



*Wisdom shall promote thee & He that followeth folly shall bring thee to Honour - Prov. IV. 8. I have poverty - Prov. XXVIII. 19.*

A  
COLLECTION  
OF SELECT  
APHORISMS  
AND  
MAXIMS;

WITH SEVERAL  
HISTORICAL OBSERVATIONS:

Extracted from the most

EMINENT AUTHORS.

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By *C H A R L E S P A L M E R*,  
Deputy Serjeant of the House of COMMONS.

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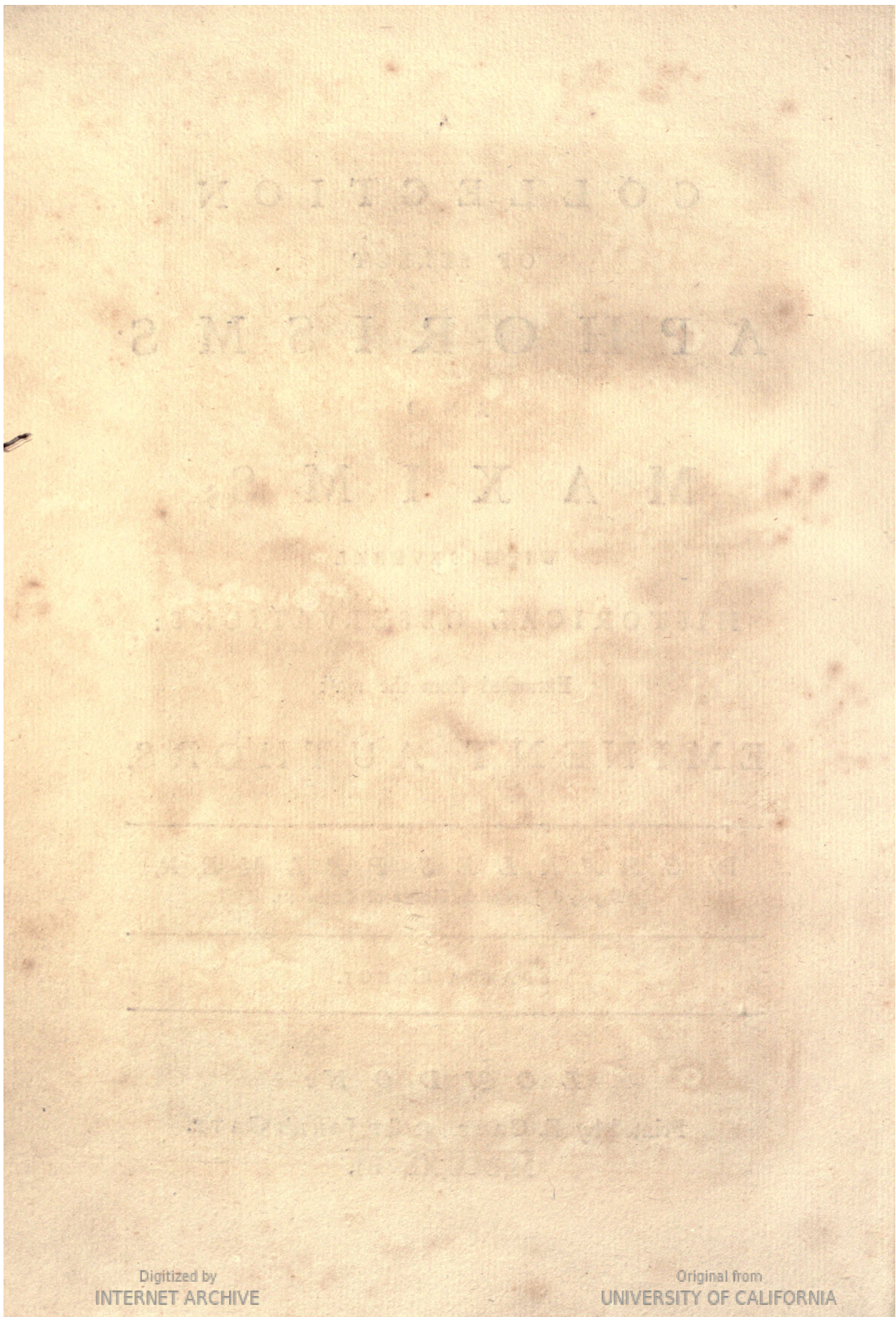
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TO HIS ROYAL HIGHNESS

PRINCE GEORGE.

*May it please* YOUR ROYAL HIGHNESS

**T**O grant an early protection to MORALITY and VIRTUE, by a favourable reception of the following APHORISMS, collected from the greatest PHILOSOPHERS, PRINCES and HEROES of antient and modern story, who, if living, would be glad to have their sentiments confirm'd by Your future CHOICE, and illustrated by Your future EXAMPLE.

Your BIRTH, Sir, calls upon you to pursue the same course of JUSTICE, PIETY, and TRUTH, which they pursued: The advantage of an EDUCATION suitable to that BIRTH, under the immediate eye of your ROYAL PA-

RENTS,

RENTS, will render the task easy: The present Age will exult in the Advances you make: The same Virtues, which constitute your own Glory and Happiness, will prove the Admiration of Posterity: And, that, in the Fulness of Time, YOUR ROYAL HIGHNESS may be numbered among the greatest, wisest and most honoured of our PRINCES, is the constant Prayer of

YOUR ROYAL HIGHNESS'S

*Most Devoted, and*

*Most Obedient*

*Humble Servant,*

Charles Palmer.

T H E  
P R E F A C E.

*I Am far from pretending to vindicate this Miscellany of APHORISMS from all objection, tho' most of the Authors, from whom they are taken, have already secured to themselves such a reputation, as time will rather improve, than impair.*

*I expect to be charged with injustice, in not affixing the author's name to each Aphorism, &c. The reason of this omission is, they were originally collected for a private, and not a public use; designing them for the perusal only of my own family, I was less solicitous about that exactness, which would, without doubt, have procured them a more favourable reception from my friends. Besides, to many of these Maxims it would be difficult to assign any particular author; for meeting with the same sense differently expressed by dif-*

## The P R E F A C E.

*different writers, I have often taken the liberty to gather from each what I liked best, and form them into one.*

*This Collection may be further objected to, as confused, not being regularly digested under proper heads. To remedy this inconvenience was, in every attempt, found impracticable; and if it be a fault, it is certainly such a one as arises not from any neglect of the compiler, but the nature of his performance, in which the diversity of subjects is almost equal to the variety of Aphorisms. It is therefore submitted to the candor of the reader, whether that which is thought a sufficient reason for the public appearance of this work, the use and application of moral and prudential Maxims, may not be allowed to compensate for the want of order and method.*

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A  
COLLECTION  
*Joseph* OF SELECT *Couthard*  
APHORISMS  
*2 April* AND *1783.*  
MAXIMS, &c.

I. **T**HE first step a man makes in the world generally determines all the rest; and is the foundation of his reputation, as well as the best presage of his future fortune.

From the first measures he takes, men of experience will tell you, whether he will succeed or no; it is therefore highly important to take this step with a great deal of caution, and to signalize his entry by something glorious and great.

2. There are but two things that can reasonably deserve the Care of a Wise man; the first is the Study of Virtue which makes him honest; the second the use of Life, which makes him content.

3. Every man has something good in his composition, which may be much improved by cultivation and diligence; the generality of men force their genius, and lose the race by endeavouring to run beyond the post.

4. A certain term is required to bring great designs to maturity;

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turity; those that can stay so long, are commonly paid with interest for their Patience. Precipitation often ruins the best laid designs, whereas Patience ripens the most difficult.

5. We want as much Moderation not to be corrupted with our good fortune, as Patience not to be dejected with our bad.

6. A wise Retreat is no less glorious than a courageous Attack; and it is the character of a consummate merit to be able to live in a retreat with honour, after one has lived in publick with splendor.

7. Rambling wits ought to be indulged, because, by their conjectures on all subjects, they have in every age farther enrich'd the world, than solid understandings: Plurality of parts, without order, has a more strong operation, because it has a seeming infinity, and so hinders comprehension.

8. The best way for a man to preserve his Reputation, is still to bring something new and surprising upon the stage, to provide fresh matter for the general admiration. A wise man should not suffer the depth of his capacity to be founded, if he would always keep up his character; but should behave himself so, as never to discover all he knows, that no man may be able to assign limits to his knowledge; for let a man be ever so learned, the idea we have of him, when we know him but by halves, is much greater than that we shall have of him, when we are thoroughly acquainted with him.

9. Clearness is the rule of speaking, as sincerity is the rule

## APHORISMS *and* MAXIMS. 3

rule of thinking. Too bright fallies of Wit, like flashes of lightning, rather dazzle than illuminate.

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

11. Lessons and precepts ought to be gilt and sweetned, as we do pills and potions, so as to take off the disgust of the remedy; for it holds both in *virtue* and in *health*, that we love to be instructed, as well as physick'd with *pleasure*.

