh the earth, and the nations tremble; who darteth his lightnings, and the wicked are dismayed.

Who calleth forth worlds by the word of his mouth; who smiteth with his arm, and they sink into nothing.

'Oh, reverence the majesty of the Omnipotent; and tempt not his anger, lest thou be destroyed!'

The Providence of God is over all his works—he ruleth and directeth with infinite wisdom.

He hath instituted laws for the goverment of the

world; he hath wonderfully varied them in all beings; and each, by his nature, conformeth to his will.

In the depth of his mind he revolveth all knowledge; the secrets of futurity lie open before him.

The thoughts of thy heart are naked to his view; he knoweth thy determinations before they are made.

With respect to his prescience, there is nothing contingent; with respect to his providence, there is nothing accidental.

Wonderful he is in all his ways; his counsels are inscrutable; the manner of his knowledge transcendeth thy conception.

'Pay therefore to his wisdom all honor and veneration; and bow down thyself in humble and submissive obedience to his supreme direction.'

The Lord is gracious and beneficent; he hath created the world in mercy and love.

His goodness is conspicuous in all his works; he is the fountain of excellence, the centre of perfection.

The creatures of his hand declare his goodness, and all their enjoyments speak his praise; he clotheth them with beauty, he supporteth them with food, he preserv- them with pleasure, from generation to generation.

If we lift up our eyes to the heavens, his glory shineth forth—if we cast them down upon the earth, it is full of his goodness: the hills and the valleys rejoice and sing—fields, rivers, and woods resound his praise.

But thee, Oh man! he hath distinguished with peculiar favor, and exalted by thy station above all creatures.

He hath endowed thee with reason to maintain thy

dominion; he hath fitted thee with language to improve by society; and exalted thy mind with the powers of meditation, to contemplate and adore his inimitable perfections.

And in the laws he hath ordained as the rule of thy life, so kindly hath he suited thy duty to thy nature, that obedience to his precepts is happiness to thyself.

'Oh praise his goodness with songs of thanksgiving, meditate in silence on the wonders of his love!—let thy heart overflow with gratitude and acknowledgment—let thelanguage of thy lips speak praise and adoration—let the actions of thy life shew thy love to his law.'

The Lord is just and righteous, and will judge the earth with equity and truth.

Hath he established his laws in goodness and mercy, and shall he not punish the transgressor thereof?

Oh think not, bold man, because thy punishment is delayed, that the arm of the Lord is weakened; neither flatter thyself with hopes that he winketh at thy doings.

His eye pierceth the secrets of every heart, and he remembereth them for ever; he respecteth not the persons nor the stations of men.

The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive, from the sentence of God, a just and everlasting retribution, according to their works.

Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in his judgments.

'Oh fear the Lord, therefore, all the days of thy life; and walk in the paths which he hath opened before thee. Let Prudence admonish thee—let Temperance restrain—let Justice guide thy hand—Benevolence warm thy heart—and gratitude to Heaven inspire thee with devotion.—These shall give thee happiness in thy present state, and bring thee to the mansions of eternal felicity in the paradise of God.'

THIS IS THE TRUE

ECOONOMY OF HUMAN LIFE.

PART II.

TO THE EARL OF CHESTERFIELD.

Pekin, January 10, 1749–50.

My Lord,

Not a month after I had enclosed to your Lordship the translation I had attempted of the Original System of Morality, so famous in these parts, we were agreeably surprised with a manuscript, of the same size, whose antiquity, characters, and other internal marks determined it to be the performance of that author, which, at the same time that it shewed us something was wanting to what he had before esteemed a complete system, very happily supplied the deficiency.

I could not rest, after the first dipping into it, without undertaking the pleasing task of a translation; nor when I had finished it, without doing myself the honor of transmitting it to your Lordship. I need not tell your Lordship that the energy of thought, sublimity of style, and many other circumstances, prove it to come from the divine hand that planned the other: the substance of it carries abundantly more proof of it.

If I did not flatter myself that the first part had met the honor of your Lordship's approbation, I should not be so earnest in dispatching this after it; but while I know the value of the work, and know your Lordship's distinguishing genius, it would be ridiculous to affect a doubt about it. I am,

My Lord,

Yours, &c.

THE

ECONOMY OF HUMAN LIFE.

MAN CONSIDERED IN THE GENERAI.

CHAPTER I.

OF THE HUMAN FRAME AND STRUCTURE.

WEAK and ignorant as thou art, Oh man! humble as though oughtest to be, Oh child of the dust! wouldest thou raise thy thoughts to infienite wisdom—wouldest thou see Omnipotence displayed before thee, contemplate thine own frame!

Fearfully and wonderfully art thou made: Praise, therefore, thy Creator with awe, and rejoice before him with reverence.

Wherefore of all creatures art thou only erect, but that thou shouldest behold his works! wherefore art thou to behold, but that thou mayest admire them! wherefore to admire, but that thou mayest adore their and thy Creator!

Wherefore is consciousness reposed in thee alone, and whence is it derived to thee?

'Tis not in flesh to think—'tis not in bones to reason. The lion knoweth not that worms shall eat him; the ox perceiveth not that he is fed for slaughter.

Something is added to thee unlike to what thou seest; something informs thy clay, higher than all that is the object of thy senses. Behold, what is it?

The body remaineth perfect after it is fled; therefore it is no part of the body. It is immaterial—therefore accountable for its actions.

Knoweth the ass the use of food, because his teeth mow down the herbage? or standeth the crocodile erect, although his backbone is as straight as thine?

God formed thee as he had formed these; after them all wast thou created; superiority and command were given thee over all; and of his own breath did he communicate to thee thy principle of knowledge.

Know thyself then the pride of his creation—the link uniting divinity and matter. Behold a part of God himself within thee; remember thine own dignity, nor dare to descend unto evil,

Who planted terror in the tail of the serpent? Who clothed the neck of the horse with thunder? Even he who hath instructed thee to crush the one under thy feet, and to tame the other to thy purpose.

CHATER II.

OF THE USE OF THE SENSES.

Vaunt not of thy body, because it was first formed; nor of thy brain, because therein thy soul resideth. Is not the master of the house more honorable than its walls?

The ground must be prepared before corn be planted; the potter must build his furnace before he can make his porcelain.

As the breath of Heaven sayeth unto the waters o:

the deep—'This way shall thy billows roll, and no other; thus high shall they raise their fury, and no higher;'—so let thy spirit, Oh man! actuate and direct thy flesh; so let thy spirit bring it into subjection.

Thy soul is the monarch of thy frame: suffer not its subjects to rebel against it.

Thy body is as the globe of the earth; thy bones the pillars that sustain it on its basis.

As the ocean giveth rise to springs, whose waters return again into its bosom through the rivers; so runneth thy life from the heart outward, and so returneth it into its place again.

Do not both retain their course for ever? Behold the same God ordained them.

Is not thy nose the channel to perfumes? thy mouth the path to delicacies? yet know thou, that perfumes long smelt become offensive; and delicacies destroy the appetite they flatter.

Are not thine eyes the sentinels that watch for thee? yet how often are they unable to distinguish truth from error! Keep thy soul in moderation, teach thy spirit to be attentive to its good; so shall these its ministers be ever unto thee conveyances of truth.

Thine hand, is it not a miracle? is there in the creation aught like unto it? wherefore was it given thee, but that thou mightest stretch it out to the assistance of thy brother?

Why of all things living art thou alone made capable of blushing? the world shall read thy shame upon thy face, therefore do nothing shameful.

Fear and dismay, why rob they thy countenance of its ruddy splendor? Avoid guilt, and thou shalt know that fear is beneath thee, that dismay is unmanly.

Wherefore to thee alone speak shadows in the visions of thy pillow? Reverence them; for know that dreams are from on high.

Thou, man, alone canst speak; wonder at thy golorious prerogative, and pay to him who gave thee speech a rational and welcome praise; teach also thy children wisdom—instruct the offspring of thy loins in piety.

CHAPTER III.

THE SOUL OF MAN, ITS ORIGIN AND AFFECTIONS.

The blessings, O man! of thy external parts are health, vigor, and proportion; the greatest of these is health. What health is to the body, even that is honesty to the soul.

That thou hast a soul is of all knowledge the most certain—of all truths the most plain unto thee; be meek, be grateful for it; seek not to know it perfectly—it is inscrutable.

Thought, understanding, reason, will, call not these thy soul—they are its actions, but they are not its essence.

Raise it not too high, that thou be not despised. Be not thou like unto those who fall by climbing, neither debase it to the sense of brutes: nor be thou like to the horse and the mule, in whom there is no understanding.

Search it by its faculties, know it by its virtues, the

are more in number than the hairs of thy head: the stars of heaven are not to be counted with them.

Think not, with Arabia, that one soul is parted among all men; neither believe thou, with the sons of Egypt, that every man hath many; know that as thy heart, so is thy soul, also one.

