

APHORISMS

ON

Man, Manners, Principles & Things.

“Thou shalt make me to know knowledge.”

BIBLE.

“Know first thyself, presume not God to scan,

“The proper study of mankind, is MAN.....POPE.



By JOSEPH BARTLETT,
COUNSELLOR AT LAW.



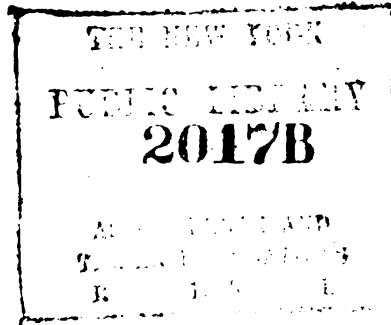
.....

COPY RIGHT SECURED.

.....

PRINTED AT THE ORACLE OFFICE, PORTSMOUTH,
FOR THE AUTHOR.

1810.



DEDICATION.



TO ALL MY ENEMIES.

GENTLEMEN,

FEW authors write with more sincerity, never dedicate with *less hope* of reward ; I feel a wish to copy those writers who have gone before me, to address the rich and the powerful of the earth, in this I must be pre-eminently successful, as in you my *dear enemies*, I observe many who roll in wealth, have been, and yet are exalted to the most honorable situations in church and in state ; this distinction has been conferred, for your *great complacency of temper, placability of mind, and benevolence towards man.*

Many dedicate to thank for past favors, and to secure future adherence and atten-

tion—in this also, I follow my illustrious predecessors. To you gentlemen, I am indebted, for the knowledge I possess of the world, my information of the heart of man : The volume of human nature, never would have been opened to my understanding, had I not been well acquainted with such excellent enemies ; you have taught me to view man as he is, not as my fond imagination painted him—by your patronage, exertions, and influence I am enabled to say, “ Sweet are the uses of adversity, which like the toad ugly and venomous, yet bears a precious jewel.” I can now endure misfortunes with calmness, resignation and dignity, and view this little dirty planet of small moment, compared “ to another and a better world.” I can say with sincerity, with my old VENERABLE NAMESAKE, “ *be not grieved or angry with yourselves,*” that you have persecuted me from city to city, reviled and evil entreated me, as it has conduced essentially to my substantial happiness.

I now most humbly supplicate, that you would take this little volume into your malignant keeping, I pray you to *oppose* it, do all you can *to destroy it*, let no measures be forsaken that will injure and vilify the author, it will probably give it greater circulation, and introduce it to more general notice ; dont fear my anger or my vengeance, be in-

attentive to my mortification, and be regardless of my distress : I know your *goodness*, your *friendship* and *attachment*, and rest assured, that your most *vigorous* opposition, your most *virulent* slander and most *inveterate malice*, will be duly appreciated, and receive the proper acknowledgments of him, WHO HAS BEEN, IS NOW AND EVER SOLICITS TO BE DISTINGUISHED BY YOUR HATRED.

THE AUTHOR.

October, 1810.

PREFACE.

THERE is not any mode of instruction, more forcible to the mind, more alluring or captivating to our reason, or displays a greater knowledge of Man, than concise maxims.

There are persons in the world, who would startle at perusing a book on any given subject, who would not hesitate, to read a volume of Aphorisms ; in which are contained variety and amusement.

This method of writing is of antient and respectable origin, men of the first literary acquisitions, and who have been the ornament, boast and pride of their country, have chosen to communicate their knowledge to the world, in this easy, familiar manner of writing. The maxims of SOLOMON, are considered sacred, make a part of that little volume, an observance of which, constitutes our happiness here, and our prospect of felicity beyond the grave.

The author is sensible he puts at hazard his stock in trade, by sending it on the voyage of life, without either patronage or insurance, "but he who tempers the wind to the new shorn lamb," will protect it. Many will consider this attempt at FAME, rashness, and that it will end in severe mortification. He can only say, "Mortals cannot insure success," they ought to endeavour "to deserve it." He expects this volume of Aphorisms will struggle into birth, yet he trusts it will not die for want of nourishment, and that the fostering care of some kindred spirit, will kindly smile on his *first essay*, and save it from being strangled in its infancy.

If the author does not too greatly flatter himself, he is well acquainted with the heart of man—this he has acquired from the various situations, in which he has been placed, both of a painful and of a pleasurable nature; he has observed human nature in all her various assuming forms, followed her in all her windings, and examined all her views. These Aphorisms contain the Author's observations and reflections for years, and if he is so fortunate, as to convey to any of his FELLOW CITIZENS useful information or amusement in the perusal of them, he will consider himself fortunate, and that he has not wrote in vain.

Should any resemblance be traced between these Aphorisms, and those of the distinguished ROCHEFAUCAULT, or the *visionary* yet enlightened LAVATER, all he can say is, that to him they are ORIGINAL—not a maxim of either of them has he perused for fifteen years last past. The author is too proud to copy, and has too great confidence in himself to ask aid from others.

The author has not drawn his picture of human life, from his prejudices, but from close reflection, and painful experience ; opposition he expects, investigation and criticism he courts, yet he solicits that judgment may be tempered with mercy, and that in a country as young as ours, no measures may be used, that will paralyze exertion, or deaden a laudable ambition for literary fame. Should this work meet the wishes, or exceed the expectations of the author, a second volume containing many additional and important subjects, will soon appear in a dress to please the eye, and furnish a great variety of literary food for the mind of man.

1810.

DISTRICT of NEW-HAMPSHIRE, ss.

* L. S. *
* *****
BE it remembered, that on this twenty ninth day of September, in the thirtieth year of the Independence of the United States of America, JOSEPH BARTLETT, Esq. of said District has deposited in this office, the title of a Book, whereof he claims as Author, in the following words, viz. "APHORISMS ON MAN, MANNERS, PRINCIPLES AND THINGS."

"*Thou shalt make me to know knowledge.*"

"*Know first thyself, presume not GOD to scan,*

"*The proper study of mankind is Man.*"

"*By JOSEPH BARTLETT, Counsellor at Law.*"

In conformity to an act of the Congress of the United States, entitled an act for the encouragement of Learning, by securing copies of maps, charts and other books to the authors and proprietors therein mentioned—and also an act supplementary to an act for the encouragement of Learning, by securing copies of Maps, Charts and other Books to the Authors and Proprietors therein mentioned, and extending the benefit thereof to the arts of designing, engraving and etching historical and other prints.

R. CUTTS SHANNON, *Clerk*

District Court of N. H. District.

A true copy of record,

ATTEST—R. CUTTS SHANNON, Clerk.

APHORISMS.



WORLD.

I.

A man seldom affects to despise the world,
unless the world is regardless of him.

II.

The good wishes, or good opinion of a
man, who is inattentive, and indifferent to
that of the world, is not worth possessing :
as we are all bound on the same voyage, we
should be solicitous to have our shipmates
speak well of us.

B

III.

The world caress the rich, however deficient in intellect or morals, and avoid the poor man of merit, in his thread bare coat.

IV.

Money, in the opinion of the world, makes a man wise and virtuous, the want of it, foolish and wicked.

V.

The world seldom ask, how a man acquired his property ? the only question is, has he got it ?

VI.

A man must have confidence in himself, if he expects the world will have any in him.

VII.

The world ought to be treated like a playful child ; whose smiles should delight,

whose gambols should amuse, whose tears should soften, whose anger should alarm, and whose vices should be corrected.

HAPPINESS.**VIII.**

All men are equally happy, we judge from appearances, could we examine each other's relative situation, and look into each other's heart, not one in a million, would be willing to exchange with his neighbor, we know our own miseries, are unacquainted with the distresses of others.

IX.

Happiness depends on the mind, not on any external circumstance ; **DIOGENES** was as happy in his tub, as the **CONQUEROR** of the **WORLD**, clothed with imperial purple, and crowned with the **Persian diadem**.

X.

Happiness is an "*ignis fatuus*," pursued by all, never overtaken by any one ; when it appears within our reach, a moment's reflection finds it at a great distance.

"He, who breathes, must suffer,

"And he, who thinks, must mourn."

XI.

The first pursuit of man is happiness, each take a different road, all at last meet at the goal of disappointment.

 FORTITUDE.

XII.

Shew me a man, who is firm and collected, and not depressed in adversity—composed, not inflated by prosperity, and I will shew you a man formed for great and noble actions.

XIII.

Those men who can endure adversity with dignity, will ever support prosperity with modesty, and propriety of conduct.

XIV.

It requires more firmness to live, than to die, as we are more distressed at present misery, than at future uncertainty.

XV.

A man ever supports great and inevitable misfortunes, with more calmness and resignation, than trifling accidents.

XVI.

Fortitude and Sensibility are inseparable companions. A man of magnanimity can never be cruel or revengeful.

c

RELIGION.

XVII.

Love and Gratitude constitute Religion.

XVIII.

The man, who laughs at Religion, is always destitute of Morals.

XIX.

In Religion we are accountable only to our God ; “ God judgeth the heart :” In Morals, to man ; “ by their works ye shall know them.”

XX.

There is not any thing in Religion, that excites gloom, melancholly or horror ; it is “ mild, gentle, and easy to be entreated ;” it should clothe the face with cheerfulness, it should fill the heart with gladness.

XXI.

The Fanatick and the Infidel have the

same claim on the world for respect ; each are dangerous companions—neither should be trusted in private life, or be elevated to important, responsible, public situations.

XXII.

Instead of endeavoring to approximate ourselves as near as possible to GOD, 'tis the fashion with the larger part of the world to paint Deity like themselves ; can a finite being comprehend infinite ? A heathen Philosopher was asked, “ who and what was GOD ? ” he desired three days for consideration ; at the end he replied “ that the longer he considered the nature, perfections and power of the ALMIGHTY, the more he was unable to decide ; as a created being never could understand the attributes of the sovereign of nature.” **GOD IS LOVE.**

AFFECTION.

XXIII.

The young are usually attentive to the old from necessity and duty—the old to the young, from affection and choice.

XXIV.

The affection of a mother towards her children, is more warm, strong and powerful, than that of a father.

XXV.

The mind does not possess, inherently, any such passion as natural affection—what we so call, results from the mutual kind offices exercised from PARENTS to CHILDREN, CHILDREN to PARENTS, BROTHERS to SISTERS, and SISTERS to BROTHERS. Should a son be taken from his natural guardians, in the first stage of infancy, and receive the fostering, affectionate care of

a stranger, until the age of manhood, and then be brought into the presence of his father, or his mother, nature would not point out his real parents, and if informed, custom would induce him to acknowledge them—yet his heart and his affection would be all his foster parent's.



FIRST IMPRESSIONS.

XXVI.

First Impressions are usually most lasting, most difficult to remove—most certain.

XXVII.

The moment a man enters your presence, your feelings are irresistibly interested, either in favor or against him—his person, manners, words and actions, pass in review before you, and you approve or disapprove,

without reasoning on his merits or demerits.
Your mind was taken captive at first sight,
and you feel no wish to get free.

XXVIII.

A man had rather be deceived, than convinced, that the opinion he formed of a person at first sight, was incorrect.

HYPOCRISY.

XXIX.

The man, who uses his wife, with the most marked attention, before company, usually abuses her, when they are absent.

XXX.

When a man, on a first interview, shakes you cordially by the hand, smiles in your face, and professes great attachment, you may be certain, he either has a design on your family or estate.

XXXI.