12. Nothing makes a deeper *impression* upon the minds of children, or comes more lively to their understanding, than those instructive notices, that are convey'd to them by glances, insinuations and surprize, and under the cover of some allegory and riddle: Naked lessons and precepts have nothing the force that images and parables have upon our minds and affections. Besides, that the very study to unriddle a mystery, furnishes the memory with more tokens to remember it by.

13. Nature is sometimes so perverse, that all the governors in the universe shall never make this youth a compleat gentleman; others again are of so ductile a disposition, that they learn every perfection without a master; and these are without doubt the most accomplish'd persons.

14. The foundations of knowledge and virtue are laid in our childhood, and without an early care and attention, we are as good as lost in our very cradles; for the principles that we imbibe in our youth, we carry commonly to our graves, and it is the education that makes the man. To speak all in a few words, children are but blank paper, ready indifferently for any impression, good or bad,

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(for they take all upon credit) and it is much in the power of the first comer to write faint or devil upon it, which of the two he pleases; so that one step out of the way in the Institution, is enough to poison the peace and the reputation of a whole life.

15. Good Example is an unspeakable benefit to mankind, and has a secret power and influence upon those with whom we converse, to form them into the same disposition and manners; it is a living rule, that teaches men without trouble, and lets them see their faults without open reproof and upbraiding. Besides, that it adds great weight to a man's counsel, when we see that he advises nothing but what he does, nor exacts any thing from others, from which he himself desires to be excused. As, on the contrary, nothing is more cold and insignificant from a bad man, one that does not obey his own precepts, nor follow the advice which he is so forward to give to others.

16. Nothing is of so much moment to a Prince as Reputation, and none more than that of being a religious observer of his word and promise; but especially of his Oaths, without which he could never be trusted by his Subjects or neighbours.

17. No condition of human life is ever perfectly secure, nor any force of greatness, or of prudence, beyond the reach of envy, and the blows of fortune. Princes, as well as private men, are often in most danger, at those times, and in those parts, they think themselves safest; as strong towers are sometimes taken on those sides that are thought impregnable, and so left undefended, or little regarded.

18. A Prince

APHORISMS *and* MAXIMS. 5

18. A Prince may be familiar with his Subjects, without derogating from his majesty, but not supercilious without danger.

19. The infelicities of some Princes may be occasioned only by ill timing their counsels, when to attempt and when to desist, in the justest endeavours; and the greatness of others may be preserved by unforeseen accidents, where the greatest reach of foresight and conduct might have failed.

20. When a *Prince* fails in point of *honour* and *common justice*, it is enough to stagger his people in their *faith* and *allegiance*.

21. Example works a great deal more than Precept; for words without practice, are but counsels without effect. When we do as we say, 'tis a confirmation of the rule: But when our lives and doctrines do not agree, it looks as if the lesson were either too hard for us, or the advice not worth the while to follow. We should see to mend our own manners, before we meddle to reform our neighbours; and not condemn others for what we do ourselves.

22. The words and actions of our Superiors have the authority and force of a Recommendation: So that it is morally impossible to have a sober people under a mad government. For where lewdness is the way to preferment, men are wicked by interest, as well as by inclination.

23. Nothing is of so infectious and pestilent a nature as *example*; and no man does an exceeding good, or very ill thing, but it produces others of the same kind. We imitate the good out of *emulation*, and the bad out of our natural *corruption* and *malignity*; which being confin'd  
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and kept up close by *shame*, is unlocked and let loose by *example*.

24. Conceitedness and ignorance are a most unhappy composition; for none are so invincible as the half-witted, who know just enough to excite their pride, but not so much as to cure their ignorance.

25. We scarce find in any history a Defserter of a trust or party he once adher'd to, to be long prosperous, or in any eminent estimation with those to whom he revolts, tho' in the change there may appear evident arguments of reason and justice; neither has it been in the power or prerogative of any human authority, to preserve such men from the reproach, jealousy and scandal, that naturally attend on any defection.

26. Let no price or promises bribe thee to take part with the enemies of thy Prince; whoever wins, thou art lost; if thy prince prosper, thou art proclaim'd a rebel, and must expect the consequence: If the enemy prevail, thou art reckon'd but a meritorious traitor: though he may like and love thy treason, yet he will hate and despise thee.

27. Demean thyself in the presence of thy prince with reverence and cheerfulness: let thy wisdom gain his opinion; thy loyalty, his confidence; be not false or unjust in thy words or actions; unreasonable or careless in thy suits or services; cross not his passion, question not his pleasure, press not into his secrets, neither pry into his prerogative.

28. Upon the well being of the Prince depends the safety of the People. A gracious Prince is sure of being the darling of his Subjects.

29. Where

APHORISMS *and* MAXIMS. 7

29. Where punishment is necessary, let it be moderate.
30. Custom is a great matter, either in good or ill.
31. We should check our *passions betimes*, as involuntary *motions* are invincible.
32. We are divided in ourselves, and confound good and evil. We are moved at the novelty of things, for want of understanding the reason of them.
33. Every man is the artificer of his own fortune.
34. Flattery is dangerous, though in some cases a man may be allowed to commend himself.
35. Hope and Fear are the bane of human life.
36. It is according to the true or false estimate of things, that we are happy or miserable.
37. Temperance and moderation are great blessings.
38. Constancy of mind gives a man reputation, and makes him happy in despite of all misfortunes.
39. Our happiness depends, in a great measure, upon the choice of our company.
40. He that would be happy, must take an account of his time.
41. Happy is the man that may chuse his own business.
42. Anger is against nature, and only to be found in men.
43. Anger is a short madness, and a deformed vice, and is neither warrantable nor useful.
44. Pardon all where there is either sign of repentance, or hopes of amendment.
45. The same conceit makes us merry in private, and angry in publick.
46. Some jests will never be forgiven.
47. Patience softens wrath.

48. Those

48. Those injuries go nearest us, that we neither deserved nor expected.

49. Whoever does an injury is liable to suffer one.

50. Take nothing ill from another man, till you have made it your own case.

51. Some things cannot hurt us, and others will not.

52. He that threatens all, fears all.

53. A tyrannical *government* is a perpetual state of war.

54. Clemency is profitable for all; does well in private persons, but it is more beneficial in princes.

55. Mercy is the interest both of prince and people, and gives pleasing reflections to a merciful prince.

56. Mischiefs contemn'd lose their force. As the wind kindles a torch instead of extinguishing it, so false reports redouble the lustre of virtue.

57. Good intentions will never justify evil actions; nor will a good action ever justify an ill intention; both must be good, or neither will be acceptable.

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

59. If you resolve to please, never speak to gratify any particular vanity or passion of your own, but always with a design either to divert or inform the company: a man who only aims at one of these, is always easy in his discourse; he is never out of humour at being interrupted, because he considers, that those who hear him, are the best judges, whether what he was saying, could either divert or inform them.

60. It is an unpardonable incivility to interrupt a person  
that

APHORISMS *and* MAXIMS. 9

that tells a story ; it is much better to let him fail in some circumstance of the history, than to rectify him if he asks not our advice, or to signify we know long before the news he would acquaint us with. To what purpose is it to refuse a man the pleasure of believing he informed us of something we were ignorant of before ?

61. Admiration is the most pleasing passion that can rise in the mind of man.

62. We may judge of men by their conversation towards God, but never by God's dispensation towards them.

63. The law and gospel, like bond and acquittance, both mention the debt, but to different purposes ; the one to oblige payment, the other to free from it.

64. All that one can reasonably demand of fickle persons, is ingenuously to acknowledge their levity, and not to add treachery to inconstancy.

65. Study is the most solid nourishment of the mind, and the source of its most noble acquisitions. Study increases our natural talent, but it is conversation that sets it on work, and refines it.

66. If men could but know the happiness of adhering to the true religion, the voluptuous might there seek and find everlasting pleasures, the covetous man durable and everlasting wealth, the ambitious man glory enough to entertain his large and most extended desires.

67. Cloath yourself below your estate, that you may thrive the better ; your wife above it, that you may live peaceably ; and your children equal with it, that you may marry them the sooner.

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68. To



68. To miscarry in great and glorious attempts, is no reproach.

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

70. A man who always acts in the severity of wisdom, or haughtiness of quality, seems to move in a personated part; it looks too constrained and theatrical, for a man to be always in the character which distinguishes him from others: besides, the slackness and unbending the mind, on some occasions, makes it exert itself with greater alacrity, when it returns to its proper and natural state.

71. It is observed, sometimes, that men upon the hour of their departure speak and reason above themselves; for then the soul, beginning to be free from the ligaments of the body, begins to reason like herself, and to discourse in a strain above mortality; for souls just quitting life, doubtless, have a glimpse of eternity.