Doth not the sun harden the clay? doth not it also soften the wax? as it is one sun that worketh both, even so it is one soul that willeth contraries.

As the moon retaineth her nature, though darkness spread itself before her face as a curtain; so the soul remaineth perfect even in the bosom of the fool.

She is immortal; she is unchangeable; she is alike in all; health calleth her forth to shew her loveliness, and application anointeth her with the oil of wisdom.

Although she shall live after thee, think not she was born before thee; she was created with thy flesh, and formed with thy brain.

Justice could not give her to thee exalted by virtues, nor mercy deliver her to thee deformed by vices. These must be thine, and thou must answer for them.

Suppose not death can shield thee from examination; think not corruption can hide thee from inquiry. He who formed thee of thou knowest not what, can he not raise thee from thou knowest not what again?

Perceiveth not the cock the hour of midnight—exalteth he not his voice, to tell thee when it is moning? Knoweth not the dog the footsteps of his master? and flieth not the wounded goat unto the herb that healeth him? Yet when these die their spirits return to the dust; thine alone surviveth.

Envy not these their senses, because quicker than thine own; learn that the advantage lieth not in possessing good things, but in the knowledge how to use them.

Hadst thou the ear of the stag, or were thine eye as strong and piercing as the eagle's; didst thou equal the hound in smell, or could the ape resign to thee his taste, or the tortoise her feeling; yet without reason what would they avail thee? Perish not all these like their kindred?

Hath any one of them the gift of speech? Can any say unto thee—'Therefore did I so?'

The lips of the wise are as the doors of a cabinet; no sooner are they opened, but the treasures are poured out before thee.

Like unto trees of gold arranged in beds of silver, are wise sentences uttered in due season.

Canst thou think too greatly of thy soul, or can too much be said in its praise? It is the image of him who gave it.

Remember thou its dignity for ever: forget not how great a talent is committed to thy charge.

Whatsoever may do good may also do harm; beware that thou directest its course to Virtue.

Think not that thou canst lose her in the crowd; suppose not that thou canst bury her in thy closet; action is her delight, and she will not be withheld from it.

Her motion is perpetual, her attempts are universal; her agility is not to be surpassed. Is it at the uttermost part of the earth? she will have it. Is it beyond

the region of the stars? yet will her eye discover it.

Inquiry is her delight; as one who traverseth the burning sands in search of water, so is the soul that thirsteth after knowledge.

Guard her, for she is rash; restrain her, for she is irregular; correct her, for she is outrageous; more unstable is she than water, more flexible than wax, more yielding than air: is there aught then can bind her?

As a sword in the hand of a madman; even so is the soul to him who wanteth discretion.

The end of her search is truth; her means to discover it are reason and experience; but are not these weak, uncertain, and fallacious?

How then shall she attain unto it.

General opinion is no proof of truth, for the generaility of men are ignorant.

Perception of thyself, the knowledge of him who created thee, the sense of the worship thou owest unto him, are not these plain before thy face? And behold! what is there more that man needeth to know?

CHAPTER IV.

OF THE PERIOD AND USES OF HUMAN LIFE.

As the eye of the morning to the lark, as the shade of the evening to the owl, as honey to the bee, or as the carcass to the vulture, even such is life unto the heart of man.

Though bright, it dazzleth not; though obscure, it displeaseth not; though sweet it cloyeth not; though corrupt, it forbideth not; yet who is he that knoweth its true value?

Learn to esteem life as thou oughtest; then art thou near the principle of wisdom.

Think not with the fool that nothing is more valuable, nor believe with the pretended wise, that thou oughtest to contemn it; love not life for itself, but for the good you may do in it to others.

Gold cannot buy it for thee, neither can mines of diamonds purchase back the moments thou hast now lost of it; employ thy succeeding ones in virtue.

Say not that it were best not to have been born, or if born, that it had been best to die early; neither dare thou to ask of thy Creator—'Where had been the evil, had I not existed?' Good is in thy power; the want of good is evil; aud if thy question be just, lo! it condemneth thee.

Would the fish swallow the bait if he knew the hook was hid therein? Would the lion enter the toils if he saw they were prepared for him? so neither were the soul to perish with this clay, would man wish to live, neither would a merciful God have created him: know hence that thou shalt live afterward.

As the bird enclosed in the cage before he seeth it, yet teareth not his flesh against its sides; so neither labor thou vainly to run from the state thou art in, but know it is allotted thee, and be content with it.

Though its ways are uneven, yet are they not all painful: accommodate thyself to all; and where there is least appearance of evil, suspect the greatest danger.

When thy bed is straw, thou sleepest in security; but when thou stretchest thyself on roses, beware of the thorns.

A good death is better than an evil life; strive therefore to live as long as thou oughtest, not as long as thou canst; while thy life is to others worth more than thy death, it is thy duty to preserve it.

Complain not with the fool of the shortness of thy time; remember that with thy days thy cares are shortened.

Take from the period of thy life the useless parts of it, and what remaineth? Take of the time of thine infancy, the second infancy of age, thy sleep, thy thoughtless hours, thy days of sickness; and even at the fulness of years, how few seasons hast though truly numbered!

He who gave thee life as a blessing shortened it to make it more so; to what end would longer life have served thee? Wishest thou to have had an opportunity of more vice? As to the good, will not he who limited thy span be satisfied with the fruits of it?

To what end, O child of sorrow! wouldst thou live longer? To breathe, to eat, to see the world? All this thou hast done often already: too frequent repetition, is it not tiresome, or is it not superfluous?

Wouldst though improve thy wisdom and thy virtue? Alas! what art thou to know, or who is it that shall teach thee? Badly thou employest the little thou hast; dare not therefore to complain that more is not given thee.

Repine not at the want of knowledge—it must perish with thee in the grave; be honest here, thou shalt be wise hereafter.

Say not unto the crow—'Why numberest thou seven times the age of thy lord?' or to the fawn—'Why are thine eyes to see my offspring to a hundred generations?'—Are these to be compared with thee in the abuse of life? Are they riotous? Are they cruel? Are they ungrateful? Learn from them rather, that innocence of life and simplicity of manners are the paths to a good old age.

Knowest thou to employ life better than these? then less of it may suffice thee.

Man, who dares enslave the world, when he knows that he can enjoy his tyranny but for a moment, what would he not aim at, were he immortal?

Enough hast thou of life, but thou regardest it not: thou art not in want of it, Oh man! But thou art prodigal: thou throwest it lightly away, as if thou hadst more than enough; and yet thou repinest that it is not gathered again unto thee.

Know that it is not abundance which maketh rich, but economy.

The wise continueth to live from his first period; the fool is always beginning.

Labor not after riches first, and think thou afterwards wilt enjoy them: he who neglecteth the present moment throweth away all that he hath: as the arrow passath through the heart while the warrior knew not that it was coming, so shall his life be taken away before he knoweth that he hath it.

What then is life, that man should desire it? and what is breathing, that he shall covet it?

Is it not a scene of delusion, a series of misadventures, a pursuit of evils linked on all sides together? In the beginning it is ignorance, pain is in its middle, and its end is sorrow.

As one wave pusheth on another, till both are involved in that behind them: even so succeedeth evil to evil in the life of man: the greater and the present swallow up the lesser and the past. Our terrors are real evils; our expectations look forward into improbabilities.

Fools, to dread as mortals, and to desire as if immortal!

What part of life is it that we would wish to remain with us? It is youth? Can we be in love with outrage, licentiousness, and termerity?—Is it age? then are we fond of infirmities.

It is said, gray hairs are revered, and in length of days honor. Virtue can add reverence to the bloom of youth; and without it age plants more wrinkles in the soul than on the forehead.

Is age respected because it hateth riot? What justice is in this, when it is not age that despiseth pleasure, but pleasure that despiseth age?

Be virtuous while thou art young, so shall thine age be honored.

MAN CONSIDERED IN REGARD TO HIS INFIRMITIES, AND THEIR EFFCTS.

CHAPTER I.

VANITY.

Inconstancy is powerful in the heart of man: intemperance swayeth it whither it will; despair engrosseth much of it: and fear proclaimeth—'Behold I sit unrivalled therein!' but vanity is beyond them all.

Weep not, therefore, at the calamities of the human state; rather smile at its follies. In the hands of a man addicted to vanity, life is but the shadow of a dream.

The hero, the most renowned of human characters, what is he but a bubble of this weakness? The public is unstable and ungrateful; why should the man of wisdom endanger himself for fools?

The man who neglecteth his present concerns, to revolve how he will behave when he is greater, feedeth himself with wind, while his bread is eaten by another.

Act as becometh thee in thy present station; and in a more exalted one thou shalt not be ashamed.

What blindeth the eye, or what hideth the heart of a man from himself, like vanity? Lo! when thou seest not thyself, then others discover thee most plainly.