The man who is always exclaiming against covetousness, seldom, if ever, possesses much liberality.

XXXII.

The man, who makes a parade of his religion, should ever be suspected of hypocrisy : Religion is simple, easy to be entreated, and ever avoids unnecessary shew, or vain ostentation.

XXXIII.

Should a person be very solicitous for me to call and see him, when I am in another town, than where he lives, I should expect to be treated with only distant civility, and cold neglect, should I accept his invitation, and call at his house.

XXXIV.

The noisy patriot, and the violent enthu-

siast in religion, seldom have any real love for their country, or their God.

XXXV.

Those, who are the most noisy in their grief, at the loss of a friend, possess the least real sorrow.

XXXVI.

Few men speak to be understood, fewer wish to be understood as they speak ; the tongue and the heart are usually at variance.

XXXVII.

Few men speak as they feel ; fewer feel as they reason. Was a man always to declare his feelings, and let his reasoning powers be influenced by those feelings, calmness and pleasure would be a stranger to his bosom.

XXXVIII.

In attempting to deceive others, we ever

deceive ourselves ; hypocrisy was never productive of promised advantages.



CUSTOM.

XXXIX.

Man is a creature of habit ; God made him first—he is his second creator.

XL.

Habits are easily acquired, with difficulty laid aside, man's nature is changed by habit—place a benevolent Howard, as a Driver to the poor, injured, suffering Africans, in the West Indies, his philanthropy will soon give place to savageness, and he will look with exulting feelings, on the misery and laceration of the wretched slave, be obdurate and insensible to his agony, unmoved by his tears, and his applications for mercy.

XLI.

Custom governs the world ; it is the tyrant of our feelings and our manners, and rules us with the imperious hand of a despot.

XLII.

Without revelation, custom must be considered as constituting virtue, and designating what is vice.



MISERY.

XLIII.

Misery supports the human race.

XLIV.

Real and imaginary evils, have the same effect on the human mind.

XLV.

Man, usually manufactures his own misery ; our distresses exist as often in our imagination as in reality.

XLVI.

Happiness would never have been known, unless we had been first acquainted with misery.

XLVII.

Misery to man, is the source of happiness. Without distress, the world would be a wide, dreary waste, joyless, irksome, tasteless and insipid.


 PROFUSENESS.

XLVIII.

The man who squanders his money, or is profuse with his intellect, will probably live to feel the want of both.

XLIX.

The spendthrift, who scatters his money, without reflection, and gives without examination, and the miser, who never has

a tear for the miserable, or a farthing for the distressed, deserve equally the detestation of the virtuous and the benevolent of the world.

L.

He, who profusely scatters his money, will die in an Alms House or a Goal. He, who squanders his time, will die ignorant and vicious. He, who gives away his intellect on every trifling occasion, will never find purchasers for his talents, or receive due respect for his genius.



VANITY.

LI.

MEN usually wish to be considered to excel in those qualities, which they do not possess. The celebrated Doctor SAMUEL JOHNSON is a forcible example of the above

truth; a man, whose great and extensive erudition, commanded the respect and admiration of the world. Although he was exceedingly clumsy in his deportment, very awkward in his behaviour, yet in early life, he was more solicitous to be considered a graceful dancer, and possessing easy manners, than a man of science.

LII.

Men will sooner give large sums to erect a monument, and endow hospitals, to emblazon their names, than a cent to the miserable mendicant, asking alms at the doors. A "cup of cold water in love," will be more favorably registered by DEITY, than millions expended under the influence of Vanity.

LIII.

✓ Make a man feel that you govern him, you

D

instantly alarm his pride—burst the cords, in which you have inclosed him—and your power and influence, have flown forever.

LIV.

The man, who boasts of his knowledge, is usually ignorant, and wishes to blind the eyes of his hearer. Merit and Literature are always discovered—in few instances unnoticed, unrewarded.

LV.

Vanity is the produce of light minds. It is the growth of all climes and of all countries; it is a plant, often nourished and fostered, yet it never bears fruit pleasing to the eye, or the taste of an intelligent man.

DIGNITY.

LVI.

Natural dignity of mind or manners can never be concealed—it ever commands respect. Assumed dignity, or importance, our ridicule and contempt.

LVII.

A man who is apprehensive of receiving insults, is conscious he deserves them. True dignity never can be approached without respect, it is a coat of mail, which will always keep at a distance the contemptible intruder.

LVIII.

A seat of honor and elevation, never confers dignity on the man, but a man of excellence will ever give respectability to any situation.

“ Honor and shame from no condition rise,

“ Act well your part there all the honor lies.”

LIX.

Men of small size, and men of little minds are so anxious to secure their dignity from insult, that they usually lose what they possess. Men seldom bow, or offer incense, when commanded—homage is always voluntary, never given by compulsion.

 FRIENDSHIP.

LX.

The man who talks of dying for his friend, never had the scaffold in full view, and does not consider that the days of romance are gone forever.

LXI.

Friendship never existed between men of similar habits, views, and fortunes.

LXII.

Friendship is in every person's mouth—
little understood, and less practised.

LXIII.

The man, who has the address or qualities
to make friends easily, has always the mis-
fortune to lose them suddenly.

LXIV.

A man frequently loses the affection of his
friend, when he loses his property.

LXV.

✓ Friendship does not consist in words, in
great dinners, or in unmeaning smiles.
Shew me the man, who will break his last
loaf with me, and I will call that man my
friend.

LXVI.

National friendship never existed. In-

terest is the basis of all their connections. So long as any nation's glory and resources are aided and advanced by another kingdom, so long, and no longer, will they be in amity.

LXVII.

The man, who will share his purse with you in the days of misfortune and distress, and like the good Samaritan, be surety for your support to the landlord—you may admit to your confidence, incorporate into the very core of your heart, and call him friend. Misfortunes cannot shake him from you—a prison will not conceal you from his sight.

LXVIII.

A friend, deeply offended, is never reconciled.

LXIX.

Obligations can never exist between friends.

LXX.

✓ Love is the attachment of bodies—friendship the union of souls.

LXXI.

Confidence is the cement of friendship.



SUSPICION.

LXXII.

Suspicion very rarely occupies the bosom of innocence.

LXXIII.

If you do not wish to be deceived, never let a person think you suspect him.

LXXIV.

Jealousy never existed without love.

LXXV.

A man never suspects, who has confidence in himself.

LXXVI.

A suspicious man ought to be suspected.



WOMEN.

LXXVII:

Women possess less charity towards the foibles of their own sex, than the men.

LXXVIII.

A woman destitute of morals, will be more atrocious in her vices than a man : DEVILS were made from ANGELS.

LXXIX.

The man who wishes for popularity, must please the women ; they are either ardent friends or implacable enemies.

LXXX.

Ladies command more delicacy of treatment, never more politeness than men.

LXXXI.

Most passions decrease as we advance in life. Love of women and love of wine increase with our years and strengthen with our age. Neither are extinguished until the candle of life is blown out; you will see these ruling passions even in death.

LXXXII.

Let a woman be conscious of her beauty, and she will usually be inattentive to her mind.

LXXXIII.

Women possess stronger passions than men, less reason to govern them.

LXXXIV.

There is less variety in woman than in man—they are either vicious or virtuous—
DEVILS OR ANGELS.

LXXXV.

'Tis not in the power of man to sin to such excess, as a depraved woman.

LXXXVI.

The power of woman over man, as it respects this life, is omnipotent.

LXXXVII.

A good woman would exhaust language to praise. Her "price is far above rubies."

LXXXVIII.

A woman produces more good and more evil, than any other created being. Eve solaced man, yet she seduced him to ruin.



BOASTING.

LXXXIX.

Whenever you hear a man, boasting of his courage, be convinced he will be a coward, in time of danger.

XC.

Hear a man boasting of the riches, or the power of his Ancestors, be certain he possesses little merit himself.

XCI.

The man who prides himself on the greatness of his ancestry, be well assured, he is conscious of his own worthlessness, the line of glory expired, when he was born.

XCII.

He who unblushingly boasts of his crimes, has either a debilitated understanding, or a demoralized mind.

XCIII.

The man who talks much of himself, does not possess the respect, or the applause of the world. A wise man, never need sound his own virtues, and few wish to hear the

trump of Fame blown, by the breath of vanity.

XCIV.

A man who boasts of his honesty, or a woman of her chastity, are both to be suspected.



MONEY.

XCV.

Money is the SINEWS OF LIFE, as well as of war, man cannot live without it.

XCVI.

Every man has the same attachment to money, and loves it equally as well; they differ only in the application. The father who sends a favorite son to travel, and the parent who keeps him at home, under his own eye, have affections equally strong and irresistible; they are only directed differently.

XCVII.

Men of moderate genius, usually possess the greatest riches. Money is of the earth, "EARTHLY," and those men whose ideas soar at the least distance from this little DIRTY PLANET, command the most property.

XCVIII.

If you wish to know the influence of money, recollect what you have seen as you have travelled the path of life. TO DAY, your friend "fares sumptuously," is clothed in scarlet and fine linen, caressed, courted, adored : TOMORROW, his ships are captured, his houses burned, and his coffers rifled. He is avoided, neglected, condemned ; and those he would have disdained, yesterday, to have sat with the dogs of his flock, now make mouths at him !

x

APHORISMS.
APPEARANCES.
XCIX.

Men had rather be thought happy, and be unhappy, than to appear unhappy, and be happy.

C.

There are two classes of men who are fond of parade, appear and live alike ; the man of wealth, and the man of desperate circumstances ; the one, does it because his property will authorize it, the other, to keep off his creditors.

CI.

The debtor, who rides in his carriage, will never be dunned or sued—the debtor, who walks, and lives sparingly, will die in a prison.

CII.

The man who keeps aloof from the world,

will usually be respected, and have credit, for what he does not possess—foibles and blemishes in a character, are never observed at a distance.

CIII.

The man who wears a summer dress in winter, or a winter dress in summer, will ever be cautiously trusted. The raiment is good to solicit alms, not to obtain credit.



LAW.

CIV.

The man, who for every trifling injury applies to a lawyer for redress, will soon be obliged to apply to the town, for support.

CV.

When you pass by the land of a farmer, observe if his house is unglazed—the shingles and clapboards rattling in the wind—

his fences down—his fields neglected—his children ragged—his wife inattentive to his concerns—and he himself intoxicated—be certain this man loves the law, and this law has eaten up his substance, and reduced him to a morsel of bread.

CVI.

He who sues at the law for a reputation, slanders himself ; he should rather reply like the antient philosopher, when he was told he had been defamed—“ I will so live, that the world will not believe the report.”

CVII.

The man who practices law as an art, is as sure to entrap and ensnare ; he will hold you with one hand, and rifle your pockets with the other. He who studies and practices law, as a noble, dignified, useful science, is one of the most valuable citizens in any country,

and richly deserves to be enrolled amongst the most distinguished benefactors of mankind.

CVIII.

✓ The best art is to appear to the world to have no art.

SWEARING.

CIX.

Swearing, is of all vices the most inexcusable. It has neither the apology, of mental or sensual gratification—and that man, who tosses irreverently, the name of the ALMIGHTY from his tongue, deserves the censure of every good man, and merits the just indignation of HEAVEN.

E 2

CX.

Men, frequently are horridly profane; thinking it will add to their manliness, their consequence, and discover a daring, bold spirit. Let such men reflect, that although some who are called gentlemen indulge in this vice, yet it is the language of the most profligate and abandoned, and in common use with the porter in the dark.