72. It is a sign of a sublime genius, not to be over eager to display your wit, but to talk of trifles with mean people, and so to proportion yourself to the humours and characters of those you converse with, as to let them think themselves upon a level with you; nothing can be more pleasing, they are charm'd with you, and themselves, when they see this equality, which infinitely gratifies their self-love. It requires a great deal of sense to be able to make these condescending self-denials, and a  
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## APHORISMS *and* MAXIMS. II

vaſt ſtock of modeſty not to deſire to outſhine others when we can, and make a ſhow of our beſt talents.

73. No vaſſalage ſo ignoble, no ſervitude ſo miſerable, as that of vice: mines and gallies, mills and dungeons, are words of eaſe to the ſervice of ſin; therefore the bringing finners to repentance, is ſo noble, ſo tempting a deſign, that it drew even God himſelf from heaven to proſecute it.

74. A comfortable old age is the reward of a well ſpent youth; therefore, inſtead of its introducing diſmal and melancholy proſpects of decay, it ſhould give us hopes of an eternal youth, in a better world; but to think of pleaſing, when the ſeaſon of agreeableneſs is paſt, is want of diſcretion; merit of pleaſing belongs only to youth. Frequent diſappointments of this kind ſhould direct a diſcreet perſon to retire in time from the gaieties of life, it being as proper for ſuch to do ſo, as it is for the young, the briſk, the gay, to produce themſelves in the world; men are to be pitied, who are fond of the world when it is weary of them.

75. In court we ſee good will is ſpoken with great warmth, ill will covered with great civility. Men are long in civilities to thoſe they hate, and ſhort in expreſſions of kindneſs to thoſe they love.

76. Ignorance is the mother of error, and father of impudence.

77. He that will not hear the admonition of a friend, deſerves to feel the correction of an enemy.

78. There is great difference betwixt a life of *virtue*, and a life of *pleaſure*.

79. We abuse God's  *blessings*, and turn them into  *mis-chiefs*.

80. Death is the  *same thing*, which way foever it comes, only we are more moved by  *accidents* that we are not used to.

81. A wife and good man is proof against all accidents of fate.

82. A wife man stands firm in all extremities, and bears the lot of his humanity with a divine temper.

83. He that passes a sentence hastily, looks as if he did it willingly; and then there is an injustice in the excess.

84. There can be no peace in human life, without the contempt of all events.

85. A warm heart requires a cool head. Courage without conduct, is like fancy without judgment, all fail, and no ballast.

86. A man of virtue is an honour to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world: he is rich without oppression or dishonesty, charitable without ostentation, courteous without deceit, and brave without vice.

87. What madness is it for a man to starve himself to enrich his heir, and so turn a friend into an enemy! for his joy at your death will be proportioned to what you leave him.

88. The contempt of death makes all the miseries of life easy to us.

89. Poverty to a wife man is rather a blessing than a misfortune.

90. It is St  *Augustine*'s observation of  *Seneca*; that this  
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APHORISMS *and* MAXIMS. 13

illustrious senator worshipped what he reprov'd, acted what he disliked, and adored what he condemned.

91. Human happiness is founded upon wisdom and virtue.

92. There can be no happiness without virtue.

93. Philosophy is the guide of life.

94. No felicity like peace of conscience.

95. A good man can never be miserable, nor a wicked man happy.

96. The due contemplation of divine providence is the certain cure of all misfortunes.

97. He that sets up his rest upon contingencies, shall never be at quiet.

98. A sensual life is a miserable life.

99. Avarice and ambition are insatiable and restless.

100. The *original* of *all* men is the same; and *virtue* is the only nobility.

101. The two blessings of life are, a *sound body*, and a *quiet mind*.

102. Man is compounded of *soul* and *body*, and has naturally a civil war within himself.

103. As the vexations which men receive from their children hasten the approach of age, and double the force of years; so the comforts which they reap from them, are balm to all other sorrows, and disappoint the injuries of time. Parents repeat their lives in their offspring, and their concern for them is so near, that they feel all sufferings, and taste all enjoyments, as much as if they regarded their own proper persons.

104. Most men are ambitious to ape, if not exceed,  
their

their superiors in wealth and vanity; they can give them contentedly the preference in virtue, and let them practise it without emulation.

105. Lord Chief Justice *Hale* observed that, according to his care in observing the Lord's day, he commonly prospered in his undertakings the Week following.

106. There is no virtue, the honour whereof gets a man more envy, than that of justice, because it procures great authority among the common people; they only revere the valiant, and admire the wise, while they truly love just men; for in these have they intire trust and confidence, but of the former, they always fear one, and mistrust the other. They look on valour, as a certain natural ferment of the mind, and wisdom as the effect of a fine constitution; but a man has it in his power to be just, and that is the reason it is so dishonourable to be otherwise, as *Waller* handsomely expresses it thus:

*Of all the virtues Justice is the best,  
Valour without it is a common pest;  
Pirates and thieves, too oft with courage grac'd,  
Shew us how ill that virtue may be plac'd;  
'Tis our complexion makes us chaste and brave,  
Justice from reason and from heav'n we have;  
All other virtues dwell but in the blood,  
That in the soul, and gives the name of good.*

107. It is not less cowardly to speak ill of the dead, than it would be to kill an enemy incapable of making his own defence.

108. Pro-

APHORISMS *and* MAXIMS. 15

108. Pronunciation is the life and soul of eloquence; and it is of such peculiar importance, that none can neglect it without abandoning its greatest strength and beauty, and that which contributes so largely to its force, and composes most of the graces that belong to it. The art of Oratory is never so great and potent by the things that are said, as by the manner of saying of them; its leading excellence consists in the delivery, and by this it maintains its empire over the hearts of men.

109. Nobility of soul, and greatness of understanding, are not confin'd to any rank or quality.

110. It is a kind of cowardice not to defend an opinion when we think it just, but we should modestly propose our reasons, that they who yield to us may do it undisturbed.

111. If you would be free from sin, fly temptation; he that does not endeavour to avoid the one, cannot expect providence to defend him from the other. If the first sparks of ill were quenched, there would be no flame; for how can he kill, who dares not be angry; or be an adulterer in act, that does not transgress in desire? How can he be perjured, that fears an oath; or he defraud, that does not allow himself to covet?

112. True wit consists in retrenching all useless discourse, and in saying a great deal in a few words.

113. Love labour; if you do not want it for food, you may for physick.

114. Inordinate love is the forerunner of excessive sorrow.

115. He who spends most of his time in vain sports  
and

and recreations, is like him whose garments are all made of fringes, and his diet nothing but fauce.

116. Vain wishes serve only to punish us by the inquietudes they cause in us; it is actually to lead an unquiet life, to be happy only in hopes.

117. The coming in of people successively after divine service has begun, distracts the minds both of the minister and his audience; it shews negligence in those that do it, and gives offence to them that see it.

118. A man cannot be agreeable, and good company, unless he be able to think nicely, and readily lay up all that is said in conversation, which he can never do, unless he has a good fund of wit, a faithful memory, and an imagination suitable. It is requisite likewise to be a master of one's own mother tongue, and know all the niceties, beauties, and delicacies of it; without this, though our thoughts were the best in the world, we cannot expect they should please.

119. It is observable that daring and undertaking fellows have ever been the darlings of the populace, who are so credulous as to take men's characters even from themselves, and believe pretenders in every art to be really what they profess: Bold ignorance passes upon the multitude for sense; confident knaves live upon credulous fools.

120. Unlawful love being an unmannerly guest, we should guard against it, because we know not how late in the evening of life it may intrude for lodging.

121. Tranquillity, unless we look for it in God, is not to be had; it is he alone that can give it us; as soon as you fix your eyes upon him, you will despise every thing  
you

## APHORISMS *and* MAXIMS. 17

you have seen before; from that very moment you begin to love him, you will forget every thing you loved before; and at the same time your desires are directed towards him, you will renounce all the pretensions you ever had to any thing in this world.

122. Health more to be desired than life is a truth not contradicted by that maxim, *The end is better than the means*; for I hold not health to be subordinate to life, but life to health; being is the means, and well-being is the end.

123. Were men as jealous of God's honour, as they pretend to be of their own, they would soon see the folly and madness of their wild pursuits of revenge, and learn to forgive as they expect to be forgiven.

124. He who has lived one day has lived a thousand; still the same sun, the same earth, the same world, the same enjoyments; nothing more like this day than tomorrow: death only would be new to us, which is but the exchange of this bodily state for one that is all spiritual. But man, tho' so greedy of novelties, has no curiosity for this; tho' unfettered in his mind, and still growing weary of whatever he enjoys, yet never thinks his life too long, and would perhaps consent to live for ever: what he sees of death makes a deeper impression on his mind, than what he knows of it; the fear of pain and sickness, the horror of the grave, makes him lose the desire of knowing another world; and the strongest motives of religion can but just bring him to receive his doom with submission.