As the tulip that is gaudy without smell, conspicuous without use; so is the man who setteth himself up on high, and hath no merit.

The heart of the vain is troubled while it seemeth content; his cares are greater than his pleasures.

His solicitude cannot rest with his bones: the grave is not deep enough to hide it; he extendeth his thoughts beyond his being; he bespeaketh praise to be paid when he is gone; but whoso promiseth it deceiveth him.

As the man who engageth his wife to remain in widowhood, that she disturb not his soul; so is he who expecteth that praise shall reach his ears beneath the earth, or cherish his heart in its shroud.

Do well whilst thou livest, but regard not what is said of it; content thyself with deserving praise, and thy posterity shall rejoice in hearing it.

As the butterfly, who seeth not her own colors—as the jessamine, which scenteth not the odor it casteth around; so is the man who appeareth gay, and biddeth others to take note of it.

To what purpose, saith he, is my vesture of gold, to what end are my tables filled with dainties, if no eye gaze upon them, if the world know it not? Give thy raiment to the naked, and thy food unto the hungry, so shalt thou be praised, and shalt feel that thou deservest it.

Why bestowest thou on every man the flattery of unmeaning words? Thou knowest that when returned unto thee, thou regardest it not. He knoweth he lieth unto thee; yet he knoweth thou wilt thank him for it. Speak in sincerity, and thou shalt hear with instruction.

The vain delighteth to speak of himself; but he seeth not that others like not to hear him.

If he hath done any thing worthy of praise, if he possess that which is worthy of admiration, his joy is

to proclaim it, his pride is to hear it reported. The desire of such a man defeateth itself: men say not—Behold, he hath done it; or, See, he possesseth it; but—Mark how proud he is of it!

The heart of man cannot attend at once to many things: he who fixeth his soul on show loseth reality; he pursueth bubbles which break in their flight, while he treadeth to earth what would do him honor.

CHATER II.

INCONSTANCY.

Nature urgeth thee to inconstancy, Oh man; therefore guard thyself at all times against it.

Thou art from the womb of thy mother various and wavering; from the loins of thy father inheritest thou instability; how then shalt thou be firm?

Those who gave thee a body furnished it with weakness: but he who gave thee a soul armed thee with resolution: employ it, and thou art wise—be wise, and thou art happy

Let him who doeth well beware how he boasteth of it; for rarely is it of his own will.

Is it not the event of an impulse from without? Born of uncertainty, enforced by accident, dependant on somewhat else; to these then, and accident, is the praise due.

Beware of irresolution in the intent of thy actions, beware of instability in the execution; so shalt thou triumph over two great failings of thy nature.

What reproacheth reason more than to act contrarie

ties? What can suppress the tendencies of these, but firmness of mind?

The inconstant feeleth that he changeth, but he knoweth not why; he seeth that he escapeth from himself, but he perceiveth not how: be thou incapable of change in that which is right, and men will rely upon thee.

Establish unto thyself principles of action, and see that thou ever act according to them.

First, know that thy principles are just; and then be thou inflexible in the path of them.

So shall thy passions have no rule over thee; so shall thy constancy ensure unto thee the good thou possessest, and drive from thy door misfortune: anxiety and disappointment shall be strangers to thy gates.

Suspect not evil in any one until thou seest it; when thou seest it, forget it not.

Whoso hath been an enemy, cannot be a friend; for man mendeth not his faults.

How should his actions be right who hath no rule of life? Nothing can be just which proceedeth not from reason.

The inconstant hath no peace in his soul; neither can any be at ease whom he concerneth himself with.

His life is unequal, his motions are irregular, his soul changeth with the weather.

To-day he loveth thee, to-morrow thou art detested by him: and why? himself knoweth not wherefore he loved, or wherefore he now hates.

To-day he is a tyrant, to-morrow the servant is less

humble, and why? He who is arrogant without power will be servile where there is no subjection.

To-day he is profuse, to-morrow he grudgeth unto his mouth that which it should eat; thus it is with him that knoweth not moderation.

Who shall say of the camelion, He is black, when a moment after the verdure of the grass overspreadeth him?

Who shall say of the inconstant, he is joyful, when his next breath shall be spent in sighing?

What is the life of such a man but the phantom of a dream? in the morning he riseth happy, at noon he is on the rock: this hour he is a god, the next below a worm: one moment he laugheth, the next he weepeth. He now willeth, in an instant he willeth not, and in another he knoweth not whether he willeth or no.

Yet neither ease nor pain have fixed themselves on him—neither is he waxed greater, nor become less—neither hath he had cause for laughter, nor reason for sorrow: therefore shall none of them abide with him.

The happiness of the inconstant is as a palace built on the surface of the sand; the blowing of the wind carrieth away its foundation: what wonder then that it falleth?

But what exalted form is this, that hitherward directs its even, its uninterrupted course; whose foot is on the earth, whose head is above the clouds? On his brow sitteth his majesty, steadiness is in his port, and in his heart reigneth tranquility.

Though obstacles appear in the way, he deigneth not

to look down upon them; though heaven and earth oppose his passage, he proceedeth.

The mountains sink beneath his tread; the waters of the ocean are dried up under the sole of his foot.

The tiger throweth himself across his way in vain; the spots of the leopard glow against him unregarded.

He marcheth through embattled legions; with his hand he putteth aside the terrors of death.

Storms roar against his shoulders, but are not able to shake them: the thunder bursteth over his head in vain; the lightning serveth but to shew the glories of his countenance.

His name is Resolution! he cometh from the utmost parts of the earth; he seeth Happiness afar off before him: his eyes discovereth her temple beyond the limits of the people.

He walketh up to it, he entereth boldly, and he remaineth there for ever.

Establish thy heart, Oh man! in that which is right, and then know the greatest of human praise is to be immutable.

CHAPTER III.

WEAKNESS.

Vain and inconstant as thou art, Oh child of imperfection! how canst thou be but weak? Is not inconstancy connected with frailty? Can there be vanity without infirmity? Avoid the danger of the one, and thou shalt escape the mischief of the other.

Wherein art thou most weak? in that wherein thou

seemest most strong—in that wherein most thou gloriest—even in possessing the things which thou hast—in using the good that is about thee.

Are not thy desires also frail? or knowest thou even what it is thou wouldest wish? When thou hast obtained what most thou soughtest after, behold, it contenteth the not.

Wherefore loseth the pleasure that is before thee its relish? and why appeareth that which is yet to come the sweeter? Because thou art wearied with the good of this—because thou knowest not the evil of that which is not with thee. Know that to be content is to be happy.

Couldest thou choose for thyself, would thy Creator lay before thee all that thine heart could ask for, would happiness then remain with thee? or would joy dwell always in thy gates?

Alas! thy weakness forbiddeth it—thy infirmity declareth against it. Variety is to thee in the place of pleasure; but that which permanently delighteth must be permanent.

When it is gone, thou repentest the loss of it; though while it was with thee, thou didst despise it.

That which succeedeth it hath no more pleasure for thee; and thou afterward quarrellest with thyself for preferring it; behold the only circumstance in which thou errest not.

Is there any thing in which thy weakness appeareth more than in desiring things? it is in the possessing, and in the using them.

Good things often cease to be good in our enjoyment of them; what nature meant to be pure sweets are sources of bitterness to us: from our delights arise pain, from our joys, sorrow.

Be moderate in thy enjoyment, and it shall remain in thy possession: let thy joy be founded on reason, and to its end shall sorrow be a stranger.

The delights of love are ushered in by sights, and they terminate in languishment and dejection; the object thou burnest for nauseates with satiety, and no sooner hadst thou possessed it, but thou wert weary of its presence.

Join esteem to thy admiration; unite friendship with thy love: so shalt thou find in the end that content surpasseth raptures; that tranquility is of more worth than ecstasy.

God hath given thee no good without its admixtures of evil; but he hath given thee also the means of throwing off the evil from it.

As joy is not without its alloy of pain, so neither is sorrow without its portion of pleasure. Joy and grief, though unlike, are united; our own choice only can give them to us entire.

Melancholy itself often giveth delight; and the extremity of joy is mingled with tears.

The best things in the hand of a fool may be turned to his destruction; and out of the worst the wise will find the means of good.

So blended is weakness in thy nature, Oh man! that thou has no strength either to be good or to be evil en-

tirely; rejoice that thou canst not excel in evil, and let the good that is within thy reach content thee.

The virtues are allotted to various stations; seek not after impossibilities, nor grieve that thou canst not possese them all.

Wouldst thou at once have the liberality of the rich, and the contentment of the poor? or should the wife of thy bosom be despised, because she sheweth not the virtues of the widow?

If thy father sink before thee in the divisions of thy country, can at once thy justice destroy him, and thy duty save his life?

If thou behold thy brother in the agonies of a slow death, is it not mercy to put a period to his life? and is it not also death to be his murderer?