CXI.

The man who declares with an oath, that what he asserts is true, and calls on his God to damn him, if 'tis false, feels conscious, that his simple declaration is not to be taken.

CXII.

The man who is profane in private life, should never be trusted with public confidence, little regarded as a witness, for his dread of falsely testifying, is lessened by ha-

bitual profaneness, and he has not “ the fear of God before his eyes.”



SLANDER.

CXIII.

Whenever you find a man endeavoring to lessen and destroy the reputation of another, be certain, his own character is desperate.

CXIV.

Men without consequence or standing in society are never defamed ; the tree in the orchard, which bears the best fruit, is the most stoned and thrown at, while the others are suffered to remain without injury. Slander “ the fairest virtue strikes.”

CXV.

The mind of that man must be weak, which can be acted upon by the reports of others ; we should ever judge of others by

their actions, not as we hear from the world.

CXVI.

The man, who accuses others of crimes and foibles, should be certain he is not a subject of censure—let him examine, and see if he is free from those faults, he ascribes to his neighbor.

CXVII.

There never was a calumniator who was brave, honest, or just.

CXVIII.

I never found a slanderer, who dared to meet, face to face, the person whom he abused and vilified when absent.

CXIX.

Slander is the produce of weak heads, depraved, malicious, envious hearts. "Have not to do with him, death, sin and hell have

set their marks upon him, and all their ministers attend him."

CXX.

Men had rather be censured for want of morals, than want of understanding.

CXXI.

A newsmonger, an eaves dropper, and a slanderer are the three great plagues, of large cities, and the scourge of small villages.



AMBITION.

CXXII.

The man, who will be content with cherries, will never be fed with oranges.

CXXIII.

A man never was distinguished for any good, or great qualities of the mind, or notorious for diabolical atrocity of the heart, without ambition—it is the prime exciter to all that deserves praise and admiration and

to all that is detestable and abhorrent to the soul. The man, destitute of ambition, creeps through life with a snail-like pace, unnoticed and unknown—He, who possesses it, soars like the eagle, takes a stand above his fellow man, and often wields sceptres, and governs nations by his nod.

CXXIV.

An ambitious man will never hesitate at crimes, or shrink at any species of villainy to complete the views and wishes of his soul. Alexander immolated millions, to be called the conqueror of the world—Bonaparte has kissed to betray, has murdered to enrich and increase his power, and has crimsoned Europe with blood, to have his head encircled with a crown, his body covered with imperial purple, and to be called the **ARBITER** of **NATIONS.**

CXXV.

The path of an ambitious man, is unpleasant to travel, serpents lie concealed on each side, thorns are planted in his way, and his mind during the journey must rankle with cares, disappointments, jealousies, hopes and fears—His eye is seldom opened on pleasure.



SECRECY,

CXXVI.

More men are sorry for speaking, than keeping silence.

CXXVII.

If you cannot keep your own secrets, never censure others for revealing them. Charles the second was solicited by a nobleman, to be entrusted with his confidence—Charles asked him if he could keep a secret?—"Yes, may it please your majesty"—so can I re-

plied the king. This example should ever be recollected.

CXXVIII.

A man who cannot keep his own secrets should never be trusted with another's.

CXXIX.

Should a man, with whom you have little acquaintance, come to you, and intrust you with a secret relating either to himself or others, and charge you not to disclose it—his mind is formed of such unstable, rotten materials, that it will not do to hazard any confidence, or form any intimacy with him.

CXXX.

The man, who discloses every thing he knows—and he who conceals every thing, are equally to be avoided—their hearts are not attuned to soft sensibilities, and they pos-

ness very little of the milk of human kindness.



GREATNESS.

CXXXI.

Success and opportunity constitute greatness—the illustrious Washington would have lived and died without distinction on the banks of the Potomac, had the American Revolution never taken place.

“ For many a flower is born to blush unseen,

“ And waste its sweetness in the desert air.”

CXXXII.

A man may be great and not good—he cannot be good without being great.

CXXXIII.

The man who is familiar with all, associates with and enters into conversation with

F

every class of citizens, will never be called GREAT by the world—was a comet to appear every day, it would be as little noticed as a star. A man great in power, learning or genius, should be seldom seen.

CXXXIV.

The only reason the world boasts of so few great men, arises from the blindness of parents, or the partiality of friends, in suffering children to follow a profession or an employment for which NATURE'S GOD never designed them. Many a Clergyman would have made an excellent Shoemaker—many a Physician shone as a Butcher—many a Lawyer been celebrated as a Turner or a Blacksmith—who are so little acquainted with the orbit in which they move, that they may be emphatically called Impostors, Quacks and Pettifoggers.

SELFISHNESS.

CXXXV.

Interest is the governing principle of the human mind. Every act of a selfish man has in view his own gratification and happiness.

CXXXVI.

A selfish man was never beloved or respected—he never had a tear for the miserable, or a farthing for the distressed.

CXXXVII.

A selfish man has in view only his own dear self—without a wish to advance the happiness of his fellow man—in public life, he will sell his country, to fill his coffers—in private, betray his God, to increase his wealth. **BENEDICT ARNOLD** and **JUDAS ISCARIOT** carry conviction to the mind, of the truth of this aphorism.

APHORISMS.

IGNORANCE.

CXXXVIII.

Place an ignorant man in an elevated situation and it only serves to make him more contemptible—a small light shines best in the corner.

CXXXIX.

An ignorant man will usually tremble, in a place of responsibility.

CXL.

In all my journey through life, I never found a good dancer, or a first rate musician, who was remarkable for intellect, science or morals.

CXLI.

An ignorant man is the most insufferable of all animals.

CXLII.

A man who has acquired little information,

always fancies himself wise, he is pedantic, obstinate and contemptible.

“A little learning is a dangerous thing ;

“Drink deep or taste not the pierian spring.”



CREDITORS.

CXLIII.

The best mode, to avoid creditors, is to keep near them.

CXLIV.

A merciless creditor is the most abhorrent of human beings—like a hyena he devours his own race, and like a cannibal, gluts himself with the miseries, the groaning, and wretchedness of his suffering debtor—For what reason? because he is not rich—let such a man read the history of Dives, and realise his represented situation, and there

would be few suffering Lazaruses breathing the damps and putrid air of a prison.

CXLV.

The man, who is in debt, and has been in prison, is always the worst of creditors, the most relentless, unforgiving; and cruel.

CXLVI.

The rich creditor is usually the most lenient, indulgent and forgiving—in all my observations in life, I never knew an opulent creditor oppressive, vindictive or unfeeling—search the vaults and the apartments of the prisons, in our country, and you will not find one in a hundred committed by a man of independent property—unless the man of purse had acquired his estate by some adventitious circumstances—had only the rich been the creditors of the poor, HOWARD would have

travelled in vain in search of objects for his benevolence.

CXLVII.

A man had better be in debt as it respects his feelings and happiness to a rich man, for a thousand dollars, than to a man of middling property, for a hundred—one will wait patiently, the other will cast him into prison until he is paid what is due, regardless of the poverty of the debtor, the cries of his children, and the supplication of his distressed wife. “God, who tempers the wind to the new shorn lamb,” will protect them.



GALLANTRY.

CLVIII.

When you hear a man boasting of his gallantry, be certain he is either impotent in body, or deficient in mind.

CXLIX:

Happy is that man, who hears that his mistress laughs at him when absent—be certain he has no rival in her affections.

CL.

Gallantry in a man is pardoned, frequently applauded, when an act of incontinence and indiscretion in a woman, is seldom forgiven, never forgotten. “Reputations are often gained without merit, and lost without deserving.”

CLI.

A lady's man is not a man, he is only the epitome of a man.

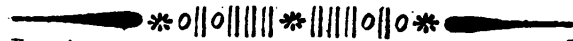
CLII.

A gallant was never the favorite of a woman of sense—they may laugh with him, laugh at him, trifle, and coquette with him, play with him as a child does with a rattle, for the

momentary amusement—like children they will throw him away, and choose another toy.

CLIII.

A man of gallantry came into this world on a poor errand, and the sooner he quits it, the more to his own credit, and to the honor of the human race.



COUNTRY.

CLIV.

A man, who renounces his allegiance to his native country or sovereignty, should be cautiously trusted by that nation in which he becomes a citizen—the love of country is inherent with our natures, and is never eradicated by an oath.

CLV.

The genius and the manners of a people depend upon the soil and the climate which

gave them birth, and in which they live. The inhabitants of France and of Italy are filled with joy and with frolick, enlivened with song and with dance, and laugh at those miseries incident to man—the nations of England and of Holland are melancholy, gloomy and phlegmatic—they meet misfortune more than half way, and suffer in imagination those ills of life, which would have been trifling to have realized.

CLVI.

The love of country is inseparable from the nature of man. If you meet an American in Europe, let his standing and situation be what it may, you are insensibly attracted to him, form an acquaintance, enter into his wishes, feelings and views—being natives of the same part of the earth, is the magnet that unites.

CLVII.

✓ The man, who laughs at his country, and says he has not any attachment to the place of his nativity—is fit for “treason, stratagems and spoils.”

CLVIII.

The love of country is the last affection extinguished in a human soul—the imprisoned Englishman, who was declaiming to every passing stranger, “the blessed freedom and liberty of his country,” forcibly impresses this truth, that the good of our country is the pride, wish and prayer of every man.



WIT.

CLIX.

A man, who by his wit raises a laugh at the expence of another, was never forgiven.

CLX.

The man who "can set the table in a roar," is usually courted by the young and the gay, seldom so much respected by the world, as the man of gravity—the first shews his whole soul and his fine feelings—the other, in hypocritical silence, conceals the defects of his mind. "Gravity," says Yorick "is an arrant scoundrel."

CLXI.

Wit excites laughter, seldom adds dignity to the possessor.

CLXII.

A WIT was never beloved—at the moment you laugh at his humour, you are apprehensive of being the next object of his satire—DEAN SWIFT was feared and courted—he had few friends.

CLXIII.

A wit is always careless and inattentive whom he offends, and rather than lose a happy expression, he would hazard the feelings of his best friend.

CLXIV.

The man, who exercises his wit on others, is always offended, when a laugh is raised at his expence—he wishes to be the only occupant of the temple of wit.

CLXV.

A man can live by his wit, when he would starve by his reason—it often produces good dinners, good wine, and empty purses.

**BRAVERY.****CLXVI.**

Real Bravery is inseparable from the hu-

G

mane, generous feelings of the soul—the coward exults over his fallen enemy.

CLXVII.

Rashness, by the world, is often dignified with the name of bravery; yet they are as diverse as profuseness and generosity. FABIVS, SCIPIO and WASHINGTON, were prudent and brave—ALEXANDER, CÆSAR and CHARLES of Sweden were rash, impetuous and daring.

CLXVIII.

A brave man is usually the favorite of the women, and the admiration and glory of his country.

CLXIX.

There never was found a man, who ever had courage to acknowledge himself a coward.

CLXX.

A brave man can never be subdued by adversity, it is the moment when his virtues are conspicuous. HANNIBAL, when an exile from his country, and flying from court to court for protection, XENOPHON, in the retreat of the ten thousand, and BELISARIUS, asking bread from the cold hand of charity, have been the subject of more eulogy and applause, than all their victories.

CLXXI.