125. Could men but make due reflections, that as their

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wealth



wealth and riches may increase every day, so their senses which enjoy them decrease continually, the consideration would make them less covetous, and less ambitious.

126. Nothing is so apt to harden people in their disorderly courses, as to see the same practised in others; certain actions, which appear abominable to us in our solitude, look with a quite different face when we see them commonly done.

127. The knowledge of our being we have by intuition, the existence of a God, reason clearly makes known to us. No existence of any thing, only of God, can certainly be known, further than our sense informs us.

128. Liberty unseasonably obtained is commonly intemperately used.

129. Industrious wisdom often prevents what lazy folly thinks inevitable. Industry argues an ingenuous, great, and generous disposition of soul, by unweariedly pursuing things in the fairest light, and disdaining to enjoy the fruit of other men's labours without deserving it.

130. Knowledge softened with complacency, and a yielding sweetness of temper, make a man equally beloved and admired by all the world that knows him; but join'd with a severe, morose, and assuming behaviour, makes him not only shunned, and feared, but mortally hated by every creature.

131. Emulation is a noble passion; it is enterprising, but yet just; for it keeps a man within the terms of honour, and makes his conquests for glory both fair and generous; because it strives to excel, only by raising itself, and not by depressing another.

132. The

APHORISMS *and* MAXIMS. 19

132. The resemblance of truth is the utmost limit of poetick licence. Beyond the actual works of nature a poet may go, but not beyond the conceived possibility of it.

133. There is not any benefit ever so great or glorious in itself, but it may be exceedingly sweetned and improved by the manner of conferring it.

134. It is said that when *Aristotle* saw the books of *Moses*, he commended them for such a majestick stile as might well become a God; but withal said, that way of writing was not fit for a philosopher, because there was nothing proved, but matters were delivered as if they would rather command than persuade belief.

135. To pretend to have the world in contempt when we have none of it in possession, and to talk scornfully of it before we know what it is, proceeds rather from little breeding, and less manners, than true magnanimity and greatness of soul.

136. The precepts and admonitions of a very good man have in them a great power of persuasion, and are apt to move strongly, and to inflame others to go and do likewise: but the good instructions of a bad man are languid and faint, and of very little force, because they give no heart or encouragement to follow that counsel which they see he that gives it, does not think fit to take himself.

137. Those women who, by reason and virtue, have acquired a firmness and solidity of soul, are as sure repositories of a secret as the most masculine confident; such therefore should be cleared of the general accusation, their example shews the rest that nature has put

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them

them under no fatal necessity of being thus impotent. A secret is no such unruly thing, but it may be kept in; they may take the wise man's word for it: If thou hast heard a word let it die with thee, and be bold it will not burst thee.

138. I know no duty in religion more generally agreed on, nor more justly required by God, than a perfect submission to his will in all things; nor do I think any disposition of mind can either please him more, or become us better, than that of being satisfied with all he gives, and content with all he takes away. None, I am sure, can be of more honour to God, nor of more ease to ourselves; for if we consider him as our maker, we dare not contend with him; if as our father, we ought not to mistrust him; so that we may be confident that whatever he does, is intended for our good, and whatever happens that we interpret otherwise, yet we can get nothing by repining, nor save any thing by resisting.

139. He who lies under the dominion of any one vice, must expect the common effects of it. If lazy, to be poor; if intemperate, to be diseased; if luxurious, to die betimes.

140. If actions derive their guilt or piety from our intentions, then the meanest soul may be a hero in religion: there can be no bounds set to holy meanings; my actions may be confined and fettered by impossibilities, but my intentions are free as angels. After the resurrection, to all eternity, is time enough to reward pious actions; but therefore that, between death and judgment, the holy soul shall be fully rewarded for all good intentions: as it did  
often

APHORISMS *and* MAXIMS. 21

often do its part in piety without the body, so it shall receive the glorious crown of righteousness before it.

141. A skilful astrologer, a stranger to *Socrates*, upon calculating his nativity, delineated him an ill-temper'd man, for which his ability was sufficiently questioned; but the good philosopher justify'd the artist, saying 'such as he describes me to be, I was born; but since that time I have been born again, and my second nativity has crossed my first.' So *Stilpo*, a philosopher of *Megara*, naturally given to wine and women, yet was never known debauched by either.

142. He that is in such a condition as places him above contempt, and below envy, cannot, by an enlargement of his fortune, be made really more rich, or more happy than he is.

143. I think it may not appear heterodox to say, that as all men sinned in *Adam* without their personal knowledge or consent; so some may be saved in Christ, without a particular or personal belief in him, of whom perhaps they never so much as heard.

144. Pluralities and non-residents were never heard of in the primitive ages, and it is a shame there should be so many fat parsonages, and yet so many lean parsons. It is the devil's market where church livings are bought and sold, and such spiritual hucksters deserve to be whipt out of the temple.

145. Death never happens but once, yet we feel it every moment of our lives; it is worse to apprehend than to suffer. Men should consider, since the end of life is inevitable, that all regrets for the loss of it are insignificant.

significant, and that the death which prevents dotage, comes more seasonably than that which ends it.

146. It is impossible without being master of a good address to gain the publick esteem, and to make our talents appear so to advantage, that the world may never be disgusted or glutted with them.

147. The desire of glory the philosophers themselves acknowledge to be the last thing a wise man puts off; and if it is a bait which angels swallowed, how hard must it needs be for souls ally'd to sense to resist it!

148. When people are injur'd, and know themselves innocent, they are commonly negligent, believing that truth will bear out itself.

149. The true estimation of living is not to be taken from age, but action; a man may die old at forty, and a child at fourscore.

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

151. A wise man is provided for occurrences of any kind; the good he manages, the bad he vanquishes: in prosperity he betrays no presumption, in adversity he feels no despondency.

152. Critics are useful, that is most certain, so are executioners and informers: but what man did ever envy the condition of *Jack Ketch*, or *Jack P—r*.

153. Wits are generally the most dangerous company a woman can keep, for their vanity makes them brag of more favours than they obtain.

154. A

## APHORISMS *and* MAXIMS. 23

154. A witty man is a good companion, but an ill confident.

155. It is preposterous to pretend to reform the stage before the nation, and particularly the town. The business of a dramatic poet is to copy nature, and represent things as they are. Let our peers give over whoring and drinking; the citizens cheating the clergy, their quarrels, covetousness and ambition; the lawyers, their ambidextrous dealings; and the women intriguing, and the stage will reform of course.

156. The great pleasure some people take in criticising upon the small faults of a book, so vitiates their taste, that it renders them unfit to be affected with its beauties.

157. Nothing surprizes me more, than to see men laugh so freely at a comedy, and yet account it a silly weakness to weep at a tragedy. For is it less natural for a man's heart to relent upon a scene of pity, than to be transported with joy upon one of mirth and humour? Or is it only the alteration of the features of our faces, that makes us forbear crying? But this alteration is undoubtedly as great in an immoderate laughter, as in a most desperate grief; and good breeding teaches us to avoid the one as well as the other, before those for whom we have a respect. Or is it painful to us to appear tender-hearted, and express grief upon a fiction? But, without quoting great wits, who account it an equal weakness, either to weep or laugh out of measure, can we expect to be tickled by a tragical adventure? And besides, is not truth as naturally represented in that, as in a comical one? Therefore, as we do not think it ridiculous to see a whole audience  
laugh

laugh at a merry jest or humour acted to the life, but, on the contrary, we commend the skill both of the poet and the actor; so the great violence we use upon ourselves, to contain our tears, together with the forced smiles, with which we strive to conceal our concern, do forcibly evince, that the natural effect of a good tragedy, is to make us all weep by consent, without any more ado than to pull out our handkerchiefs to wipe off our tears. And if it were once agreed amongst us, not to resist those tender impressions of pity, I dare engage that we should soon be convinced, that by frequenting the playhouse we run less danger of being put to the expence of tears, than of being almost frozen to death by many a cold, dull, infipid jest.

158. Prudence and experience are the gifts of age; it is no dishonour to youth to be without that which age alone can give.

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

160. Had *Sampson's* head contained the tythe of that strength, said to have resided in his heart, a mistress had never understood where it lay.

161. The contentedness which some pretend to, if well examined, means something of sloth, as well as moderation.

162. No trees bear fruit in autumn, unless they blossom in the spring. To the end that my age may be profitable and laden with ripe fruit, I will endeavour that my youth may be studious, and flowered with the blossoms of learning and observation.

163. Love

APHORISMS *and* MAXIMS. 25

163. Love refines a man's behaviour, but makes a woman's ridiculous.

164. To bear with the imperfections of our neighbour, is one of the chief points of love we owe him.

165. Grief, like fire, the more it is covered, the more it rages.

166. A continual and moderate sobriety is much better than violent abstinences, made by fits, and mingled with many intermissions.