Truth is but one; thy doubts are of thine own raising; he who made virtues what they are planted also in thee a knowledge of their pre-eminence: inform thy soul, and act as that dictates to thee, and the end shall be always right.

CHAPTER IV.

OF THE INSUFFICIENCY OF KNOWLEDGE.

If there is any thing lovely—if there is any thing desirable—if there is any thing within the reach of man that is worthy of praise, is not knowledege? and yet who is he that attaineth unto it?

The statesman proclaimeth that he hath it; the ruler of the people claimeth the praise of it: but findeth the subject that he possesseth it?

Evil is not requisite to man, neither can vice be necessary to be tolerated; yet how many evils are permitted by the connivance of the laws?—how many crimes committed by the decrees of the council?

But be wise, Oh ruler! and learn, Oh thou that art to command the nations! one crime authorized by thee is worse than the escape of ten from punishment.

When thy people are numerous, when thy sons increase about thy table, sendest thou them not out to slay the innocent, and to fall before the sword of him whom they have not offended?

If the object of thy desires demandeth the lives of a thousand, sayest thou not—I will have it? Surely thou forgettest that he who created thee, created also these; and that their blood is as rich as thine.

Sayest thou that justice cannot be executed without wrong? surely thine own words condemn thee.

Thou who flatterest with false hopes the criminal, that he may confess his guilt, art thou not unto him a criminal? or is thy guilt the less, because he cannot punish it?

When thou commandest to the torture him who is but suspected of ill, darest thou to remember that thou mayest rack the innocent?

Is thy purpose answered by the event? Is thy soul satisfied with his confession? Pain will enforce him to say what is not, as easy as what is: and anguish hath caused Innocence to accuse herself.

That thou mayest not kill him without cause, thou dost worse than kill him: that thou mayest prove whether he be guilty, thou destroyest him innocent.

Oh blindess to all truth! Oh insufficiencey of the wisdom of the wise! know when thy judge shall bid thee account for this, then shalt thou wish ten thousand uilty to have gone free, rather than one innocent to :and forth against thee.

Insufficient as thou art to the maintenance of justice, ıow shalt thou arrive at the knowledge of truth? how shalt thou ascend to the footstep of her throne?

As the owl is blinded by the radiance of the sun, so shall the bright countenance of truth dazzle thee in thy approaches.

If thou wouldst mount up into the throne, first bow thyself at her footstool—if thou wouldst arrive at the knowledge of her, first inform thyself of thine own ignorance.

More worth is she than pearls, therefore seek her carefully: the emerald, and the sapphire, and the ruby, are as dirt beneath her feet, therefore pursue her manfully.

The way to her is labor: attention is the pilot that must conduct thee into her ports: but weary not in the way, for when thou art arrived at her toil shall be to thee for pleasure.

Say not unto thyself, Behold, truth breedeth hatred, and I will avoid it; dissimulation raiseth friends, and I will follow it; are not the enemies made by truth better than the friends obtained by flattery?

Naturally doth man desire the truth, yet when, it is before him, he will not apprehend it; and if it force itself upon him, is he not offended at it?

The fault is not in truth, for that is amiable; but the weakness of man beareth not its splendor.

Wouldst thou see thine insufficiency more plainly, view thyself at thy devotions. To what end was religion instituted, but to teach thee thine infirmities, to remind thee of thy weakness, to shew thee that from Heaven alone thou art to hope for good?

Doth it not remind thee that thou art dust? Doth it not tell thee that thou art ashes? And behold repentance! is it not built on frailty?

When thou givest an oath—when thou swearest thou wilt not deceive, behold it spreadeth shame upon thy face, and upon the face of him that receiveth it! learn to be just, and repentence may be forgotten—learn to be honest, and oaths are unnecessary.

The shorter follies are the better! say not therefore to thyself—I will not play the fool by halves.

He that heareth his own faults with patience shal. reprove another with boldness.

He that giveth a denial with reason shall suffer a repulse with moderation.

If thou art suspected, answer with freedom: whom suspicion affright, except the guilty?

The tender of heart is turned from his purpose by supplication; the proud is rendered more obstinate by entreaty: the sense of thine insufficiency commandeth thee to hear; but to be just thou must hear without thy passions.

CHAPTER V.

MISERY.

FEEBLE and insufficient as thou art, Oh man! in good, frail and inconstant as thou art in pleasure, yet is there a thing in which thou art strong and unshaken—its name is Misery.

It is the character of thy being, the prerogative of thy nature; in thy breast alone it resideth: without thee there is nothing of it; and behold, what is its source, but thine own passions?

He who gave thee these gave thee also reason to subdue them; exert it, and thou shalt trample them under thy feet.

Thine entrance into the world, is it not shameful? thy destruction, is it not glorious? Lo! men adorn the instruments of death with gold and gems, and wear them above their garments.

He who begetteth a man hideth his face; but he who killeth a thousand is honored.

Know thou, notwithstanding, that in this is error custom cannot alter the nature of truth, neither can the opinion of man destroy justice; the glory and the shame are misplaced.

There is but one way for man to be produced: there are a thousand by which he may be destroyed.

There is no praise or honor to him who giveth being to another; but triumphs and empire are often the rewards of murder.

Yet he who hath many children hath as many bles-

sings; and he who hath taken away the life of another shall not enjoy his own.

While the savage curseth the birth of his son, and blesseth the death of his father, doth he not call himself a monster?

Enough of evil is allotted unto man; but he maketh it more while he lamenteth it.

The greatest of all human ills is sorrow; too much of this thou art born unto; add not unto it, by thine own perverseness.

Grief is natural to thee, and is always about thee; Pleasure is a stranger, and visiteth thee but at times: use well thy reason, and sorrow shall be cast behind thee; be prudent, and the visits of joy shall remain long with thee.

Every part of thy frame is capable of sorrow; but few and narrow are the paths that lead to delight.

Pleasure can be admitted only simply; but pains rush a thousand at a time.

As the blaze of straw fadeth as soon as it is kindled, so passeth away the brightness of joy, and thou knowest not what is become of it.

Sorrow is frequent—pleasure is rare; pain comith of itself—delight must be purchased; grief is unmixed—but joy wanteth not its allay of bitterness.

As the soundest health is less perceived than the slightest malady, so the highest joy touches us less deep than the smallest sorrow.

We are in love with anguish—we often fly from pleasure; when we purchase it, costeth it not more than it is worth?

Reflection is the business of man: a sense of his state is his first duty; but who remembereth himself in joy? Is it not in mercy then that sorrow is allotted unto us?

Man foreseeth the evil that is to come; he remembereth it when it is past: he considereth not that the thought of affliction woundeth deeper than the affliction itself: think not of thy pain but when it is upon thee, and thou shalt avoid what most would hurt thee.

He who weepeth before he needeth, weepeth more than he needeth—and why? but that he loveth weeping.

The stag weepeth not till the spear is lifted up against him; nor do the tears of the beaver fall till the hound is ready to seize him; man anticipateth death by the apprehension of it; and the fear is greater misery than the event itself.

Be always prepared to give an account of thine actions, and the best death is that which is the least premeditated.

CHAPTER VI.

JUDGMENT.

The greatest bounties given to man are judgment and will: happy is he who misapplieth them not.

As the torrent that rolleth down the mountains destroyeth all that is borne away by it; so doth common opinion overwhelm reason in him who submitteth to it, without saying, 'What is thy foundation?'

See what thou receivest as truth be not the shadow

of it: what thou acknowledgest as convincing is often but plausible; be firm, be constant, determine for thyself; so shalt thou be answerable only for thine own weakness.

Say not that the event proveth the wisdom of the action; remember, man is not above the reach of accidents.

Condemn not the judgment of another because it differeth from thine own; may not even both be in an error.

When thou esteemest a man for his titles, and contemnest the stranger because he wanteth them, judgest thou not of the camel by his bridle?

Think not thou art revenged of thine enemy when thou slayest him—thou puttest him beyond thy reach—thou givest him quiet, and thou takest from thyself all means of hurting him.

Was thy mother incontinent, and grieveth it thee to be told of it? Is frailty in thy wife, and art thou pained at the reproach of it? He who despiseth thee for it condemneth himself: art thou answerable for the vices of another?

Disregard not a jewel because thou possessest it; neither enhance thou the value of a thing because it is another's: possession to the wise addeth to the price of it.

Honor not thy wife the less, because she is in thy power: and despise him that hath said—'Wouldst thou love her less, marry her!' What hath put her into thy power but her confidence in thy virtue? Shouldest thou love her less for being more obliged to her?

If thou wert just in thy courtship of her, though thou neglectest her while thou hast her, yet shall her loss be bitter to thy soul.

He who thinketh another best only because he possesseth her, if he be not wiser than thee, at least he is more happy.

Weigh not the loss thy friend hath suffered by the tears he sheddeth: the greatest griefs are oft above these expressions of them.