Women always endure adversity with more fortitude than men. Pain, poverty and the severest misfortunes seldom produce a groan or a sigh—when a frown from a person they love, would suffuse their cheeks with tears.

**APHORISMS,
OBLIGATIONS.**

CLXXII.

The moment you make a man feel the weight of an obligation, he will become your enemy.

CLXXIII.

A favor asked, and a favor refused, makes an incurable wound.

CLXXIV.

The truly independent man is he, who is free from obligations—the man, who is obliged, may call himself free, but he is actually a slave.

CLXXV.

The pleasure that results on the receipt of a favor, depends upon the mode in which it is conferred—a cent with a smile, is better than a crown, with a frown. It has been stated that CHARLES the second would re-

fuse a request, and the petitioner would be more pleased, than any man could be, by having a favor bestowed by King WILLIAM.

CLXXVI.

The man who hesitates to receive a favor, will ever be the most grateful.

CLXXVII.

Few persons wish to see their benefactor—they feel, too sensibly, the difference existing between them.

CLXXVIII.

A good man, who relieves the distressed, consoles the wretched, and gives liberally to others, is the person obliged. His luxury of feeling is a rich compensation for all he has conferred—The receiver is the only sufferer—he is loaded with a burden, which can never be removed.

GENEROSITY.

CLXXIX.

Generosity consists not in the sum given, but the manner in which it is bestowed.

CLXXX.

Offers of kindness, are seldom made—acts of beneficence unusually performed to those who require consolation and assistance, Poverty is the world's epidemic—it keeps every man at a distance.

CLXXXI.

Generosity is only another name for ostentation.

CLXXXII.

A generous man is more liable to imposition from the world, than the illiberal. They possess "that sweet pliability of temper," which ever falls a prey to the art, knavery, and villainy of MAN.

CLXXXIII.

If a man is ruined in his estate, by liberality and acts of beneficence, those, who fattened on his bounty, can always be found amongst his bitterest enemies, and like Peter, each man is willing to deny his benefactor.

CLXXXIV.

Men usually possess more generosity in their natures than women.

CLXXXV.

Acts of liberality, and well timed generosity, may pass unrewarded in this world, yet in "another and a better world," the widow's mite will be recollected, and every social, benevolent action, from man to man, receive the smile and approbation of that BEING, who is the author of "every good and perfect gift."

APHORISMS.

RIDICULE.

CLXXXVI

Ridicule, in skilful hands, and well directed, will always produce an effect on the mind, and never disappoint the views of those who use it.

CLXXXVII.

The fear of ridicule prevents more persons from professing their belief in the christian religion, than infidelity,

CLXXXVIII.

The man who laughs at his own foibles, never does it to prevent the ridicule of others.

CLXXXIX.

Ridicule will often excite to vice, frequently restrain and destroy vicious habits, when reason would only confirm, render more obstinate, and have no good operative effect on the human mind.

CXC.

Never let a man attempt to ridicule others, who is either remarkable for any blemish in mind or body, lest endeavoring to excite laughter in others, he should raise mirth against himself.

CXCI.

Ridicule, in weak hands, is a dangerous weapon, like edge tools in the hands of children, very apt to cut the fingers of those, who are ignorant of their qualities.



LOVE.

CXCH.

He, who loves at first sight, will usually be cured at the second.

CXCH.

We are more likely to observe faults in ourselves, than in those we love.

APHORISMS.

CXCIV.

We often respect where we cannot love,
and often love without respecting.

CXCIV.

You can never have an affectionate wife, a dutiful child, or a faithful servant, unless love is the basis of all their duties exercised towards you.

CXCVI.

Love is an affection of the soul, not under the control or influence of reason.

CXCVII.

No man can assign a reason why he loves.

CXCVIII.

Love between the sexes, has ruined thousands, depopulated kingdoms, and been the destruction of the greatest and best of men. Adam eat the apple because he loved Eve. Solomon forsook his God to please his

wives. Paris' love to Helen was the destruction of Troy, and Anthony lost the world by his love for Cleopatra.



ANGER.

CXCIX.

The man, who laughs when he is in anger, be sure to avoid, even when he is in good humor, for his heart is not made of that stuff, which will bear embracing.

CC.

Little apology can be made for that man, who cannot govern his angry passions, as they are absolutely, at all times, under his power and control. Make him sensible that an injury would take place from the indulgence—or an advantage arise to him from the suppression of anger, and the tumult and the

raving of his mind would instantly become
“ calm and unruffled as a summer’s sea.”

CCI.

Our anger is oftener excited by trifles, than
by any act of consequence. The breaking
of a glass by the carelessness of a servant,
will call forth hasty words and angry expres-
sions, when the hearing of your house being
burned by inattention or neglect, or fired by
a malicious incendiary, will be received with
calmness and resignation.

CCII.

A man can as easily be intoxicated with
anger, as with wine—both produce a tempo-
rary insanity, and during that paroxysm,
should be avoided as a madman.

CCIII.

There never was a word spoken, or an act

performed in anger, that would meet the approbation of cool, dispassionate reflection.

CCIV.

Never contradict a man in anger—it will only serve to inflame. You may as well produce calmness, by your command, when the hurricane rages, or reduce to silence, the roaring of the tempestuous ocean.



GENIUS.

CCV.

Genius, without money, is, in the estimation of the world, like a piece of rich soil, without cultivation—very little advantage to the possessor.

CCVI.

It requires little exertion to live with money; genius is always displayed in living

■

without it. Goldsmith wrote his celebrated novel, the *Vicar of Wakefield*, in a prison.

CCVII.

Some men get the reputation of being men of genius, merely by their inattention to their dress, and differing from the rest of the world in their opinions and manners. Such men may imitate Milton in his blindness, or Johnson in his slovenly appearance—they never can produce a *PARADISE LOST*, or give to the world, the *LIVES OF THE POETS*.

CCVIII.

The man, who possesses great and inventive powers of mind, is a genius. A man may acquire great information and be called a prodigy of learning, without a spark of genius.

CCIX.

Genius, as it respects the heart, is like the

mantle of charity, it will cover a multitude of faults—the life of the celebrated eccentric poet SAVAGE, is a solemn, impressive illustration of this truth.

CCX.

Genius does not ask, it commands respect—it astonishes, enraptures, subdues—Yet men, who possess this godlike, powerful quality of nature, seldom interest the finer feelings of the heart—they are always envied—frequently hated—never beloved.

CCXI.

The gaping world view a man of genius as children would a giant—are most pleased with him at a distance—are frightened at his approach—and if either are worshipped, it results from fear, not love.

CCXII.

There never was a man of genius, who had

not many weaknesses and many foibles. These, like a blank ground on which diamonds are placed, make their brilliancy more conspicuous.



MARRIAGE.

CCXIII.

The man, who chooses his wife from the assembly, or drawing room, prefers muslin to merit, form to substance—and will usually be disappointed in his expectations.

CCXIV.

A man had rather have his wife praised, than be praised himself—as it feeds his love, flatters his pride, and justifies his choice.

CCXV.

To make the marriage state happy, the same attention towards each other, should

exist after marriage, as in the days of courtship.

CCXVI.

✓ The man who marries in haste, will repent at his leisure, and “never find repentance, although he seeks it carefully with tears.”

CCXVII.

✓ There is not any medium in the marriage state. You have either the happiness of Angels or the misery of fiends.

CCXVIII.

✓ The man who passes his life without a wife, will contract unsocial habits, be displeased with the world, and in the winter of his years, will stand like a lonely tree on an extended plain, his breast bared to every blast of misfortune, without a companion to

soothe his troubles and wipe away the tears wrung by misery.



DECEIT.

CCXIX.

The man, who never asks you to dine or drink, except just before, or on the day of election, be certain he will shut his door against you the moment you cease to be useful to him.

CCXX.

Whenever you observe a man take another by the hand, converse familiarly with him, and apparently considers him his equal, whom he had usually been in the habit of passing unnoticed, and despising, be well assured he either has a design on some favorite piece of property he possesses, or wishes to employ him in some business which he dares not appear in himself.

CCXXI.

The man, who condemns his food, scolds at the servants, and is displeas'd with his attendance, when from home, be certain that his house affords no variety of provisions; that his domestics cannot be counted, and that if he is unattended, it arises from his own indolence in not waiting upon himself.

CCXXII.

The man who smiles on every man he meets, and he who does not smile on any man, are equally to be avoided.

CCXXIII

When you see a man affect a mystery in his manners, and assume a look of importance on every subject, as if his soul was borne down with great and consequential concerns, you may safely calculate, that he

wishes to deceive others, and supply the defect of his intellect.



AGE.

CCXXIV.

Age is only honorable, and entitled to respect, when we observe it in retired domestic life. For an old man, continuing in office, is frequently an object of derision.

CCXXV.

A vicious old man, causes the frown of indignation to curl on our brow, when the same transgressions in youth, would be forgiven.

CCXXVI.

Age always commands respect and attention, if supported with dignity.

CCXXVII.

To see an old man with one foot in the

grave, and the other quivering on the brink, laughing at morals and ridiculing religion, is the most detestable picture of human depravity, which heart can conceive, or the imagination paint.

CCXXVIII.

If you see a man whose head is whitened with years, whose flesh is palsied by time, and whose blood is frozen by age, using the name of his Maker, with irreverence, and trifling with subjects, which command reverence and serious contemplation—you impulsively exclaim, “Lord, what is man, that thou art mindful of him.”

CCXXIX.

We love an old man, if he appears to recollect the days of his youth. Such a man acquires the respect of the aged, the confi-

dence of manhood, and the admiration of the youth.

CCXXX.

An old man is always cheerful and complacent, unless he confines his hours to those of his own age. Dr. JOHNSON, at the close of his life, was asked how he retained his humour, his wit, and his zest for society? He replied, by always keeping young company.

 DRUNKENNESS.

CCXXXI.

A man deranged with liquor, is as a madman, armed with fire brands, arrows and death. ALEXANDER the Great, pierced with the javelin of death, the friend of his heart, the veteran of his forces, the only honest man of his court.

CCXXXII.

Drunkenness is the reservoir of all evils, of all excesses. It is the pandorian box, whence every evil in life proceeds. The hero of the flood was the victim to his quick circulation of blood. The pious Lot forgot his God, his miraculous escape from Sodom, and sacrificed his manhood, and his riper years at the altar of Bacchus.

CCXXXIII.

He who "swallows large draughts, to steal away his brains," should never be placed in a state of great responsibility, or have either life, liberty, or estate, depend on his decision.

CCXXXIV.

✓ When wine enters, reason is always de-throned.

CCXXXV.

Observe that man passing, his eye sunk-

en, his face hectic, his limbs palsied, and his reason shaken, and be certain that he has been long at the wine, and that premature old age will soon convince him that he must realise.

CCXXXVI.

The promises of an intemperate man, are more uncertain than the wind—more unstable than water—more fickle than fortune, and more deceptive than a meteor to the bewildered traveller.

CCXXXVII.

Language would fail to characterize a drunken man. For a drunken woman there never was found an appropriate term.

APHORISMS.

89

PRUDENCE.

CCXXXVIII.

✓ Prudence is the coldest word in the English language.

CCXXXIX.

When a man, of moderate circumstances, associates in business with a rich partner, he may be sure of certain poverty—he must soon lose the little that he hath.

CCXL.

There never was a prudent man, who possessed great sensibility of heart, or warm generosity of soul.