167. A great enhancement of pleasure arises from its being unexpected, and pain is doubled by being foreseen.

168. He who has learning, and not discretion to use it, has only the advantage of having more ways to expose himself.

169. He that hazards his life upon an honourable score, deserves the same reward as if he had lost it.

170. Happy is the man who can be acquitted by himself in private, by others in publick, and by God in both.

171. The indiscretion of talking too freely of one another, is the source of those so many differences which embroil mankind. Such as, having heard disobliging discourses, repeat them again to the person concerned, are much mistaken if they think to oblige him by those indiscreet confidences; it grates us to the heart, to hear a man who is so imprudent to tell us to our faces vexatious things, tho' he only repeat what others have said of us.

172. Justice is the virtue with which the vulgar are most affected, because of its continual and common use. The *Grecians* esteemed Justice above any other virtue, therefore the vulgar for these three reasons stand affected to-

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wards the Deity; they think him blest and happy for his want of death and corruption, they fear and reverence him for his power and dominion, but above all they love and adore him for his Justice.

173. Inference is looked on as the great act of the rational faculty, and so it is when rightly made; but the mind, either desirous to enlarge its knowledge, or very apt to favour the sentiments it has once imbibed, is forward to draw Inference, and therefore often makes too much haste, before it perceives the connection of the ideas that must hold the extremes together.

174. Charity will prompt me to prefer a greater concern of my neighbour's before a slight one of my own, but in equal circumstances I am at liberty to be first kind to myself; but if I will recede even from that, I may; it is then to be accounted among the heroick flights of charity, not her binding and indispensable laws.

175. True religion, in general, is the obligation of reasonable creatures to render such acts of worship to God, as are suitable to the excellency of his nature, and their dependence upon him.

176. No man has reason to think himself rejected of God, either from eternity, or in time, that does not find the present marks of reprobation in his ill intentions and actions.

177. Love is the epitome of our whole duty; and all the sweetneses and endearments of society that can be, so long as they are lawful and honest, are not only consistent with it, but parts and expressions of it.

178. There is a happy contagion in goodness; we may  
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APHORISMS *and* MAXIMS. 27

perhaps be kindled like green wood by the neighbouring flame. The example of another's zeal may awaken mine; those showers of benediction which the prayers of good people bring down are so plentiful, that some drops at least may scatter upon those about them.

179. Wisdom, valour, justice, and learning, cannot keep a man in countenance, that is possessed with those excellences, if he wants that less art of life and behaviour called *good breeding*. A man endowed with great perfections without this, is like one who has his pockets full of gold, but always wants change for ordinary occasions.

180. Those who perpetually praise themselves, and blame others, look as if they meant to make their own figures appear brighter by these shades, and to recommend their own conduct by censuring that of their neighbours.

181. We ought always to make choice of persons of such worth and honour for our friends, that if they should ever cease to be so, will not abuse our confidence, nor give us cause to fear them if enemies.

182. However partial history is in mentioning the actions of great men, which will not allow them to participate with the vulgar in the weaknesses incident to human nature, yet every the greatest spirit has its alloy of imbecillity. The most knowing scholar has found a period beyond which his curious search could not move; the wisest politician has discerned when he erred, and blushed at the mistake; and the boldest soldier, at some time or other, has found the coward trembling in him. We may

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by our endeavours raise nature above her frailty, but never triumph over her till death.

183. It is a remark of *Antisthenes*, that if a man would lead a secure and unblameable life, he should either have ingenuous and honest friends, or very sharp and bitter enemies; because the first, by their kind admonitions, would keep him from sinning; the latter, by evil words, and vehement invectives. An enemy sees and understands more in matters relating to us than our friends do, because in *Plato's* opinion love is blind, especially in discerning the thing beloved; but spite, malice, ill-will, wrath and contempt, are very inquisitive and quicksighted: friendship is grown speechless, and has left off that freedom it did once use; therefore we must expect to hear truth only from the mouths of our enemies.

184. Forgiving enemies is only a private virtue, not the rule of publick government.

185. A vow is a kind of prison, which restrained nature has a mind to break.

186. There is no greater enemy to mankind than folly; that poor, base, low, sordid, slavish condition, which renders a man wearisome to himself, and contemptible to others, exposed to every one's deceit and craft, a slave to his own passions, and others flattery, a stock whereon to graft any vice, shame, or misery.

187. As those bodies are commonly the most healthful that break out in their youth, so many times the souls of men prove the sounder for having vented themselves in their younger days: none are observed to become greater enemies of vice, than those that have been the slaves of it,

## APHORISMS *and* MAXIMS. 29

it, and are so bleſſed and happy as to have broke their chain.

188. Since human nature is moſt delighted with thoſe actions to which it is moſt accuſtomed, then how abſolutely neceſſary is it for us to gain habits of virtue in this life, if we would enjoy the eternal pleaſures of the next! Heaven will not be capable of affecting thoſe minds which are not qualified for it; we muſt in this world gain a reliſh of truth and virtue, if we would be able to taſte that knowledge and perfection which are to make us happy in the next. The feeds of thoſe ſpiritual joys and raptures, which are to riſe up and flouriſh in the ſoul to all eternity, muſt be planted in her during this her preſent ſtate of probation: in ſhort, heaven is not to be looked upon only as the reward, but as the natural effect of a religious life. On the other hand, thoſe evil ſpirits who by long cuſtom have contracted in the body habits of ſenſuality, malice, and revenge, and an averſion to every thing that is good, juſt, and laudable, are naturally ſeaſoned and prepared for pain and miſery; their torments have already taken root in them; they cannot be happy when diveſted of the body, unleſs we may ſuppoſe that providence will in a manner create them a-new, and work a miracle in the rectification of their faculties. They may indeed taſte a kind of malignant pleaſure in thoſe actions to which they are accuſtomed whilſt in this life, but when they are removed from all thoſe objects which are here apt to gratify them, they will naturally become their own tormenters, and cheriſh in themſelves thoſe painful habits of mind, which are called, in ſcripture phraſe, *the worms*  
*which*

*which never dies.* This notion of heaven and hell is so very conformable to the light of nature, that it was discovered by several of the most excellent heathens; it has been finely improved by many eminent divines of the last age, particularly *Tillotson* and *Sherlock*; but there is none who has raised such noble speculations on it, as *Scott*, in his first book of the *Christian life*, which is one of the finest and most rational schemes of divinity that is written in our tongue, or any other. That excellent author has shewn how every particular custom and habit of virtue will, in its own nature, produce the heaven, or a state of happiness in him who shall hereafter practise it: as, on the contrary, how every custom and habit of vice will be the natural hell of him in whom it subsists.

189. The foundation of a vigorous old age is a good constitution of the body, and to keep good order and govern ourselves by the rules of temperance in youth, the effects whereof are the best provision we can lay in for age; for intemperance not only brings gray hairs, but green years, with sorrow, to the grave.

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

191. All cannot be happy at once, because the glory of one estate depends upon the ruin of the other, where arriving at their meridian, they decline in obscurity, and fall under the horizon again.

192. Self-denial is not only the greater foundation of all civil virtues, but our Saviour also made it his first law and condition to all his disciples; and there is none above the

## APHORISMS *and* MAXIMS. 31

the necessities of life, but has frequent opportunities of exercising this noble quality.

193. Poverty is then only matter of disgrace and reproach, when it is attendant on sloth and idleness, or wantonness and prodigality.

194. From knowing much proceeds the admirable variety and novelty of metaphors, similitudes, &c. which are not to be met with in the compass of a narrow knowledge.

195. No passion so strong in men, and so universal in all ages and nations, as that of acquiring glory by publick services. Not only statues and triumphs, but even crowns of leaves, bestowed as a national acknowledgment of distinguishing merit, have always been pursued with as much eagerness and danger, as ever the reward of riches possibly can.

196. The dotage ascribed to old age is, in some, not so much the effect of time, or a returning to, as a continued stay with childhood; for they that want the curiosity of furnishing their memories with the rarities of nature in their youth, and pass their time only in making provision for ease, and sensual delight, are children still at what years soever. Wisdom and virtue are the only preservatives.

197. The slothful person, like an arrow from a feeble bow, falls short of what he aims at; therefore let some good act or another, be still as an anchor to the floating mind.

198. Fortune may begin a man's greatness, but it is virtue that must continue it.

199. It

199. O *Temperance* ! thou virtue without pride, and fortune without envy, that givest indolence of body, and tranquillity of mind, the best guardian of youth, and support of old age, the precept of reason as well as religion, and physician of the soul as well as of the body, the tutelary goddess of health, and universal medicine of life !

200. It is not Custom (as *Plutarch* observes) which makes even the best life pleasant to those who choose it, but it must be Prudence in conjunction with it, which not only makes it the best for its kind, but sweetest for its enjoyment.

201. The lives of heroes have enriched history, and history in requital has embellished and heightened the lives of heroes ; so that it is no easy matter to determine which of the two is more beholden to the other : either historians, to those who have furnished them with so great and noble a matter to work upon ; or those great men, to those writers that have convey'd their names and achievements down to the admiration of after-ages.