Esteem not an action because it is done with noise and pomp; the noblest soul is that which doth great things, and is not moved in the doing of them.

Fame astonisheth the ear of him who heareth it; but tranquility rejoiceth the heart that is possessed of it.

Attribute not the good actions of another to bad motives: thou canst not know his heart; but the world will know by this, that thine is full of envy.

There is not in hypocrisy more vice than folly; to be honest is as easy as to seem so.

Be more ready to acknowledge a benefit, than to revenge an injury; so shalt thou have more benefits than injuries done unto thee.

Be more ready to love than to hate; so shalt thou be loved by more than hate thee.

Be willing to commend, and be slow to censure, so shall praise be upon thy virtues, and the eye of enmity shall be blind to thy imperfections.

When thou doest good, do it because it is good, not because men esteem it: when thou avoidest evil, fly it, because it is evil, not becase men speak against it: be

honest for love of honesty, and thou shalt be uniformly so: he that doth it without principle is wavering.

Wish rather to be reproved by the wise, than to be applauded by him who hath no understanding: when they tell thee of a fault, they suppose thou canst improve; the other, when he praiseth thee, thinketh thee like unto himself.

Accept not an office for which thou art not qualified, lest he who knoweth more of it despise thee.

Instruct not another in that wherein thyself art ignorant; when he seeth it, he shall upbraid thee.

Accept not a friendship with him who hath injured thee: he who suffereth the wrong may forgive it; but he who doeth it never will be well with him.

Lay not too great obligations on him thou wishest to be thy friend; behold the sense of them will drive him from thee: a little benefit gaineth friendship; a great one maketh an enemy.

Nevertheless ingratitude is not the nature of man, neither is his anger irreconcileable: he hateth to be put in mind of a debt he cannot pay: he is ashamed in the presence of him whom he hath injured.

Repine not at the good of a stranger, neither rejoice thou in the evil that befalleth thine enemy: wishest thou that others should do thus by thee?

Wouldest thou enjoy the good-will of all men, let thine own benevolence be universal. If thou obtainest it not by this, no other means could give it thee; and know, though thou hast it not, thou hast the greater pleasure of having merited it.

CHAPTER VII.

PRESUMPTION.

PRIDE and meanness seem incompatible; but man reconcileth contrarieties: he is at once the most miserable and the most arrogant of all creatures.

Presumption is the bane of reason—it is the nurse of error: yet it is congenial with reason in us.

Who is there that judgeth not either too highly of himself, or thinketh too meanly of others?

Our Creator himself escapeth not our presumption, how then shall we be safe from one another?

What is the origin of superstition? and whence arises false worship? From our presuming to reason about what is above our reach—to comprehend what is incomprehensible.

Limited and weak as our understandings are, we employ not even their little forces as we ought; we soar not high enough in our approaches to God's greatness: we give not wing enough to our ideas, when we enter into the adoration of the Divinity.

Man, who fears to breathe a whisper against his earthly sovereign, trembles not to arraign the dispensation of his God: he forgeteth his majesty, and rejudgeth his judgments.

He who dareth not repeat the name of his prince without honor, yet blusheth not to call that of his Creator to be witness to a lie.

He who would hear the sentence of the magistrate with silence, yet dareth to plead with the Eternal: he attempteth to soothe him with entreaties; to flatter him

with promises; to agree with him upon conditions; nay to brave and murmur at him, if his request be not granted.

Why art thou not punished, Oh man! in thy impiety, but that it is not thy day of retribution?

Be not like unto those who fight with the thunder, nor dare thou to deny thy Creator thy prayers, because he chastiseth thee: thy madness is on thine own head in this—thy impiety hurteth no one but thyself.

Why boasteth man that he is the favorite of his Maker; yet neglecteth to pay his thanks, his adorations for it? How suiteth such a life with a belief so haughty?

Man, who is truly but a mote in the wide expanse, believeth the whole earth and heaven created for him; he thinketh the whole frame of nature hath interest in his well-being.

As the fool, while the images tremble on the bosom of the water, thinketh that trees, towns, and the wide horizon are dancing to do him pleasure: so man, while Nature performs her destined course, believes that all her motions are but to enterain his eye.

Wheile he courts the rays of the sun to warm him, he supposeth it made only to be of use to him; while he traceth the moon in her nightly path, he believeth she was created to do him pleasure.

Fool to thine own pride, be humble! know thou art not the cause why the world holdeth its course: for thee are not made the vicissitudes of summer and winter.

Nor change would follow if thy whole race existed not: thou art but one among millions that are blessed in it.

Exalt not thyself so the heavens, for, lo! the angels are above thee; nor disdain thy fellow-inhabitants of the earth, for that they are beneath thee; are they not the work of the same hand?

Thou who art happy by the mercy of thy Creator, how darest thou in wantoness put others of his creatures to torture? Beware that it return not upon thee.

Serve they not all the same nniversal Master with thee? Hath he not appointed unto each its law? Hath he not care of their preservation? and darest thou to infringe it?

Set not thy judgment above that of all the earth, neither condemn as falsehood what agreeth not with thine own apprehension. Who gave thee the power of determining for others? or who took from the world the right of choice?

How many things have been rejected which are now received as truthes? How many now received as truths shall in their turn be despised? of what then can man be certain?

Do the good that thou knowest, and happiness shall be unto thee; virtue is more thy business here than wisdom.

Truth and falsehood, have they not the same appearance in what we understand not? What then but our presumption can determine between them?

We easily believe what is above our comprehension; or we are proud to pretend it, that we may appear to have understanding: is not this folly and arrogance?

Who is it that affirms most boldly? Who is it that

holds his opinion most obstinately? even he who hath most ignorance, for he also hath most pride.

Every man when he layeth hold of an opinion desireth to maintain it: but most of all, he who hath most presumption: he contenteth not himself to betray his own soul into it, but he will impose it on others to believe in it also.

Say not that truth is established by years, or that in a multitude of believers there is certainty.

One human proposition hath as much authority as another, if reason maketh not the difference.

OF THE AFFECTIONS OF MAN WHICH ARE HURTFUL TO HIMSELF AND OTHERS.

CHAPTER I.

COVETOUSNESS.

Riches are not worthy a strong attention; an earnest care of obtaining them is therefore unjustifiable.

The desire of what man calleth good, the joy he taketh in possessing it, is grounded only in opinion; take not that up from the vulgar: examine the worth of things thyself, and thou shalt not be covetous.

An immoderate desire of riches is a poison lodged in the soul: it contaminates and destroys very thing that is good in it: it is no sooner rooted there, than all virtue, and honesty, all natural affection, fly before the face of it.

The covetous would sell his children for gold; his parents might die ere he would open his coffer—nay, he considereth not himself in respect of it; in the search of happiness he maketh himself unhappy.

As the man who selleth his house to purchase ornaments for the embellishment of it; even so is he who giveth up peace in the search of riches, in hope that he may be happy in enjoying them.

Where covetousness reigneth, know that the soul is poor. Whoso accounteth not riches the principal good of man, will not throw away all other goods in the pursuit of them.

Whoso feareth not poverty as the greatest evil of his nature, will not purchase to himself all other evils in the avoiding of it.

Thou fool, is not virtue more worth than riches? Is not guilt more base than poverty? Enough for his necessities is the power of every man: be content with it, and thy happiness shall smile at the sorrows of him who heapeth up more.

Nature hath hid gold beneath the earth, as unworthy to be seen: silver hath she placed where thou tramplest it under thy feet; meaneth she not by this to inform thee, that gold is not worthy of thy regard—that silver is beneath thy notice?

Covetousness burieth under the ground millions of wretches; they dig for their hard masters what returneth the injury—what maketh them more miserable than these their slaves.

The earth is barren of good things where she hoard-

eth up treasure; where gold is in her bowels, there no herb groweth.

As the horse findeth not there his grass nor the mule his provender—as the fields of corn laugh not on the sides of the hills—as the olive holdeth not forth there her fruits, nor the vine her clusters; even so no good dwelleth in the breast of him whose heart broodeth over his treasure.

Riches are servants to the wise; but they are tyrants over the soul of the fool.

The covetous serveth his gold—it serveth not him, he possesseth his wealth as the sick doth a fever; it burneth and tortureth him, and will not quit him until death.

Hath not gold destroyed the virtue of millions? Did it ever add to the goodness of any?

Is it not most abundant with the worst of men? wherefore then shouldest thou desire to be distinguished by possessing it?

Have not the wisest been those who have had the least of it; and is not wisdom happiness?

Have not the worst of thy species possessed the greatest portions of it? and hath not their end been miserable?

Poverty wanteth many things, but covetousness denieth itself all.

The covetous can be good to no man; but he is to none so cruel as to himself.

Be industrious to procure gold, and be generous in the disposal of it: man never is so happy as when he giveth happiness unto another.