CCXLI.

The man who refuses to administer comfort to the distressed, is called prudent and wise. He, who gives without asking, bestows liberally, without a wish for remuneration.

I

90 APHORISMS.

ration, and sets the prisoner free, is, by the world, called profuse, foolish and indiscreet.

CCXLII.

Real prudence is an inestimable virtue, the counterfeit is the meanest of vices, the former dignified a WASHINGTON, and saved our COUNTRY.



ENEMIES.

CCXLIII.

Never fear the man who threatens you with an injury; the silent enemy is the most dangerous.

CCXLIV.

A man of a debilitated mind, never had an enemy, he may excite contempt, never command hatred.

CCXLV.

Many a man swims down the current of

life, without aid or opposition, few wish him a safe passage, and not one in a thousand consider him of sufficient consequence to oppose.

CCXLVI.

A man, who has enemies, always has a few ardent, warm friends, who will join him in prosperity, and be his shield of defence in the days of adversity.

CCXLVII.

A man never was hated unless he deserved your love.

CCXLVIII.

✓ An open, generous enemy is always to be preferred to a cold, prudent, calculating friend; the former will make you feel his bounty, yet would relieve your wants—the latter would make you feel, without redressing your injuries.

CCXLIX.

A luke-warm friend excites your contempt and execration. An enemy frequently commands your admiration and respect.



CEREMONY.

CCL.

Ceremony is the poison of social intercourse, and the grave of friendship.

CCLI.

A ceremonious man is always a hypocrite, his heart is a stranger to his professions, and he oftener deceives himself, than those with whom he converses.

CCLII.

A man who bows at every word, smiles at every sentence, and proffers his hand whenever he meets you, be certain that sincerity never occupied a corner of his heart.

CCLIII.

✓ Ceremony was always the companion of weak minds, it is a plant that will never grow in a strong soil.

CCLIV.

Ceremony always distresses, never pleases, seldom deceives. The world admire honesty, however blunt and rugged, and condemn insincerity, in whatever form it appears.

CCLV.

✓ Women are more fond, more given to ceremony than men. Who can tell the reason?



PRIDE.

CCLVI.

Pride is the basis of all true courage.

✓ There never was a hero without pride,
never a coward who could boast of having it.

CCLVII.

Pride is the worst and the best affection
of the soul.

CCLVIII.

A person can support hatred, when he
would fall under contempt.

CCLIX.

A proud man is always honorable, his
soul can never stoop to meanness.

CCLX.

If you see a man associating with bad com-
pany, be assured he wants pride. Is he in-
attentive to the cultivation of his mind, he
wants pride. Hear him reviling religion,
condemning the world, and slandering his
neighbor, he is deficient in pride.

TRAVELLING.

CCLXI.

The man, who travels for instruction, and to acquire a knowledge of human nature, should walk. He, who travels for what the world call pleasure, should ride in his coach and six. The first will have access to the naked thoughts of the heart—the second, to the sumptuous fare, stately castles, and spacious halls, of the fashionable and the great.

CCLXII.

Travelling enlarges our views, gives us a knowledge of men and manners, causes us to embrace the human race, as belonging to one great family, and to call every child of misfortune our brother. The man who fell among thieves, would have died of his wounds, had not the good Samaritan been a traveller.

CCLXIII.

Let a man possess a perfect knowledge of every art, and of every science, and be ignorant of the world, his learning will be as useless to himself, as the diamond in the quarry, before it is polished.

CCLXIV.

The farmer, who attends the market, usually acquires a better knowledge of man, than the merchant who lives in a large city, and bounds his travelling, by his counting house and country seat.

CCLXV.

A man of a weak mind should never be suffered to travel, as he only acquires the effervescence of politeness, the pageantry of learning, and the vices of the world.

CCLXVI.

A man, who has travelled, and seen the

world, brings all countries to his fire side, sees mankind as they are, not as he could wish to have them, can calculate correctly on all he sees and hears, and never suffers severely by misfortune.



SPECULATION.

CCLXVII.

A successful speculator is caressed and courted ; an unfortunate one, despised and avoided.

CCLXVIII.

When you see a speculator, rest assured, that the man is either desperate in his property, or deranged in his intellects.

CCLXIX.

A real speculator is a legal plunderer—he lives on distress, riots on misery, and preys on the unsuspecting and unfortunate. Such

a man may be rich, he can never be honest or benevolent.

CCLXX.

An unfortunate man, in the power of a speculator, is situated as a lamb in the possession of a wolf—never escapes without losing his fleece.

CCLXXI.

Search through the world, visit every clime, examine every nation, and you will never find a speculator esteemed or beloved. They may command outward respect and fear, never a spark of friendship, or affectionate attachment; they are human sharks, and happy are the smaller fish, if they can keep out of their devouring grasp.

CCLXXII.

Shew me a white crow, sober drunkenness, calm anger, and a virtuous Devil; then,

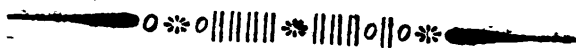
APHORISMS.

99

and not till then, will I shew to the astonished world a virtuous, humane speculator.

CCLXXIII.

If a speculator succeeds and enriches himself, the man is courted, called enterprising and fortunate; should he fail in his views, he is branded with the harsh epithet of speculating knave, visionary schemer, justly deserving his misfortunes.



HONOR.

CCLXXIV.

Men will often adhere sacredly to their word of honor, who would break a written bond, and violate every civil and religious obligation; the highwayman will adhere to his promise thus given, who would take your life, in order to rifle your pockets.

2017B

APHORISMS.

CCLXXV.

A man who violates his pledged honor, is never considered a companion for gentlemen. Should the same man disregard his promise, it would be little noticed or censured.

CCLXXVI.

A person, inattentive to his honor, was never respected ; the good and great avoid him, and even the dissolute and the vicious are ashamed of his company.

CCLXXVII.

A man of rigid honor has a mind capable of every good and valuable qualification ; his heart is the citadel where virtue delights to dwell, his soul is incapable of any crime that could cause the blush of confusion to overspread his countenance.

CCLXXVIII.

I have known many a dignified man dis-

honorable, never an honorable man, who did not merit the most dignified situations.



OPPOSITION.

CCLXXIX.

A man is oftener raised in the estimation of his fellow men by opposition, than lowered in their esteem.

CCLXXX.

Opposition will often make a man great. Distress and misery is the only time for great minds to shine.

CCLXXXI.

A man by opposition usually rises to consequence in society, when a different conduct towards him, would not drag him from obscurity, it would suffer him to pass unnoticed and unknown.

✱

CCLXXXII.

Persecute and oppress a man of genius and of merit, it will have the same effect on his mind, as a pressure on a palm leaf, would cause it to rise superior to every opposition, and make the possessor more estimated, and approved.

CCLXXXIII.

SECTARIES in religion have ever increased and gathered strength, by opposition. The only way to destroy a man or a sect, is never to attempt to prevent his rise, or their increase.

CCLXXXIV.

There never was a warrior distinguished for his bravery, never a statesman illustrious for his policy and his government, or a man celebrated for his erudition, unless their celebrity first commenced by opposition.

PARENTS AND CHILDREN.

CCLXXXV.

The only question for a parent to a child, as it respects his expences, should be, not how much ? but how his money is appropriated ?

CCLXXXVI.

Children are oftener ruined by severity, than by indulgence ; as more minds can be drawn by the cords of love, than driven by the stripes of harshness,

CCLXXXVII.

If parents would endeavor to convince their children, that they are their best friends, and acquire their confidence by indulgence, and acts of affection ; there would be few instances, of good parents weeping, over the transgressions of their offspring.

CCLXXXVIII.

The conduct of parents towards their children, never can justify improper behaviour of children, towards their parents.

CCLXXXIX.

If you see noisy, swearing, drunken children, be certain their parents are not exemplary, in their conduct—advice and instruction seldom produce any beneficial effect on the mind, unless connected with good examples.

CCXC.

Parents too often injure, destroy, and excite to the most outrageous acts in their children, by adopting a favorite, and cherishing an improper partiality towards some one of them. Joseph's coat of many colors, caused his slavery, produced the violence and hatred of his brethren, and embittered the days of his good old father.

ADVICE.

CCXCI.

A man seldom asks advice, unless he has before determined to follow his own inclinations.

CCXCII.

Whenever you give advice, be certain you have made one enemy.

CCXCIII.

When a man wishes to advise you, he seldom has in view your interest. The serpent advised Eve to eat the apple, at the time he aimed at her destruction.

CCXCIV.

There are moments when advice is gratefully received, when the person is the friend of your heart, and you are well assur-

K 2

ed that his wishes for your safety, and happiness, influence his conduct.

CCXCV.

The man, who considers himself able to advise others, usually requires instruction himself.

CCXCVI.

The man in love never pursued the advice given him on the subject, although it came from his most confidential friend. Love between the sexes is without control, never can be influenced. Should a man preach oracles to a lover, they would "pass like the idle wind."

CCXCVII.

Advice is seldom given by the unassuming—it is usually the product of arrogant, conceited minds, and should be received with great caution, and never followed

without the most rigid scrutiny, and examination.



LYING.

CCXCVIII.

Of all the vices incident to man, lying is the most mean, most contemptible, it evinces a weak, depraved heart, which shrinks at the exposure of motives and of actions.

CCXCIX.

The greatest of all cowards is a liar.

CCC.

A lie was never told unless the liar had in view present happiness, great advantage, or future gain.

CCCI.

A man never derived any permanent advantage from a falshood; 'tis a garment of depravity that will never conceal the wearer.

from the indignation, and execration of the world.

CCCII.

Truth in all instances is of more advantage even to a transgressor, than falshood; the former will insure forgiveness and commiseration, the latter increase injuries, excite indignation, influence revenge.

CCCIII.

A man who will lie, would rob to increase his wealth, swear falsely to ruin his neighbor's fame, and commit murder to conceal his villainy, could he be sure of avoiding detection.

CCCIV.

A liar is the scourge of the world, the outcast of Heaven, and the subject of the Devil.

SENSIBILITY.

CCCV.

Duty is frequently a substitute for want of feeling.

CCCVI.

A man, whose soul is not tremblingly alive, to the tender affections of private life, should never be trusted by the people.

CCCVII.

From our feelings, we derive all our pains and all our pleasures, in life's journey without sensibility, we should be the most wretched of all created beings.

CCCVIII.

The eye that cannot glisten at the tale of distress, and weep, feelingly weep at suffering humanity, has a heart encased in marble, and feelings that would disgrace a stoick.

CCCIX.

“ Sweet sensibility of soul !” how I envy thy feelings, O Yorick ! thy luxury of soul, when relating the story of Le Fever, when delineating the history of the suffering Maria ; shew me the man, who can with frigid inattention peruse those tearful narrations, and I would exclaim, in the language of the sweet poet of nature, “ surely one of nature’s journeymen made him, and did not make him well, he imitates humanity so abominably.”

CCCX.

Without sensibility, the heart cannot be attuned to friendship, or the soul to social intercourse, destitute of this emanation of Deity, a created being would be unequal to the endearing titles, of lover or of friend.

CCCXI.

The more we feel for the misery of others,
the nearer we approach to the characters of
Angels.

CCCXII.

Those men, who feel the most, are sel-
dom given to sighs or tears, actions are more
forcible than words.



ECONOMY.

CCCXIII.

A man should economize his brains, as
well as his purse.

CCCIV.