202. The name of the author ought to be the last thing we enquire into, when we judge of the merit of an ingenious composition ; but, contrary to this maxim, we generally judge of the book by the author, instead of judging of the author by the book.

203. If every one who hears or reads a good sentence or maxim, would immediately consider how it does any way touch his own private concern, he would soon find that it was not so much a good saying, as a severe lash to the ordinary bestiality of his judgment ; but men receive the precepts and admonitions of truth as generally  
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APHORISMS *and* MAXIMS. 33

directed to the common sort, and never particularly to themselves, and instead of applying them to their own manners, do only very ignorantly and unprofitably commit them to memory, without suffering themselves to be at all instructed or converted by them.

204. There goes as much wisdom and ability in the improving of a friend's advice, as in the advising and conducting ourselves.

205. Insult not misery, neither deride infirmity, nor ridicule deformity; the first shews inhumanity, the second folly, and the third pride. He that made him miserable, made thee happy to lament him: he that made him weak, made thee strong to support him: he that made him deformed, if he has made thee otherwise, shew not thy ingratitude to thy great creator, by despising any of his creatures.

206. The commonalty, by their quiet and profit, most commonly measure the virtue and piety of their princes.

207. Our buildings, like our children, are obnoxious to death, and time scorns their folly, who place a perpetuity in either.

208. Nature instructs us to a subordination; and as in our own, so in a politick body, 'tis monstrous either to have no head, or to have more than one.

209. Disorder is a great enemy to mankind, and has destroyed more than age, the sword, or pestilence; order is the true parent of prosperous success.

210. It is dangerous to step aside out of the path of innocence and virtue, upon any presumption to be able to get into it again.

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211. Virtue



211. Virtue is an act of loving that which is most lovely, and that act is Prudence, from whence not to be moved by constraint, is Fortitude, not to be allured by enticements, is Temperance, nor diverted by pride is Justice: the declining this act is Vice.

212. Be not punctual in taking place of any man. If he be thy superior, it is his due; if thine inferior, it is his dishonour; it is thou must honour thy place, not thy place thee.

213. Perception is the inlet of knowledge. All natural philosophy, which is not built upon experiment, is but a meer conjectural amusement.

214. Ill fortune is not content with bringing us into calamitous circumstances, but she makes us more tender and sensible of every thing that wounds us; and nature, which ought to resist her, is in confederacy with her, and gives us a more exquisite sense of our misfortunes.

215. Pomp and splendor satisfy not all those whom they surround; the excess of delight palls the appetite oftner than it pleases it.

216. Since all the advantages of nature and fortune, joined, are not able to create an entire happiness in this life, we should therefore search for it without disquiet, enjoy it without eagerness, and lose it without regret.

217. Happy is that mind which can entirely resist some passions, and only unbend itself to some others. It would be then void of fear, sadness, hatred, or jealousy; it would desire without violence, hope without impatience, and enjoy without transport.

218. A man will never be either learned or agreeable,  
if

APHORISMS *and* MAXIMS. 35

if he does not apply himself to reading; without that, the best natural parts are commonly dry and barren.

219. You are so far from obliging a man by relating to him the ill things that have been said of him, that you are quickly paid for your indiscretion, by becoming the first object of his aversion and resentment.

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

221. Take heed how you disguise yourself, and copy others. Stick to nature if you desire to please, for whatever is fictitious and affected, is always insipid and distasteful.

222. Benefits increase or diminish friendship according to the different circumstances that accompany them. A man's blood rises against those that discover their regret to do him a pleasure, there is as much art required in giving as refusing. A denial, qualify'd with some softnings, and a great demonstration of sincerity, does not offend rational persons.

223. Sloth contracts a stagnation of humours, numbness of the joints, dulness of the brain: By it the spirit is relaxed, the understanding unbent, and over-grown with rust and rubbish, and the memory perished and confounded.

224. If we did but reflect, it would be easy to observe that the too great desire of out-shining and dazzling others, renders conversation disagreeable. We are willing at any rate to give a great idea of our merit; this desire puts us upon a flow of talk, without giving others the leisure or opportunity to exert their small talents, and so they

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depart four'd and provok'd against those that have thus kept them in amusement.

225. Discourses of ourselves and our own actions ought to be very seldom, and very well chosen, except it be to intimate friends.

226. Reservedness is the source, and slowness of belief the finew, of prudence. It is wisdom sometimes to seem a fool, at least ignorant, by that means to lie out of the reach of observation and jealousy.

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

228. Old age is the haven of evils, therefore all things hasten to it.

229. *Aristotle* observes that old men are more incredulous than others, because the use and experience they have had of the uncertainty of things awakens their circumspection, and holds them upon their guard.

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

231. Nothing in the world is so unsincere, as the asking and receiving of advice. He that asks it, seems to yield a respectful deference to the opinion of his friend, and all the while only designs to have his own approved, and shelter his own actions under the authority of another. On the other side, he that gives it, returns, as one would think, the confidence of others with an ardent and impartial

APHORISMS *and* MAXIMS. 37

partial zeal, and yet has generally no other aim but his own honour or interest.

232. Some people are not to be dealt withal, but by a train of mystery and circumlocution; a downright admonition looks more like the reproach of an enemy, than the advice of a friend; or, at best, it is but the good office of a man that has an ill opinion of us; and we do not naturally love to be told of our faults by the witnesses of our failings.

233. Young men that come first upon the stage of the world, ought to be either very modest, or very brisk; for a sober, grave, and composed temper, commonly turns to impertinence.

234. Since our desires increase with our riches, is not a man by so much the more miserable, the more he possesses?

235. Reason is the most raised faculty of human nature: No persons better deserve the name of men, than such who allow their reason a full employment; no gift so exquisite as that of the mind. They are little better than brutes, who can patiently suffer the imprisonment of their intellects in a dungeon of ignorance.

236. Religion is the best armour, but the worst cloak.

237. Wine is such an odd whetstone for wit, that if it be often set thereon, it will quickly grind all the steel out, and scarce leave a back where it found an edge.

238. Women will bring sorrow, and your bottle madness; therefore go to neither.

239. Probably the reason why many men, who are sufficiently dull in other matters, yet can talk profanely, and speak

speak against religion, with some kind of salt and smartness, is, because religion is the thing that frets them; their consciences are galled by it, and that makes them winch and fling as if they had some mettle in them.

240. It proceeds from a weak judgment, to credit all you hear, and imitate all you see.

241. The fault which you suffer in your friend, you stand guilty of yourself.

242. Large encomiums the scripture has given to several learned men. *Moses* was famous for being versed in all the learning of the *Egyptians*: and *Solomon* for his general knowledge, particularly in plants, from the cedar to the hyssop. *Daniel* was chief of the magicians; *Abraham* was a great astronomer; *David* and *Job* were eminent philosophers, &c. Learning, if rightly apply'd, makes a young man thinking, attentive, and industrious, confident and wary; an old man chearful and reserved. It is an ornament in prosperity, a refuge in adversity, an entertainment at all times, it cheers in solitude, and moderates upon a throne.

243. Depravation of one sense, doubles the vigour of another.

244. None so strict exactors of modesty from others, as those who are most prodigal of their own.

245. Power is weakened by the full use of it, but extended by moderation. I choose rather to win by kindness into a voluntary compliance, than to awe by severity into a forced subjection.

246. If men could but reflect on and consider the great, the generous seeds planted in them, that might (if right-  
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## APHORISMS *and* MAXIMS. 39

ly cultivated) ennoble their lives, and make their virtue venerable to futurity, how could they, without pain, perceive the universal degeneracy from that publick spirit, which ought to be the first and principal motive of all their actions? The *Greeks* and *Romans* were wise enough to keep up this great incentive; with them 'twas impossible to be in the fashion without being a patriot. All gallantry had its first source from hence; and to want a warmth for the publick welfare was a defect so scandalous, that he who was guilty of it, had no pretence to honour or manhood. When the universal bent of a people seems diverted from the sense of their common good and glory, it looks like a fatality, and crisis of impending ruine.

247. It proceeds from the height of incivility, and a fordid education, to ridicule any one for their natural infirmities or imperfections; no reproaches vex people more: They who have the true taste of conversation enjoy themselves in a communion of each other's excellencies, and not in a triumph over their imperfections. There are some tempers so sweet and obliging, that they take pleasure in observing the virtues and perfections of others; so that whatever faults they have of their own, are overlooked, concealed, or winked at, out of common gratitude, by all their acquaintance.

248. Prudence requires all wise men to weigh their actions in the balance of reason, and to judge whether there be any due proportion, between the hazard run, and the end proposed.

249. There are but two means in the world of gaining by other men, that is, by being either agreeable or useful.

250. Storms.

250. Storms and tempests give reputation to pilots. Our moderation has much less to apprehend from the miseries of adversity, than the snares of plenty; but then it is infinitely more glorious to surmount the former, than to escape the latter.