CHATER I I.

PROFUSION.

If there be a vice greater than the hoarding of riches, it is the employing them to useless purposes.

He that prodigally lavisheth that which he hath to spare, robbeth the poor of what nature giveth them a right unto.

He who squandereth away his treasure, refuseth the means to do good: he denieth himself the practice of virtues, whose reward is in their hand, whose end is no other than his own happiness.

It is more difficult to be well with riches, than to be at ease under the want of them; man governeth himself much easier in poverty than in abundance.

Poverty requireth but one virtue, patience, to support it: the rich, if he have no charity, temperance, prudence, and many more, is guilty.

The poor hath only the good of his own state committed unto him; the rich is entrusted with the welfare of thousands.

He who giveth away his treasure wisely giveth away his plagues; he that retaineth their increase heapeth up sorrows.

Refuse not unto the stranger that which he wanteth: deny not unto thy brother even that which thou wantest thyself.

Know there is more delight in being without what thou has given, than in possessing millions which thou knowest not the use of.

CHAPTER III.

REVENGE.

The root of revenge is the weakness of the soul; the most abject and timorous are the most addicted to it.

Who torture those they hate but cowards? Who murder those they rob but women?

The feeling an injury must be previous to the revenging it; but the noble mind disdaineth to say—'It hurts me.'

If the injury is not below thy notice, he that doeth it unto thee maketh himself so: wouldst thou enter the lists with thine inferior?

Disdain the man who attempteth to wrong thee; contemn him who would give thee disquiet.

In this thou not only preservest thine own peace, but thou inflictest all the punishment of revenge, without stooping to employ it against him.

As the tempest and the thunder affect not the sun or the stars, but spend their fury on stones and trees below, so injuries ascend not to the souls of the great, but waste themselves on those who offer them.

Poorness of spirit will actuate revenge; greatness of soul despiseth the offence, nay it doth good unto him who intended to have disturbed it.

Why seekest thou vengeance, Oh man? with what purpose is it that thou pursuest it? thinkest thou to pain thine adversary by it? know that thyself feelest its greatest torment.

Revenge gnaweth the heart of him who is infected

with it; while he against whom it is intended remaineth easy.

It is unjust in the anguish it inflicts; therefore nature intended it not for thee: needeth he who is injured more pain? or ought he to add force to the affliction which another hath cast upon him?

The man who meditateth revenge is not content with the mischief he hath received: he added to his anguish the punishment due unto another; while he whom he seeketh to hurt goeth his way laughing: he maketh himself merry at this addition to his misery.

Revenge is painful in the intent, and it is dangerous in the execution: seldom doth the axe fall where he who lifted it up intended; and he remembereth not that it may recoil against him.

Whilst the revengeful seeketh his enemies' hurt, he oftentimes procureth his own destruction; while he aimeth at one of the eyes of his adversary, lo! he putteth out both his own.

If he attain not his end, he lamenteth it; if he succeed, he repenteth of it. The fear of justice taketh away the peace of his own soul; the care to hide him from it destroyeth that of his friend.

Can the death of thine adversary satiate thy hatred? Can the setting him at rest restore thy peace?

Wouldst thou make him sorry for his offence, conquer him and spare him; in death he owneth not thy superiority, nor feeleth he more the power of thy wrath.

In revenge there should be a triumph of the avenger; and he who hath injured him should feel his displeas-

ure; he should suffer pain from it; and should repent him of the cause.

This is the revenge inspired from anger; but that which maketh the greatest is contempt.

Murder for an injury ariseth only from cowardice; he who inflicteth it feareth that the enemy may live and avenge himself.

Death endeth the quarrel, but it restoreth not the reputation: Killing is an act of caution, not of courage; it is safe, but it is not honorable.

There is nothing so easy as to revenge an offence; but nothing is so honorable as to pardon it.

The greatest victory a man can obtain is over himself: he that disdaineth to feel an injury retorteth it upon him who offereth it.

When thou meditatest revenge, thou confessest that thou feelest the wrong: when thou complainest, thou acknowledgest thyself hurt by it; meanest thou to add this triumph to the pride of thine enemy?

That cannot be an injury which is not felt: how then can he who despiseth it revenge it?

If thou think it dishonorable to bear an offence, more is in thy power—thou mayest conquer it?

Good offices will make a man ashamed to be thine enemy. Greatness of soul will terrify him from the thought of hurting thee.

The greater the wrong, the more glory is in pardoning it; and by how much more justifiable would be revenge, by so much the more honor is in clemency.

Hast thou a right to be a judge in thine own cause;

to be a party in the act, and yet to pronounce sentence on it? Before thou condemnest, let another say, it is just.

CHAPTER IV.

CRUELTY, HATRED, AND ENVY.

Revenge is detestable: what then is cruelty? lo! it possesseth the mischiefs of the other, but it wanteth even the pretence of its provocations.

Men disown it as not of their nature: they are ashamed of it as a stranger to their hearts. Do they not call it inhumanity?

Whence then is her origin? unto what that is human oweth she her existence? Her father is Fear, and behold Dismay, is it not her mother?

The hero lifteth his sword against the enemy that resisteth; but no sooner doth he submit than he is satisfied.

It is not in honor to trample on the object that feareth; it is not in virtue to insult what is beneath it; subdue the insolent and spare the humble, and thou art at the height of victory.

He who wanteth virtue to arrive at this end; he who hath not courage to ascend thus into it; lo! he supplieth the place of conquest by murder, of sovereignty by slaughter.

He who feareth all striketh at all: why are tyrants cruel, but because they live in terror?

The cur will tear the carcass, though he dare not look

it in the face while living; but the hound that hunteth it to death mangleth it not afterwards.

Civil wars are the most bloody, because those who fight in them are cowards. Conspirators are murderers, because in death there is silence. Is it not fear that telleth them they may be betrayed?

That thou mayest not be cruel, set thyself too high for hatred: that thou mayest not be inhuman, place thyself above the reach of envy.

Every man may be viewed in two lights: in one he will be troublesome, in the other less offensive: choose to see him in that in which he least hurteth thee, then shalt thou not do hurt unto him.

What is there that a man may not turn unto his good? In that which offendeth us most, there is more ground for complaint than hatred. Man would be reconciled to him of whom he complained: what murdereth he but what he hateth?

If thou art prevented of a benefit, fly not into rage: the loss of thy reason is the want of a greater.

Because thou art robbed of thy cloak, wouldst thou strip thyself of thy coat also?

When thou enviest the man who possesseth honors—when his titles and his greatness raise thy indignation, seek to know whence they came unto him; inquire by what means he was possessed of them, and thine envy will be turned into pity.

If the same fortune were offered unto thee at the same price, be assured, if thou wert wise, thou wouldest refuse it.

What is the pay for titles but flattery? how doth man purchase power, but by being a slave to him who giveth it.

Wouldst thou lose thine own liberty, to be able to take away that of another? or canst thou envy him who doth so?

Man purchaseth nothing of his superiors but for a price; and that price, is it not more than the value? Wouldst thou pervert the customs of the world? wouldst thou have the purchase and the price also?

As thou canst not envy what thou wouldst not accept, disdain this cause of hatred, and drive from thy soul this occasion of the parent of cruelty.

If thou possessest honor, canst thou envy that which is obtained at the expense of it? If thou knowest the value of virtue, pitiest thou not those who have bartered it so meanly?

When thou hast taught thyself to hear the seeming good of men without repining, thou wilt hear of their real happiness with pleasure.

If thou seest good things fall to one who deservest them, thou wilt rejoice in it; for virtue is happy in the prosperity of the virtuous.

He who rejoiceth in the happiness of another increaseth by it his own.

CHAPTER V.

HEAVINESS OF HEART.

The soul of the cheerful forceth a smile upon the

face of affliction; but the despondence of the sad deadeneth even the brightness of joy.

What is the source of sadness but a feebleness of the soul? What giveth it power but the want of spirit? Rouse thyself to the combat, and she quitteth the field before thou strikest.

She is an enemy to thy race; therefore drive her from thy heart: she poisoneth the sweets of thy life, therefore suffer her not to enter thy dwelling.

She raiseth the loss of a straw to the destruction of thy fortune; while she vexeth thy soul about trifles, she robbeth thee of thine attention to the things of consequence: behold, she but prophesieth what she seemeth to relate unto thee.

She spreadeth drowsiness as a veil over thy virtues—she hideth them from those who would honor thee on beholding them—she entangleth and keepeth them down, while she maketh it most necessary for thee to exert them.

Lo, she oppresseth thee with evil; and she tieth down thine hands, when they would throw the load from off thee.

If thou wouldst avoid what is base—if thou wouldst disdain what is cowardly—if thou wouldst drive from thy heart what is unjust, suffer not sadness to lay hold upon it.