A man's brains and his money, should
both be put at interest.

CCCXV.

Time requires the most rigid economy ;
if you are profuse with years, you will live

to want hours, and never regain what you have foolishly squandered.

CCCXVI.

Economy by many is only another name for avarice, it never was associated as a companion of liberality ; the miser who refused to pay Charon his ferryage over the river Styx, was called, in this world, an excellent economist.

CCCXVII.

Economy is usually found, where it is the least useful and most censurable, the widow gave her mite being all she possessed, whilst the rich contributed sparingly from their great possessions.

CCCXVIII.

If you see a youth economical, he will in manhood be avaricious and selfish, and in old age a miser.

CCCXIX.

Economy is either an excellent virtue, or
a most mean, detestable vice.



MISFORTUNES.

CCCXX.

Misfortune is a crime of such magnitude,
that no water, except prosperity, will wash it
out.

CCCXXI.

“ Sweet are the uses of adversity ;” it
calls forth the energies of the soul, and influ-
ences us to look from nature, up to nature’s
God, for aid and protection.

CCCXXII.

The unfortunate seldom receive the benef-
cence, favor, or even the sympathy of the
world. The rich and the powerful, the

L

Priest and the Levite, pass on the other side of the way, and leave the broken and wounded spirit to receive consolation, from the benevolence of some charitable Samaritan.

CCCXXIII.

Misfortunes are essential to our happiness, they ever smooth the uneven path of life, and give relish for the dreary mansions of the grave.



BEAUTY.

CCCXXIV.

There is no standard for beauty, separate from our likes and dislikes. HOGARTH placed it in a curve line, we all recollect, that the beauty of the Heavens is the rainbow.

CCCXXV.

Symmetry of features, without intelligence strongly marked on the countenance, is in-

insipid, lifeless, uninspiring ; like an extended plain you are weary at examination, and turn to the variegated scenes of nature.

CCCXXVI.

There are few instances, in which you find beauty, elegance of figure, and gracefulness of manners united with strong, energetic powers of mind ; the fairest flowers in nature's garden are often destitute of fragrance, and filled with deadly poison.

CCCXXVII.

A person conscious of beauty, usually neglects the improvement and cultivation of those talents, which the God of nature has given him.

CCCXXVIII.

You ever forget the form and figure of a person, in the brilliancy of his wit, the intelligence of his conversation, and in his unaf-

116 APHORISMS.

fect, simple manners. Æsop was caressed and fostered at the Lybian court, when thousands who excelled him in beauty, were neglected and unnoticed.

CCCXXIX.

✓ A female never forgave a man, who doubted her possessing beauty ; 'tis an unpardonable sin, in the court of gallantry.



SEDUCTION.

CCCXXX.

The man who can seduce any one, from the path of virtue, can have no rival, on earth—no equal, except in hell.

CCCXXXI.

✓ Observe you interesting woman, she was once the delight and solace of her friends, the ornament of her sex, and the praise of all those who knew her—happiness danced in

her eyes, innocence played on her face, and her soul was a stranger to woe—her old father renewed his youth in her presence, and his pains and his age were forgotten. The SEDUCER came, he charmed her unsuspecting ear, he ensnared her unsuspecting, artless heart, he plucked the fairest flower in beauty's garden, rifled all its sweetness, then cast it as a poisonous weed away. She now feasts on melancholy, courts misery, and welcomes despair.

CCCXXXII.

There never was a seduction of innocence, without the blackest perfidy, and a violation of every moral and divine principle.

CCCXXXIII.

A Libertine was never respected or beloved; if feared, it resulted from the same rea-

son, as the Indians worshipped the Devil—
an apprehension of injury.

CCCXXXIV.

A seducer is the King of Hell's prime
minister on earth, and should be avoided as
"the pestilence that walketh in darkness,
and the destruction that wasteth at noonday."

CCCXXXV.

Should the Vices meet and choose a leader,
a seducer would be elected.

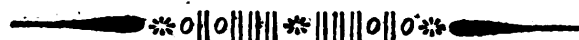
CCCXXXVI.

If the essence of all vices, could be extracted,
and compose one great heap of human depravity,
the appropriate name would be seduction.

CCCXXXVII.

A commission of any offence in the catalogue
of crimes, never can have so deleterious an effect,
on all interested, as seduction. It

makes the heart the residence of madness, care and melancholy, and existence intolerable.



SINCERITY.

CCCXXXVIII.

When a man's tongue is the herald of his thoughts and his feelings—duplicity is a stranger to his heart—he loves sincerity more than applause, and would not barter his integrity for ephemeral popularity, or a heavy purse.

CCCXXXIX.

There never was a man, who would acknowledge himself deficient in understanding—many who are hardy enough to boast of their vices—the one they can conceal, the other is incurable.

CCCXL.

A man never suffered real inconvenience,

from sincerity of conduct ; it will deaden reproof, apologise for foibles, and make the possessor happy.

CCCXLI.

Sincerity does not consist in speaking your mind on all occasions, but in doing it when silence would be censurable, and falsehood inexcusable.

CCCXLII.

If there was no future retribution, the man of sincerity would be the most happy. It cheers us by the way, and smooths our pillow by night.



DEATH.

CCCXLIII.

The dread of Death does not arise from the fear of the pain and distress attendant on our dissolution, it results from the *what* and *where?*

As we are passing to an unknown country
 “ from whose bourn no traveller returns.”

CCCXLIV.

Death is not an evil, as we are formed and
 as we are situated. Was this little dirty plan-
 et to be our residence forever, man of all
 animals would be the most miserable.

CCCXLV.

There never was a man, who fully realis-
 ed, that he must die.

CCCXLVI.

A well spent life will cheer the valley of
 death, and open to our view unfading pleas-
 ures beyond the grave.

CCCXLVII.

A person, who is in continual apprehen-
 sion of death, is always dying, never happy.
 “ ’Tis strange that man should fear death,
 since it will come, when it will come.”

CCCXLVIII.

Death is a welcome messenger to the good and just, it is a "King of Terrors," only to the vicious.



FLATTERY.

CCCXLIX.

Flattery, judiciously administered, is pleasing to every person. Men and women may affect to despise it, yet they are equally fond of the delicious poison.

CCCL.

Flattery is agreeable to men as well as women—whenever it is unpalatable, it arises from the portion administered, not the medicine.

CCCLI.

Flattery is injurious to all, destructive to young minds, it soothes to destroy, it prais-

es to entrap ; **DIOGENES** being asked “ the biting of which beast was the most dangerous ? answered, if you mean tame beasts, ’tis the flatterer’s.”

CCCLII.

Flattery is the weapon of the designing and artful, usually employed against the weak, the vain, and the ignorant.

CCCLIII.

✓ There never was a man, who could not be flattered. Lord **MANSFIELD** once observed in company, “ that he was above it, and could not be influenced by flattery,” to which Lord **CHESTERFIELD** observed “ we are all sensible, my Lord, you possess a mind too enlightened to receive false praise.” **MANSFIELD** complacently smiled. Who was flattered ?

GRIEF.

CCCLIV.

Grief is a slow, yet sure poison to the body natural, it dries up the sources of existence ; it drains the springs of life, and marches the subject to an early, premature grave.

CCCLV.

Sorrow is the most observed, at the moment you attempt to conceal it from observation.

CCCLVI

Mankind ever pay respect to grief, it never was approached with rudeness or levity, unless by the most abandoned and depraved in society.

CCCLVII.

There is a dignity in grief, that commands admiration, there is a luxury in the indulgence, which persons of exquisite sensibili-

ty can realize—a melancholy pleasure which suits a calmness and resignation to the soul, which STERNE could describe and feel.

CCCLVIII.

A man who can sorrow, must have a soul attuned to benevolence, a heart open to the suffering of others, and hands ready to relieve : the SAVIOUR of the world, was “ a man of sorrows, and acquainted with grief.”

CCCLIX.

Sorrow is never boisterous, always silent, never open, ever concealed, fond of retirement, avoiding shew and ostentation : the impervious shade, the dreary heath, or the bending, broken mountain, are places where she delights to dwell, and “ unobserved pour forth her moan.”

APHORISMS.

PASSIONS.

CCCLX.

Those men who possess strong and ardent passions, are ever distinguished for exalted virtues, and renowned for great vices. Alexander, Cæsar and Charles the twelfth are illustrious examples, of the truth of this maxim.

CCCLXI.

All sensual enjoyments arise from the same motives, love of ease and love of pleasure; we experience more satisfaction in the pursuit, than in the possession of them, the happiness they afford is momentary, it dies with fruition.

CCCLXII.

From our passions we derive all our pleasures, all our pains; a man without them would be destitute of all feelings, except cor-

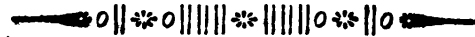
poreal, and would do good and harm mechanically.

CCCLXIII.

✓ There never was a great, a noble, a dignified action performed by a man of weak passions ; the man who can hate with violence, can love with ardor.

CCCLXIV.

✓ Passions to the mind, are as sails to a ship, unless directed by the ballast of reason, they will eventually founder all the good and valuable cargo of the soul.



INJURIES.

CCCLXV.

A wilful injury was never forgiven, shew me a person, who ever did it, and I will call him more than man.

CCCLXVI.

He, who can wilfully injure his neighbor, or his friend, although he may have the image of God on his countenance, his heart must be the seat of every diabolical vice.

CCCLXVII.

The intention always constitutes the guilt.

CCCLXVIII.

An injury is the most severely felt, when it is received from a person we love. The dagger of BRUTUS gave the deepest wound to the feelings, and to the heart of CÆSAR. The sight of BRUTUS unnerved the arm of the Emperor; and "thou too BRUTUS," were the last words that faltered on his tongue.

REPUTATION.

CCCLXIX.

The loss of reputation in a man may be regained, in a woman, never.

CCCLXX.

A man may as easily lose, as acquire reputation, by talking. The man, who on every trifling subject makes long speeches, will never be employed on important questions.

CCCLXXI.

A man's reputation for genius, information, and virtue, depend more on patronage, than on himself—villainy and wickedness are often cloathed with riches and with honor, whilst worth, virtue and learning are pining in want and withering by neglect.

CCCLXXII.

Life, liberty and property are desirable—

without a fair character, they cease to be estimable to the possessor.



SHAME.

CCCLXXIII.

There never can be shame where there is no sin—Adam and Eve never would have used the fig leaf, had they remained without transgression.

CCCLXXIV.

Who would envy a man who could not feel shame? Who would associate with a man, who glories in his shame? In either case, a heart depraved, and a mind demoralized is evinced.

CCCLXXV.

A man is never lessened by feeling ashamed of committing any improper act in society,

it evinces a mind open to conviction, and willing to repair every fault.



CONTEMPT.

CCCLXXVI.

Contempt from a man is never forgotten.

CCCLXXVII.

A great villain was never despised. The man, who commits treason, puts all at hazard, and barter his virtue for kingdoms, we may execrate and detest him, never can treat him with contempt.

CCCLXXVIII.

A man was never despised unless he deserved it.

CCCLXXIX.

If you see a man tamely submit to contemptuous treatment, be certain he merits it;

132 APHORISMS.

an innocent, independent mind will reluct,
and keep arrogance at a distance.

CCCLXXX.

The man, who robs your orchard, or picks
your pocket, you despise, the one, who
takes your purse on the highway, excites
very different feelings.



PROSPERITY.