251. If a merchant miscarry, courtiers will say of him, he is a pitiful cit, a sneaking trader, a coxcomb; if he prosper, they will court him for his daughter.

252. If some of our sleeping ancestors should come to life again, and see their great names and titles, their splendid palaces, and vast estates, enjoyed by those whose fathers, perhaps, were their farmers, I wonder what opinion they would have of the present age.

253. The duties of interment are justly called the *last duties*, for beyond the funeral, all that is given to the dead is taken away from the living. Lamentations that are too long, not only prejudice nature, but society likewise; they render us incapable of the duties of a civil life, and one may say, that, out of complaisance to those friends we have lost, they make us wanting to those we still enjoy.

254. The pleasure of *society* and *conversation* betwixt friends is entertained by a similitude of manners, and a little difference of opinions in the *sciences*. By this it is that a man either confirms and pleases himself in his own sentiments, or exercises and instructs himself by the dispute.

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

256. The following consideration may abundantly serve

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APHORISMS *and* MAXIMS. 41

to teach us to pardon injuries. The committers of them must be either chosen, or reprobate; if the first, how dare we to hate those, whom God shall eternally love? And if the other, are not the flames which shall eternally devour them sufficient to quench our thirst of revenge?

257. Past enjoyments are anxious, past sufferings pleasing in the reflection. The memory of the one makes us understand our strength, the other our weakness.

258. There are few men but what stand indebted to adversity for their virtues.

259. Our pleasures would be insipid, if some disappointment did not heighten their relish.

260. The continual society, of even the best men, becomes at length tiresome or insensible, which makes those persons that have a delicate apprehension of pleasure, voluntarily remove themselves from one another, to avoid the disgust that threatens them, and to have a better taste of the charms of conversation, by a new vigour, which they bestow upon their thoughts.

261. Of all enemies, those of a cowardly temper are most to be feared; for their want of courage makes them use private revenges and treacheries; when a valiant man attacks you openly, and gives you warning, that you may stand upon your guard.

262. Having put in the balance and weighed the Protestant religion with all others that are extant, I now make that the object of my choice, which before was only the effect of prepossession; and as I was listed a soldier of Christ in my baptism, so now I declare myself a volunteer in his service; what was then done without my

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knowledge, I now ratify by my free consent, and I resolve not to change my banner as long as I live.

263. It is no solecism in divinity, to say, that the *prince of peace* is the *lord of hosts*. The church militant is his army, compos'd of many battalions, in different posts, and under various orders. So long as they all serve the great captain of our salvation, and practise well the discipline of their arms, I refuse not to give the word of *peace* to any, let him be of what company soever.

264. We should distinguish between the resolution of a hero, and the resignation of a christian; and betwixt the motion of philosophy, and the impulse of religion. I would not have my soul numbed with a stoical insensibility, but calmed with a christian patience, the result of moderation not sloth.

265. The less the occasion of sin, the greater the nature of it. Sins, like shadows, towards the evening of life grow great and monstrous; and as wounds torment us most towards night, so do the wounds of conscience near the night of death.

266. I can pray kneeling, standing, or sitting, either at my business, or at my repast, with or without words and ceremonies; and this I take to be the only method of complying with St *Paul's* counsel, when he bids us *pray without ceasing*. A swift and pious ejaculation often does the office of a multitude of words (though the most apt and elegant in human language) since God understands the dialect of the heart, as well as that of the tongue, being the architect of both. In all this I aim at a devotion, that is masculine and solid, discreet and humble, sincere and modest,

APHORISMS *and* MAXIMS. 43

modest, full of primitive reverence, and the fervour of the first ages.

267. If I am not so happy as I desire, it is well I am not so miserable as I deserve : I have received much more good than I have ever done, and done more evil than I have ever suffered.

268. He that constantly makes head against the assaults of Fortune, shall be sure at last to be victorious, and gain his ends.

FORTUNE *a goddess is to fools alone,*

*The wise are always masters of their own.*

269. Though silence is not always the mark of a wise man, yet noise and impertinence certainly discover the fool.

270. The fullen melancholy, the austere, grave, and silent observer are seldom beloved.

271. Punishment is as natural an effect of sin, as smoke is of fire; we must put out the one, in order to prevent the other.

272. The searcher of knowledge may be called industrious, the knower skilful, the user prudent, the confirm-er expert, the abuser crafty, but the inventer is only witty; invention being the most painful action of the mind.

273. He that discovers his secret to another, sells him his liberty, and becomes his slave; but if he reveal it, the reproach is his, tho' the inconvenience be mine, nor would I exchange my damage for his disgrace.

274. Since God is pleased to call the body the *temple* and residence of his *holy spirit*, our affections should not turn it to a brothel-house, our passions to a bedlam, nor our excesses to an hospital.

275. As the fear of God is *the beginning of wisdom*, so the love of him is *the end of the law*.

276. History tells us of illustrious debauchees, but there never was an illustrious miser in nature, grandeur of soul cannot consist with the sordid baseness of avarice: Besides, what can be more unjust than to keep up that which is the soul of commerce, and affords us the conveniences of life, to make no use at all of it? It is to persevere in the crime, and to rob the publick, by a continual theft, of what was once extorted from private persons. Those that take away with violence, in order to disperse with profusion, are much more excusable.

277. Our all-knowing maker reserves to himself the sole intelligence of his work, he animates the springs of our soul, but he conceals from us the admirable secret that makes them move.

278. It is an error to condemn pleasures as pleasures, and not as they are unjust and unlawful; let them be never so innocent, the excess is criminal, not only brings disgrace but dissatisfaction, and hurts the constitution no less than the credit.

279. Pleasure has no influence on minds that are corrupted and spoiled with all sorts of debauchery and excess, the irregularities of the body darken the light of the reason.

280. Where there is no capacity, there persuasion is vain; for wisdom cannot be profitable to a fool, nor wit to him that does not know how to use it.

281. Commerce with the world furnishes us with pleasure, while we are capable of relishing it, and it would be  
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APHORISMS *and* MAXIMS. 45

the highest ingratitude to be a burthen to it, when we can give it nothing but disgust : I would rather live in a desert, than give my friends occasion to pity me, or to furnish those that are not so with a subject for their malicious mirth and raillery ; but the mischief is, a man is not sensible when he becomes weak and ridiculous.

282. Too austere a philosophy makes few wise men ; too rigorous a government, few good subjects ; too harsh a religion, few devout souls ; I mean that will long continue so, for nothing is durable that is not suitable to our nature.

283. There is a great deal of difference between writing well, and talking well ; the stile of an orator is of another nature, than that of a well-bred conversation ; this must be easy in the delivery, proper in the phrase, but as short as may be ; the other admits of more various decorations, a loftier phrase, and a larger extent.

284. The world shall allow a man to be a wise man, a good naturalist, a good mathematician, politician or poet, but not a scholar, or learned man, unless he be a philologist, and understands *Greek* and *Latin*. But, for my part, I take it, these Gentlemen have just inverted the use of the term, and given that to the knowledge of Words, which belongs more properly to Things. I take nature to be the book of universal learning, which he that reads best in all or any of its parts is the greatest scholar, the most learned man ; and it is as ridiculous for a man to count himself more learned than another, if he has no greater extent of knowledge of things, because he is more versed in languages, as it would be for an old  
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fellow to tell a young one, his own eyes were better than the other's, because he reads with spectacles, the other without.

285. It is the part of a *blockhead* to be troublesome; a man of wit and sense is sensible whether his company is agreeable or not, and disappears a moment before the time when his visit might be accounted tedious.

286. Marriage enlarges the scene of our happiness and misery; the marriage in love is pleasant, the marriage of interest easy, and a marriage where both meet, happy. An happy marriage has in it all the pleasures of friendship, all the enjoyments of sense and reason, and indeed all the sweets of life. Nothing is a greater mark of a degenerate and vicious age, than the common ridicule which passes on this state of life. It is indeed only happy in those, who can look down with scorn or neglect on the impieties of the times, and tread the paths of life together in a constant, uniform course of virtue.

287. Chastity must needs be a divine quality, since even the enemies of it esteem it, and that the most debauched respect them less that yield, than those that hold out. Respect waits upon desire, and neglect follows possession.

288. Truth and Justice are the foundations of life; and, as *Tully* observes, without confidence in each other, as to some kind of Justice, the life even of robbers and pirates is incapable of being carried on. A just distribution of prey is absolutely necessary among them; and thieves, who are enemies to Justice, will follow no captain whom they think without it.

289. Endeavour to be religious without superstition, just with-

APHORISMS *and* MAXIMS. 47

without rigour, merciful without partiality, cautious without fear, valiant without rashness, and great without pride.

290. The speaking well of all mankind is the worst sort of detraction, for it takes away the reputation of the few good, by making them all alike.