Suffer it not to cover itself with the face of piety: let it not deceive thee with a show of wisdom. Religion payeth honor to thy Maker; let it not be colored with melancholy: wisdom maketh thee happy; know then that sorrow in her sight is as a stranger.

For what should man be sorrowful, but for afflictions? Why should his heart give up joy, when the causes of it are not removed from him? Is not this being miserable for the sake of misery?

As the mourner who looketh sad because he is hired to do so, who weepeth because his tears are paid for; such is the man who suffereth his heart to be sad, not because he suffereth aught, but because he is gloomy.

It is not the occasion that produceth the sorrow; for behold, the same thing shall be to another rejoicing.

Ask men if their sadness maketh things the better, and themselves will confess to thee that it is folly; nay, they will praise him who beareth his ills with patience, who maketh head against misfortune with courage: applause shall be followed by imitation.

Sadness is against Nature, for it troubleth her motions: lo! it rendereth distasteful whatsoever she hath made amiable.

As the oak falleth before the tempest, and raiseth not its head again: so boweth the heart of man to the force of sadness, and returneth unto his strength no more.

As the snow melteth upon the mountains from the rain that trickleth down their sides, even so is beauty washed from off the cheeks by tears; and neither the one nor the other restoreth itself again for ever.

As the pearl is dissolved by the vinegar, which seemeth at first only to obscure its surface; so is thy happiness, oh man! swallowed up by heaviness of heart, though at first it seemeth only to cover it with its shadow.

Behold Sadness in the public streets: cast thine eyes upon her in the places of resort—doth any look upon her? avoideth she not every one? and doth not every one flee from her presence?

See how she droopeth her head, like the flower whose root is cut asunder; see how she fixeth her eyes upon the earth—see how they serve her to no purpose but for weeping.

Is there in her mouth discourse? is there in her heart the love of society? is there in her soul reason? Ask her the cause, and she knoweth it not: inquire the occasion, and behold there is none.

Yet doth her strength fail her: lo! at length she sinketh into the grave, and no one sayeth, what is become of her?

Hast thou understanding, and seest thou not this? Hast thou piety, and perceivest thou not thine error?

God created thee in mercy; had he not intended thee to be happy, his beneficence would not have called thee into existence: how darest thou then fly in the face of his Majesty?

While thou art most happy with innocence, thou dost him most honor; and what is thy discontent but murmuring against him? Created he not all things liable to change? and darest thou to weep at their changing?

If we know the law of nature, wherefore do we complain of it?—if we are ignorant of it, what should we accuse but our blindness to what every moment giveth us proof of it?

Know that it is not thou that art to give laws to the

world; thy part is to submit to them as thou findest them; if they distress thee, thy lamenting it but addeth to thy torment.

Be not deceived with fair pretences, nor suppose that sorrow healeth misfortune: it is a poison under the color of a remedy: while it pretendeth to draw the arrow from thy breast, lo! it plungeth it into thine heart.

While sadness separateth thee from thy friends, doth it not say thou art unfit for conversation? while it driveth thee into corners, doth it not proclaim that it is ashamed of itself?

It is not in thy nature to meet the arrows of ill fortune unhurt, nor doth reason require it of thee: it is thy duty to bear misfortune like a man; but thou must first also feel it like one.

Tears may drop from thine eyes, though virtue falleth not from thine heart: be thou careful only that there is cause, and that they flow not too abundantly.

The greatness of the evil is not to be reckoned from the number of tears shed for it; the greatest griefs are above these testimonies, as the greatest joys are beyond utterance.

What is there that weakeneth the soul like grief? What depresseth it like sadness?

Is the sorrowful prepared for noble enterprise? or armeth he himself in the cause of virtue?

Subject not thyself to ills, where there are in return no advantages; neither sacrifice thou the means of good unto that which is in itself an evil.

OF THE ADVANTAGES MAN MAY ACQUIRE OVER HIS FELLOW CREATURES.

CHAPTER I.

NOBILITY AND HONOR.

Nobility resideth not but in the soul, nor is there true honor except in virtue.

The favor of Princes may be bought by vice, rank and title may be purchased for money? but these are not true honors.

Crimes cannot exalt a man to real glory; neither can gold make men noble.

When titles are the reward of virtue—when he is set on high, who hath served his country, he who bestoweth the honors hath glory, like as he who receiveth them, and the world is benefited thereby.

Wouldst thou wish to be raised, and men know not for what? or wouldst thou that they should say, why is this?

When the virtues of the hero descend to his children, his titles accompany them: well—but when he who possesseth them is unlike to him who deserveth them—lo! do they not call him degenerate?

Hereditary honor is accounted the most noble: but reason speaketh in the cause of him who hath acquired it.

He who, meritless himself, appealeth to the actions of his ancestors for his greatness, is like the thief who claimeth protection by flying to the pagoda.

What good is it to the blind that his parents could see? What benefit is it to the dumb that his grandfather was eloquent? even so what is it to the mean that their predecessors were noble?

A mind disposed to virtue maketh great the possessor of it; and without titles it will raise him above the vulgar.

He will acquire honor while others receive it: and will he not say unto them—Such were the men whom ye glory in being derived from?

As the shadow waiteth on the substance, even so true honor attendeth upon virtue.

Say not that honor is the child of boldness, nor believe thou that the hazard of life alone can pay the price of it: it is not to the action that it is due, but to the manner of performing it.

All are not called to the guiding the helm of state; neither are armies to be commanded by every one; do well in that which is committed to thy charge, and praise shall remain unto thee.

Say not that difficulties are necessary to be conquered; or that labor and danger must be in the way to renown: the woman who is chaste, is she not praised? the man who is honest, deserveth he not to be honored?

The thirst of fame is violent; the desire of honor is powerful: and he who gave them to us gave them for great purposes.

When desperate actions are necessary to the public; when our lives are to be exposed for the good of our country, what can add force to virtue but ambition.

It is not the receiving honor that delighteth a noble mind: its pride is the deserving it.

Is it not better men should say, why hath not this man a statue? than that they should ask why he hath one?

The ambitious will always be first in the crowd; he presseth forward, he looketh not behind him: more anguish is it to his soul to see one before him, than joy to leave thousands at a distance.

The root of ambition is in every man, but it riseth not in all; fear keepeth it down in some; in many it is suppressed by modesty.

It is the inner garment of the soul: the first thing put on by it with the flesh, and the last it layeth down at its separation from it.

It is an honor to thy nature when worthily employed. when thou directest it to wrong purposes, it shameth and destroyeth thee.

In the breast of the traitor ambition is covered; Hypocrisy hideth his face under her mantle, and cool Dissimulation furnisheth her with smooth words; but in the end men shall see what she is.

The serpent loseth not his sting, though benumbed with the frost; the tooth of the viper is not broken, though the cold closeth his mouth: take pity on his state, and he will shew thee this spirit; warm him in thy bosom, and he will requite thee with death.

He that is truly virtuous loveth Virtue for herself; he disdaineth the applause which Ambition aimeth after.

How pitiable were the state of Virtue, if she could not be happy but from another's praise? She is too noble to seek recompence, and no more will than can be rewarded.

The higher the sun riseth the less shadow doth he make; even so the greater is the virtue, the less doth it covet praise; yet cannot it avoid its rewards in honors.

Glory, like a shadow, flieth him who pursueth it; but it followeth at the heels of him who would fly from it; if thou courtest it without merit, thou shalt never attain unto it: if thou deservest it, though thou hidest thyself, it will never forsake thee.

Pursue that which is honorable, do that which is right; and the applause of thine own conscience will be more joy to thee than the shouts of millions who know not that thou deservest them.

CHATER I I.

SCIENCE AND LEARNING.

The noblest employment of the mind of man is the study of the works of his Creator.

To him whom the science of nature delighteth every object bringeth a proof of God; and every thing that proveth this giveth cause of adoration.

His mind is lifted up to heaven every moment; his life is one continual act of devotion.

Casteth he his eyes towards the clouds, findeth he not the heavens full of wonders? Looketh he down to the earth, doth not the worm proclaim to him—Could less than Omnipotence have formed me?

While the planets perform their courses—while the sun remaineth in his place—while the comet wandereth through the liquid air, and returneth to his destined road again; who but thy God, oh, man! could have formed them? What but infinite wisdom could have appointed them their laws?

Behold how awful their splendor yet do they not diminish: lo! how rapid their motion; yet one runneth not in the way of another.

Look down upon the earth, and see her produce; examine her bowels, and behold what they contain: hath not wisdom and power ordained the whole?

Who biddeth the grass to spring up? who watereth it at its due season? Behold the ox croppeth it; the horse and the sheep, feed they not upon it? who is he that provideth it for them?

Who giveth increase to the corn which thou sowest? who returneth it to thee a thousand fold?

Who ripeneth for thee the olive in its time? and the grape also, though thou knowest not the cause of it?