CCCLXXXI.

In prosperity, a man has many friends,
who offer him their hands, and tender him
their purses—in adversity, they fall like
leaves in autumn, and leave him exposed to
the chill blasts of poverty.

CCCLXXXII.

Prosperity makes a man virtuous, adver-
sity vicious.

CCCLXXXIII.

The world never choose to attack a man in prosperous circumstances, it is a fortress which mankind dare not assail.

CCCLXXXIV.

Vice assumes the semblance of virtue in prosperity, virtue loses its excellence in adversity.

CCCLXXXV.

View the world, examine history, explore human nature, and say, if a man was ever called great, good and wise, if he was unfortunate.



POLITENESS.

CCCLXXXVI.

Politeness consists in being pleased yourself, and making others happy around you.

CCCLXXXVII.

Politeness is the produce of nature's soil, it was never taught, never acquired from instruction—we find it as often in the lowly cottage, as in the most magnificent palace. Lord CHESTERFIELD would have been CHESTERFIELD, had he been the son of a peasant, and educated in a forest.

CCCLXXXVIII.

Politeness is usually the inmate of an honest, social, benevolent heart.



ARISTOCRACY.

CCCLXXXIX.

An aristocracy in a nation is to be deprecated as the worst of evils. Sharks in a river destroy the small fish, although they have the best right to the stream.

CCCXC.

All men are fond of power. The SWEEP, with his sooty bag, is as great a tyrant over his few menials, as an EMPEROR commanding millions.

CCCXCI.

✓ The man who boasts the most of liberty, and preaches the most of equal rights, has in view his own aggrandizement, and wishes to be made "a judge in Israel."

CCCXCII.

✓ An aristocracy is the worst of all governments—despotism gives you one tyrant, an aristocracy many.

 PARTY SPIRIT.

CCCXCIII.

• A party spirit in a small village is the poison and curse of all social intercourse.

CCCXCIV.

Party spirit is most prevalent, most encouraged, and best rewarded, in Republicks.

CCCXCV.

A warm partizan, should be cautiously trusted with the administration of government, as his views, wishes, and feelings are for a PART, not the WHOLE of the PEOPLE.

CCCXCVI.

There never was a party man, who felt or acted, as cool reason would approve.

CCCXCVII.

Every social feeling, every generous emotion, every noble sentiment is usually sacrificed on the altar of Party Spirit.

 CRITICISM.

CCCXCVIII.

Those who criticise most severely the

works of others, seldom can produce any themselves.

CCCXCIX.

Antient and modern learning, a thorough knowledge of the world, with an impartial mind, are requisite to constitute a correct critic.

CCCC.

Few critics can amend what they censure, fewer applaud what they ought ; a knowledge of the author, is the only criterion of the merit or demerit of the work.

CCCCI.

A critic usually examines to find blemishes not beauties in a performance, one is eagerly sought, the other carelessly neglected.

N

CCCCII.

Whenever I find a man criticising a performance, with a view to reform, not to wound, he is entitled to my praise, and to be associated with honest, benevolent, learned men, in the TEMPLE OF FAME.



SIMPLICITY.

CCCCIII.

There is something in the artlessness of nature, that steals into your soul, takes possession of your feelings, and harmonizes every discordant passion of your heart.

CCCCIV.

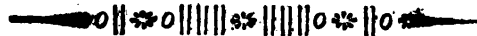
Why is the simplicity of youth, the caresses of infants, and the plainness of the rustic pleasing? they are unhackneyed in vice, devoid of art, and their whole soul beams in their faces, and sparkles in their eyes.

CCCCV.

I never knew a man however morose and unsocial, that could not feel at the artless tale of woe, that could not smile at the heyday sports and innocent gambols of youth.

CCCCVI.

Native simplicity has an influence on the mind, that art or a knowledge of the world can never boast.



INSOLENCE.

CCCCVII.

The man who is insolent, and overbearing in prosperity, will be cringing and servile in adversity—the African to day, who crawls and writhes under the lash of his lordly master, if promoted to a driver tomorrow, will be the most intolerant, cruel, and insolent of tyrants.

CCCCVIII.

An insolent man was never beloved, seldom feared, always despised.

CCCCIX.

As well might the toad, swell to an elephant, a sheep acquire the courage of a lion, or a tyger the harmlessness of a lamb, as an insolent man, become brave, noble and dignified.



PROMISES.

CCCCX.

The man, who never hesitates at making promises, seldom means to fulfil them.

CCCCXI.

Children are oftener injured by promises, than by any example or precept.

CCCCXII.

Engagements should be cautiously made, never violated.

CCCCXIII.

More persons have suffered and been ruined by making promises and by believing in those who made them, than by any misfortune or calamity within the circle of human life.

CCCCXIV.

Whenever I meet a man of genius and of learning in distress, promises were the basis of his poverty—see nature's carnation give way to the hectic blush, the delicate lily succeeded by a sickly hue on a lovely female's face ; I am certain she has been ruined by promises, if I observe a man failing in business, surrounded by creditors and in fear of

a sheriff, I would hazard my life, promises have been his destruction—he, who feeds on promises, should prepare his mind, for an alms house or a prison.



RICHES.

CCCCXV.

A rich man, who considers himself as the almoner of Heaven, is a bank of benevolence, in which every distressed son and daughter of Adam is a stockholder, and they are certain that their drafts will receive due honor.

CCCCXVI.

A rich poor man is the most indigent of all men, he feasts on gold, and starves in the midst of plenty.

CCCCXVII.

Riches enable a man to be virtuous almost

against his inclination, benevolent even when he is contracted and parsimonious ; he, who violates the use of riches, will eventually sigh for their misapplication.

CCCCXVIII.

Riches, when improperly acquired, or too cautiously distributed, will carry a worm of poverty at the root, which will be severely realized by the father or his children.

CCCCXIX.

A benevolent, generous rich man is the delight of every eye, the praise of the orphan and the widow, and the blessings of suffering humanity are his constant companions.



ENVY.

CCCCXX.

An envious man carries within his own bosom feelings for his own destruction, they

begnaw his soul by day, torment his sleep by night, and poison every drop of comfort, in the cup of life.

CCCCXXI.

Envy made a hell, and approximates man to Devils.

CCCCXXII.

The snakes of envy devour the happiness of man, and encircle his heart with every malignant passion.

CCCCXXIII.

A vicious, a poor, or a weak man never was envied, this passion feasts only on the ruin of excellence, and exultingly smiles at the destruction of innocence.

CCCCXXIV.

There never was an envious man capable of receiving real pleasure, exercising benevo-

lence towards others, or had a heart formed for social life.

CCCCXXV.

Envy, like the fly, feasts on the richest luxury, gangrenes and destroys every thing within its reach ; like the tiger it exults over the prostration of its victim and riots on suffering virtue.

CCCCXXVI.

Other vices, compared with envy, would make them appear virtuous, it is the foul, stagnant pool of vice, over which FELL MALICE presides—Envy seduced Eve, blasted every flower in paradise, slew Abel, murdered Naboth and crucified our SAV-
IOUR.

APHORISMS.

SCRIBBLING.

CCCCXXVII.

The most incurable of all itches, is the itch of scribbling.

CCCCXXVIII.

Conceit more than knowledge, influence men to write.

CCCCXXIX.

Those men, who write most, have usually the least information, and the least claim on public favor.

CCCCXXX.

Few men's writings outlive their authors, they are read with haste, forgotten easily, and consigned to "that bourne, whence no essay or poem returns," to glad the eye of its creator.

CCCCXXXI.

If you see a man's nails bitten, be cer-

tain he is a hungry author, is his coat tattered and torn, you may calculate that he is a **poet**, who "chums with spiders, and eats flies for food," and who has lived so long on **fancy**, that nature requires reality.

CCCCXXXII.

If the world would pay authors, as **AUGUSTUS** rewarded the poet, so many pieces of silver for every line, provided he would never write again ; **GENIUS** and merit would have their reward, dulness and conceit be consigned to the grave of forgetfulness.

CCCCXXXIII.

England has had her Augustan age, a cluster of geniuses once appeared, which enriched her island, and formed a brilliant constellation in the literary hemisphere. **KINGS**, **EMPERORS**, and **PRINCES** fostered their writings, rewarded their labors. So long as

literature is cultivated, or books are read, their works will command the respect and the praise of an admiring world—would the new world imitate the old, Americans would soon rival them in arts and science, as well as in arms, and **MARS** would be deserted, for the temple of **MINERVA**.



PHYSIOGNOY,MY,

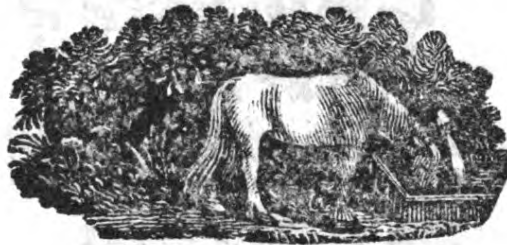
A POEM.

—*o||o|||*|||o||o*—
By JOSEPH BARTLETT.
—*o||o|||*|||o||o*—

PHYSIOGNOY,MY is as necessary to man, as language.
LAVATER.

Mark those, whom God marks.

Admonere volumus, non mordere.—ERASMUS.



PORTSMOUTH,
PRINTED BY WILLIAM TREADWELL.
1810.

M. 1810

1. Poetry, American
2. Poetry, English

TO CRITICS OF EVERY DESCRIPTION,

THIS POEM,

A DELICIOUS MORCEAU,

FOR

THEIR MALICIOUS APPETITES,

IS RESPECTFULLY OFFERED,

BY ONE,

WHO EXPECTS, YET DOES NOT FEAR

THEIR CENSURE,

J. BARTLETT.

PHYSIOGNOMY.

WHEN darkness roll'd upon unmeasur'd space,
And worlds lay slumbering without form or place,
When mighty Chaos reign'd upon the deep,
All was disorder, nature wrapt in sleep ;
God said, let LIGHT arise, and all was light,
And nature's morn succeeded nature's night ;
Worlds, countless worlds, arose by God's command,
And man, his image, fashion'd by his hand.
God shews the force of his creative power,
From reasoning man, to ev'ry tree and flower,
The hand of nature paints, on every part
Of every face, the feelings of the heart :
Birds, Fishes, Serpents, Insects, all proclaim
Their different uses, qualities, and name.

THE ROYAL LION, haughty beast of prey,
Who prowls by night and shuns the light of day,

A 2

PHYSIOGNOMY.

Undaunted treads the trackless desert o'er,
 And rules supreme on Afric's burning shore ;
 His voice of thunder, and his piercing eyes,
 Join'd with his strength, and majesty of size,
 Declare his courage, confidence, and pride,
 And mark him sov'reign, of the forest wide.

SEE the fierce TIGER's haggard, ghastly eyes,
 That shew the baseness, which in ambush lies ;
 His savage nature, easily we trace
 In ev'ry line, that's mark'd upon his face ;
 When o'er his prey, exulting in his wiles,
 You see a Devil, when he laughs or smiles.
 Had man the power, the skill of chymic art,
 To extract all vices from the human heart,
 To explore the woods, experiments to make,
 From Beasts and Birds their savage nature take,
 And with Prometheus' fire the mass could light,
 A Tiger's form, would rise before our sight.

THE grateful Dog, who licks his master's hand,
 Consults his looks, obedient to command ;

PHYSIOGNOMY.

7

**See every thought, and every wish arise,
In every movement of his master's eyes ;
When silence reigns and wearied nature sleeps,
The honest mastiff, faithful vigil keeps,
The mansion guards, protects from every harm,
At sight of danger, gives the quick alarm ;
His every look, and every action prove
His zeal, his warmth, his faithfulness and love.**

**THE stately WAR-HORSE passes in review,
Fearless of danger, eager to pursue ;
His swan-like neck, in thunder is arrayed,
In every feature courage is displayed,
Pursuing death, spreads terror as he goes,
And grants no quarter, to our COUNTRY'S FOES.**

**THE EAGLE's sight the rays of sun defies ;
He drinks the lightning, with his piercing eyes ;
His talons brass, his wings of strongest form,
He soars on high, regardless of the storm,
Laughs at the thunder, which he hears afar,
And shines in air, of LIBERTY the STAR ;**

PHYSIOGNOMY.

**So strongly mark'd by energy divine,
 Such courage, strength, in every part combine,
 That freedom's Sons, when e'er their FLAG's unfurled,
 Display his figure to th' admiring world.
 O gracious GOD, THOU DEITY of Love,
 O smile benignant, from thy throne above,
 Hear, O hear, thy suppliant's earnest prayer,
 May FREEDOM'S STANDARD be thy favorite care.
 Shield it from harm, if e'er again display'd
 To guard our Vineyards, or protect our Trade.
 Should hostile Powers our peaceful shores invade,
 Columbia's sons will never be dismay'd,
 Fearless of death, refuse to PAY OF FLY,
 Look to the EAGLE, BRAVELY DARE TO DIE.**

Look through the world and every clime explore,
 From *Afric's* sands, to *Nova Zembla's* shore ;
 View every bird, in every leafy grove ;
 Hear every note, in every song of love ;
 Observe their plumes, their wings, their beaks, their eyes,
 From *Humming-bird*, to *Ostrich's* lofty size ;

PHYSIOGNOMY.

9

And say if nature does not truly teach
In every bird, the qualities of each.

We leave the birds to carol on the spray,
To choose their mates, caress their lives away,
While we descend where mighty waters flow,
To view the FINNY-TRIBES, that sport below,
Unask'd appear, where foot-steps never trod,
To scan the subjects of the wat'ry God.
Hard is the task with accuracy to trace
The leading features of the SCALY RACE,
T' explore those worlds, which yet remain unknown,
Or make the wonders of the deep our own,
See mighty WHALES, who sport in seas afar,
The DOLPHINS see, of *Neptune's* coral CAR ;
Observe each fish, that swims in yonder main,
Rivers explore, and every riv'let drain ;
And he who runs, can read the want of mind,
In ev'ry fish, of every size or kind ;
The hand of nature with a pencil bold,
Has mark'd their foreheads, lifeless, dull and cold ;

Forbid the eye with intellect to shine,
And folly stamp on every leading line.

WHO views the SERPENT, crawling on the earth,
Observes the mischiefs it has given birth,
Fraud, craft and cunning darting from his eyes,
Sees plagues unnumber'd from his form arise ;
His spots meandering warn us of deceit,
And every folding, shews him made to cheat.
His eyes and shapeless head make us believe
The ancient story of old MOTHER EVE.
Had but LAVATER's science then been known,
We had been happy, PARADISE our own ;
EVE would have seen the craft, which lurk'd within,
Perceiv'd the Devil, in the Serpent's skin,
Observ'd each wile, in every look complete,
Nor eat herself, nor given man to eat ;
Then this our earth MILLENIUM had been,
Free from all death, from misery and sin ;
Man then had liv'd, unconscious of the tomb,
Enjoying nature in eternal bloom.

PHYSIOGNOMY.

1

FORGIVE, my friends, if I presume to scan
And shew the **PHYSIOGNOMY** of **MAN**,
Explore each winding of the inmost soul,
Expose its vices, and unveil the whole.
Should I in painting, characters pourtray,
Expose their foibles to the light of day,
Call forth one feeling of the human heart,
Make this man mad, the other's tear to start
Believe th' assertion, which I here proclaim,
To paint the **World**, is all my wish, or aim ;
The coats, I make, I now expose to view,
Buy, if you please, don't blame me if you do.
They're made for men of every shape and size,
The good, the bad, the ignorant, and wise.

SEE yonder man, who sits in mis'ry's state,
Who shuns the cottage, and who courts the great ;
His greedy eye, and sharp drawn lips impart
The sordid feelings of a **MISER**'s heart,
For misery's children, never had a tear,
In midst of wealth, of poverty in fear.

This is the man so fond of shining ore,
 He'd sell his MAKER to increase his store,
 Rifle the chambers of the mould'ring dead,
 And steal the *napkin* from his *father's* head;
 Rather than CHARON'S usual ferryage pay,
 On STYX' infernal banks forever stay.

BEHOLD the man, who scents the drawing room,
 With all the fragrance, of a rich perfume,
 In speaking lisps, in walking seems to dance,
 And shines in all the *frippery* of France.
 His forehead short, his eyebrows wild and thin
 Denotes the *fox*; the want of sense within;
 Fashion's the God to whom his court he pays;
 Before the glass, he spends his useless days;
 His ev'ry look, and ev'ry action shew
 A finished Coxtomb and a senseless Beau.
 Nature declares by equal, general laws,
 That she a perfect vacuum ahhors;
 Who then a head, like JESSAMY'S would prize?
 Which in a *drain'd receiver* sure must rise.

PHYSIOGNOMY.

13

Poor, senseless being, let the idiot pass,
In dress a fop, in intellect an Ass.

MAKE way, my friends, and give the CRITIC place,
With me observe the features of his face,
His front, his lips, his eyes, declare aloud,
That he's a man oppressive, harsh and proud,
Point to a man unsociable, severe,
Who damns all genius, with a haughty sneer,
Who walks the street with stiff, important air,
And judges merit, by the rules of BLAIR ;
A comma wanted, puts him in a rage ;
A well turn'd period, condemns the page.
Hard is the task, of this unhappy WRIGHT,
To read, to hear, examine all we write,
To turn o'er volumes with convulsive haste,
And dash out pages, to reform our taste.

We leave the Critic, with his envious mind,
To shew a face, the noblest of its kind ;
Majestic forehead, and an arched nose,
Boldness and vigor of the mind disclose.

B

PHYSIOGNOMY.

A piercing eye, commanding, mild, severe,
Shews us a man, incapable of fear ;
We know the man, 'tis FREEDOM'S FAVORITE SON,
COLUMBIA'S boast, our SAVIOUR WASHINGTON.
All hail ! great chief, to whom all others yield,
Great in our councils, matchless in the field,
Next to our God, our thanks we owe to you,
You led our hosts, you taught them to subdue ;
Our foes expell'd, to VERNON'S shades retir'd,
Favorite of God, by countless worlds admir'd ;
Your country calls—again, you hear her voice,
Her will's your law, her good directs your choice,
You leave the pleasures of domestic ease,
To guide our councils, and secure our peace,
The clouds dispers'd, you quit th' uneasy CHAIR
Of STATE, and to *Potomak's* banks repair,
Again the trumpet's voice is heard from far,
Proclaiming wide, destructive, foreign war,
Command is offer'd, you again accept
To lead our armies, and our rights protect.
Long may you live, the glory of the earth,
And this our LAND, be envied for your BIRTH.

PHYSIOGNOMY.

15

FROM men we turn, to view the FEMALE SEX,
Made to *delight*, to *pain*, to *please*, to *vex* ;
Form'd by our God, to strew our path with flowers,
To soothe our cares, to glad our passing hours ;
Yet like the rose, that grows on yonder plain,
They give us pleasure, intermix'd with pain ;
Various forms and characters possess,
To damn our pleasures, or our lives to bless.
LAVATER's science, rightly understood,
Points to the *bad*, and shews us who are *good*.

FIRST on the list, observe that woman's form,
Who looks a very monster in a storm,
Her skinny lips, her pointed nose behold,
And say, if nature's mark'd her FOR A SCOLD ?
Observe her chin, her every feature trace,
And see the fury, trembling in her face,
By nature made to mar the joys of life,
And DAMN THAT MAN, who has her for a WIFE.
ORPHEUS, 'tis said, by music of his lyre,
Calin'd PLUTO's realms, caus'd devils to admire,

The King of hell, was by his music charm'd,
 And even furies, of their rage disarm'd ;
 Should he again APOLLO's Lyre new string,
 And in his band, the choir of Heaven bring
 To this our earth, to charm her tongue to peace,
 She'd raise her voice, and cause the band to cease,
 Tartarian furies, easily excel,
 And shew her noise unequall'd, e'en in hell.

The mild, blue eye, the round and dimpled chin,
 Bespeak a mind, incapable of sin.
 The laughing cheeks, the lips of coral die,
 Declare the CUPIDS, which in ambush lie ;
 The nose and forehead, happily combine,
 To shew exertions, of a power divine,
 To shew an angel, in a woman's face,
 On which is stamp'd both dignity and grace.
 When fortune frowns, and adverse scenes arise,
 Despair and horror, stand before our eyes,
 Our minds are wrapt, in all the gloom of night,
 The world appears, a desert in our sight,

Our friends desert us, like a summer's fly,
 And leave us wretched, languishing to die,
 An Angel female, soothes our souls to rest,
 And calms the passions, raging in the breast,
 Dispels all care, and ev'ry pain beguiles,
 Subdues all fear, and clothes the face with smiles,
 Females, like her, would make all nature bloom,
 And smoothe the passage, to the dreary tomb.

FRIENDS of my love, and brothers of my heart,
 Will you forgive me, if before we part,
 I heave a sigh, and shed a friendly tear,
 T' embalm the memory of a FRIEND SINCERE ?
 To JOY's* *unequal'd* worth, these tears we owe,
 As death has cropt, the fairest flower below :
 Can we forget the Angel placid smile,
 Which would a Tyger of his rage beguile ?
 His eye celestial, had the power to charm,
 And rob a mad man of his will to harm,

* *Mr. JOHN Jor, the son of Dr. JOHN Jor, of Boston,
 who died 18th September, 1798.*

In ev'ry look, in every action mild ;
 " In wit a man, simplicity a child."
 E'en God himself, of such a FRIEND bereft,
 Forgot his GOD-HEAD, and his MANHOOD wept,
 Excess of feeling, fill'd his heart with woe,
 And caus'd his tears, at LAZARUS' tomb to flow.
 Peace to the ashes of our dearest friend,
 Lie undisturb'd, till time shall have an end,
 'Till God shall wake, the slumb'ring, mould'ring clay,
 And on death's midnight, pour the living day,
 With power divine, reanimate thy clod,
 And thou possess the PARADISE OF GOD.

THE mould'ring dust of friendship, now we leave,
 And to our living friends, with rapture cleave ;
 Around our hearts, may friendly wreaths entwine,
 And ev'ry action, beam with love divine ;
 May ev'ry head, and every heart unite,
 To guard our COUNTRY, with our STRENGTH and MIGHT,
 May love of FREEDOM, be our daily FOOD,
 And PRIVATE INT'REST, yield to PUBLIC GOOD,

PHYSIOGNOMY.

19

**Should FOREIGN FOES, their hireling force unite,
Land on OUR SHORES, and rashly dare to fight,
COLUMBIA'S SONS a COLUMN then would be,
Like heroes die, or gain the VICTORY.**