Can the meanest fly create itself? or couldst thou, being ought less than God, couldst thou have fashioned it?

The beasts feel that they exist, but they wonder not at it: they rejoice in their life, but they know not that it shall end; each performeth its course in succession: nor is there a loss of one species in a thousand generations.

Thou who seest the whole as admirable as its parts, canst thou better employ thine eye than in tracing out

thy Creator's greatness in them—thy mind than in examining their wonders?

Power and mercy are displayed in their formation; justice and goodness shine forth in the provision that is made for them; all are happy in their several ways; nor envieth one the other.

What is the study of words compared with this? Wherein is knowledge but in the study of Nature?

When thou hast adored the fabric, inquire into its use; for know, the earth produceth nothing but may be of good to thee: are not food and raiment, and the remedies for thy diseases, all derived from the earth alone?

Who is wise then but he that knoweth it? Who hath understanding but he that contemplateth it? for the rest, whatever science hath most utility—whatever knowledge hath least vanity, prefer these unto others, and profit of them for the sake of thy neighbor.

To live and to die—to command and to obey—to do and to suffer, are not these all that thou hast further to care about? morality shall teach thee these, the Economy of Life shall lay them before thee.

Behold, they are written in thine heart, and thou needest only to be reminded of them; they are easy of conception; be attentive, and thou shalt retain them.

All other sciences are vain—all other knowledge is boast: lo! it is not necessary or beneficial to man, nor doth it make him more good or more honest.

Piety to thy God, and benevolence to thy fellow-creatures, are they not thy great duties? What shall teach

thee the one, or what shall inform thee of the other, like unto the study of his works?

OF NATURAL ACCIDENTS.

CHAPTER I.

PROSPERITY AND ADVERSITY.

Let not prosperity elate thy heart above measure; neither let thy soul be depressed unto the grave, because fortune beareth hard against thee.

Her smiles are not stable, therefore build not thy confidence upon them; her frowns endure not for ever, therefore let hope teach thee patience.

To bear adversity well is difficult; but to be temperate in prosperity is the height of wisdom.

Good and ill is the test by which thou art to know thy constancy; nor is there aught else that can tell thee the powers of thine own soul; be therefore watchful when these are upon thee.

Behold Prosperity, how sweetly she flattereth thee! how insensibly she robbeth thee of thy strength and thy vigor!

Though thou hast been constant in ill fortune—though thou has been invincible in distress, yet by her thou art conquered: not knowing that thy strength returneth not again, and yet that thou again mayest need it.

Affliction moveth our enemis to pity; success and happiness cause even our friends to envy.

Adversity is the seed of well doing; it is the nurse of heroism and boldness: who that hath enough will endanger himself to have more? who that is at ease will set his life on the hazard?

True virtue will act under all circumstances; but men see most of its effects when accidents occur.

In adversity man seeth himself abandoned by others; he findeth that all his hopes are centred within himself; he rouseth his soul; he encountereth his difficulties, and they yield before him.

In prosperity he fancieth himself safe—he thinketh that he is beloved of all that smile about his table—he groweth careless and remiss—he seeth not the danger that is before him—he trusteth to others, and, in the end, they deceive him.

Every man can advise his own soul in distress; but prosperity blindeth the truth.

Better is the sorrow that leadeth contentment, than the joy that rendereth man unable to endure distress, and afterwards plungeth him into it.

Our passions dictate to us in all our extremes; moderation is the effect of wisdom.

Be upright in thy whole life, be content in all its changes; so shalt thou make thy profit out of all occurrences: so shall every thing that happeneth unto thee be the source of praise.

The wise maketh every thing the means of advantage; and with the same countenance beholdeth he all the facts of Fortune; he governeth the good—he conquereth the evil—he is unmoved in all.

Presume not in prosperity, neither despair in adversity; court not dangers, nor meanly fly from before them; dare to despise whatever will not remain with thee.

Let not adversity tear off the wings of Hope, neither let prosperity obscure the light of prudence.

He who despaireth of the end shall never attain unto it; and he who seeth not the pit shall perish therein.

He who calleth prosperity his good—who hath said unto her—'With thee will I establish my happiness;' lo! he anchoreth his vessel in a bed of sand, which the return of the tide washeth away.

As the water that passeth from the mountains kisseth, in its way to the ocean, every field that bordereth the rivers—as it tarrieth not in any place, even so Fortune visiteth the sons of men: her motion is incessant, she will not stay—she is unstable as the winds: how then wilt thou hold her? when she kisseth thee, thou art blessed: but behold, as thou turnest to thank her, she is gone to another.

CHAPTER II.

PAIN AND SICKNESS.

The sickness of the body affecteth even the soul; the one cannot be in health without the other.

Pain is of all ills that which is most felt; and it is that from which nature hath the sweetest remedies.

When thy constancy faileth thee, call in thy reason: when thy patience quitteth thee call in thy hope.

To suffer is a necessity entailed upon thy nature:

wouldst thou that miracles should protect thee from it? or shalt thou repine because it happeneth unto thee, when lo, it happeneth unto all?

It is injustice to expect exemption from that thou wert born unto: submit with modesty to the laws of thy condition.

Wouldst thou say to the seasons—Pass not on, lest I grow old! Is it not better to suffer with an equal mind that which thou canst not avoid?

Pain that endureth long is moderate; blush therefore to complain of it:—that which is violent is short: behold, thou seest the end of it.

The body was created to be subservient to the soul; while thou afflictest the soul for pain, behold, thou seest the body above it.

As the wise afflicteth not himself because a thorn teareth his garment; so the patient grieveth not his soul, because that which covereth it is injured.

CHAPTER III.

DEATH.

As the production of the metal proveth the work of the alchymist, so is death the test of our lives, the assay which sheweth the standard of all our actions.

Wouldst thou judge of a life, examine the period of it: the end crowneth the attempt; and where dissimulation is no more, there truth appeareth.

He hath not spent his life ill who knoweth to die well; neither can he have lost all his time who employeth the last portion of it to his honor.

He was not born in vain who dieth as he ought; neith hath he lived unprofitably who dieth happily.

He that considereth he is to die is content while he liveth: he who striveth to forget it hath no pleasure in any thing; his joy appeareth to him a jewel which he expecteth every moment he shall lose.

Wouldst thou learn to die nobly, let thy vices die before thee. Happy is he who endeth the business of his life before his death; who, when the hour cometh, hath nothing to do but to die; who wisheth not delay, because he hath no longer use for time.

Avoid not death, for it is a weakness: fear it not, for thou understandest not what it is; all that thou certainly knowest is this, that it putteth an end to thy present sorrows.

Think not the longest life the happiest: that which is best employed doth man the most honor: himself shall rejoice after death in the advantages of it.

POWER OF MATERNAL PIETY.

Why gaze ye on my hoary hairs,
  Ye children, young and gay?
Your locks, beneath the blast of cares,
  Will bleach as white as they.

I had a mother once, like you,
  Who o'er my pillow hung,
Kissed from my cheek the briny dew,
  And taught my faltering tongue.

She, when the nightly couch was spread.
  Would bow my infant knee,
And place her hand upon my head,
  And, kneeling, pray for me.

But then there came a fearful day;
  I sought my mother's bed,
Till harsh hands tore me thence away,
  And told me she was dead.

I pluked a fair white rose, and stole
  To lay it by her side,
And thought strange sleep enchained her soul,
  For no fond voice replied.

That e'er I knelt me down in wo,
  And said a lonely prayer;
Yet still my temples seemed to glow
  As if that hand were there.

Years fled, and left my childhood's joy,
  Gay sports and pastimes dear;
I rose a wild and wayward boy,
  Who scorned the curb of fear.

Fierce passions shook me like a reed;
  Yet, ere at night I slept,
That soft hand made my bosom bleed,
  And down I fell, and wept.

Youth came—the props of virtue reeled;
  But oft, at day's decline,
A marble touch my brow congealed—
  Blessed mother! was it thine?

In foreign lands I travelled wide,
  My pulse was bounding high,
Vice spread her meshes at my side,
  And pleasure lured my eye;
Yet still that hand, so soft and cold,
  Maintained its mystic sway,
As when, amid my curls of gold,
  With gentle force it lay.

And with it breathed a voice of care,
  As from thy lowly sod,
"My son—my only one—beware!
  Nor sin against thy God."

Ye think, perchance, that age hath stole
  My kindly warmth away,
And dimmed the tablet of the soul;
  Yet when, with lordly sway,
This brow the plumed helm displayed
  That guides the warrior throng,
Or beauty's thrilling fingers strayed
  These manly locks among,
That hallowed touch was ne'er forgot!
  And now, though time hath set
His frosty seal upon my lot,
  These temples feel it yet.

And if I e'er in Heaven appear,
  A mother's holy prayer,
A mother's hand, and gentle tear,
That pointed to a Saviour dear,
  Have led the wanderer there.