291. A probable lye will sooner be believed than a prodigious truth.

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

293. The spring of life, is that critical instant that must either confirm, or blast the hopes of all succeeding seasons. The first impressions the world takes of us, seldom or never wear out.

294. Such as intend to infuse any goodness into the minds of youth, must first exclude their pride, and self-conceit, as we squeeze air out of a bladder; because while they are puffed up with arrogance, there is no room to admit any thing serious or solid.

295. Distil religion into your child as soon as it can distinguish sounds.

296. As some women lose their reputation rather for want of *discretion*, than for want of *virtue*, so others preserve theirs by their *discretion* only.

297. Most people shew in their *afflictions* more *ambition* than *piety*; for when any body is within hearing, what groans and outcries do they make! but when they are alone, and in private, all is hush and quiet: so soon as any body comes in, they are at it again, but their sorrow goes off with the company.

298. *Young* people change their *taste* and *inclinations*,  
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by the mettle and heat of blood ; and *old* ones keep theirs, by the fullness of habit and custom.

299. A woman is never indifferent as long as she complains of the falshood of her lover ; for if she did not retain an affection for the vow-breaker, she would not be uneasy at his perfidiousness.

300. *Women* are generally cheated in their first intrigue, as *men* are commonly bubbled when they first enter upon play.

301. Most *women* judge of the *merit* and *personal accomplishments* of men, by the impression they make upon them ; and will scarce allow any to that man, whom they can see without concern.

302. It is easy for a woman to say what she does not feel, but it is yet more easy for a man to say what he does feel.

303. Against the diseases of the mind, fear and desire, let fortitude and temperance be your shield and buckler ; for the one bears off the injuries of fear, and the other supports the mind from languishing under desires not attainable.

304. The humours of youth and age differ so widely, that there had need be a great deal of skill to compose the discord into harmony.

305. Want of success in our actions is generally owing to want of judgment in what we ought to attempt, or a rustick modesty which will not give us leave to undertake what we ought. But how unfortunate this different diffident temper is, to those who are possessed with it, may best

APHORISMS *and* MAXIMS. 49

best be seen in the success of such as are wholly unacquainted with it.

306. A private education seems the most natural for the forming a virtuous man. A publick school fits better in giving a manly assurance, and an early knowledge in the ways of the world; besides, children, there, frequently contract such friendships, as are of service to them, all the following parts of their lives.

307. It is observed, that when men are conquered by reason, who have little or none of their own to oppose, they fly to violence, and with their swords furiously cut the knot, which they cannot untie; there cannot be a greater evidence of brutish minds, than a baffled cause.

308. If we infer a necessity of events, man's endeavours are vain.

309. If God has given you a comely body, praise him for it, and desire it may be neither an occasion of sin in yourself or others; if not, be not peevish or repining, submit to this abasement, as the punishment of sin, which was the great deformity that introduced all others into the world: take care to secure an happy resurrection; then, all these deformities, the marks of sin, shall be done away, and the most pure and perfect soul shall have the most bright and purified body.

310. No power can exempt princes from the obligations to the eternal laws of God and nature. In all disputes between power and liberty, power must always be proved, but liberty proves itself, the one being founded upon positive laws, the other upon the laws of nature.

311. The favourite of the Prince might be the favourite

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rite of the People, if he could be as humble after advancement as he was before; but height of prosperity makes most men giddy, and their insolence generally tumbles them from that eminence to which a base submission raised them.

312. Admiration is commonly the effect of a gross ignorance, great admirers are commonly great fools. You are allowed to say that a thing pleases you, or to signify by some sign that you are affected with what you see or hear; but intemperate outcries, and violent motions, that denote an extraordinary surprize, are commonly signs of impertinence, and of a grovelling soul, foolishly prodigal of its incense.

313. There is no such thing as *principles* in *women*: They conduct themselves by the heart, and depend for their manners upon those they love.

314. *Women* go further in *love* than *men*, but *men* outstrip them in *friendship*.

315. *Caprice*, in *women*, is generally an attendant of *beauty*, to be, as it were, its antidote against the further mischief it might do to the men.

316. There are few love-intrigues that are kept secret; and a great many ladies are as well known by their *gal-lants* as by their *husbands*.

317. *Vanity*, *shame*, and especially a fuitable constitution, are generally the causes of the *courage* of men, and the *virtue* of *women*.

318. There is a vast difference between the disgusts that an old engagement gives us, and the pleasant inquietudes of a growing passion. In a new amour, we pass every

APHORISMS *and* MAXIMS. 51

every hour of the day with fresh satisfaction ; it is an unexpressible pleasure to find that our love grows upon us every minute ; but in a passion of an old standing, our time is spent very uneasily, in still loving less, or not loving at all.

319. *Bad wine, and ugly women,* are better arguments for *sobriety and continence,* than what all the volumes of morality can afford.

320. Inordinate self-love is the ruine of society ; persons of this character are as it were unhinged from the universe, and of no use in the world ; they are crowded and wrapped up in themselves, and never extend beyond their own circumference.

321. *If in this life only we have hope, we should not only be of all men,* but of all creatures, *the most miserable.*

322. No man can complain that his profession takes him off from religion ; his profession itself is God's service, and if it be moderately pursued, and according to the rules of christian prudence, it will leave void spaces enough for publick and private devotions.

323. What have the greatest part of the comments and disputes upon the laws of god and man served for, but to make the meaning more doubtful, and perplex the sense ? What have been the effects of those multiplied distinctions, and acute niceties, but obscurity and uncertainty, leaving the words more unintelligible, and the reader more at a loss ? How else comes it to pass, that princes speaking or writing to their servants their ordinary commands, are easily understood ; speaking to the people in their laws are not so ? And does it not often happen, that a man of or-

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ordinary capacity very well understands a text, till he consults an expositor, who, by that time he has done explaining it, makes the words either signify nothing at all, or what he pleases?

324. Right reason discovers to us our duty, and the obligation we lie under to perform it; it either inspires us with courage, or serves us instead of it.

325. The sense of fancy is richer than that of creation. Gold shines no where so gloriously, as in the miser's head; and Ambition makes a crown sparkle much more, than all the refulgent jewels that adorn it.

326. The scandal raised by ill men is like dirt thrown by children and fools at random, without provocation; it may daub filthily at first, but is easily washed out. I value the malice of such men as little as their friendship, the one being as fickle, as the other is false.

327. The well-bred man's doubtful way of speaking, does not proceed from uncertainty in his opinion, but good nature, and a refined education.

328. Tho' there is nothing more distant than wit and folly, yet, like east and west, they may meet in a point, and produce actions that are but a hair's breadth from each other.

329. God's knowledge is all simple and uncompounded, without reasoning or inferring, premising or concluding; for he has ever before him, in one simple view, the whole field of truth, and with one single act of intuition glances through the whole possibility of being.

330. Nothing is a greater argument of a brave soul, and impregnable virtue, than for a man to be so much master

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APHORISMS *and* MAXIMS. 53

of himself, that he can either take or leave those conveniences of life, with respect to which most people are either uneasy without them, or intemperate with them. This was part of *Socrates's* character.

331. The mark of a man of probity lies in keeping reason at the head of practice, and being easy in his condition : To live in a crowd of objects, without suffering either in his sense, his virtue, or his quiet : To have a good understanding at home, and to be governed by that divine principle within him : To be all truth in his words, and justice in his actions : And if the whole world should disbelieve his integrity, dispute his character, and question his happiness, he would neither take it ill in the least, nor alter his measures, but pursue the end of living, with all the honesty, ease and resignation imaginable.

332. When any body's behaviour disturbs you, dismiss the image of the injury, and bethink yourself whether you have not been guilty of the same fault. Such a reflection will quickly make you cool, and come to temper, especially if you consider the offender was not altogether his own man, but under the force of some outward passion or other ; you would do well therefore, if you can, to step in to the rescue, and free him from the cause of his disorder.

333. There is something sublime and noble in true art, which none who have not sublimity of genius can touch or arrive at. Quaintness and neatness are what will affect vulgar eyes more than the truth of the workmanship ; but take those who understand nature, and those who act by her unprejudic'd impulse without skill, and both

both of these kind of people shall join in approving the hand of a master.

334. Be not diverted or delighted with the folly of an ideot, the fancy of a lunatick, or the frenzy of a drunkard: make such the object of thy pity, not thy pastime.

335. *Plato* says, that fathers, those living images of God, have a great deal of force and efficacy to bring down all sorts of blessings upon their children, who render them the honour which is due, and to make the most frightful curses fall upon their heads, when they fail therein; for God hears the prayers which parents address to him, either for or against their children.

336. To bear sickness with patience is a noble instance of fortitude and grandeur of mind; he that charges an enemy does not shew himself more brave, than he that grapples handsomely with a disease. To do this without abject complaints, without rage and expostulation, is a most glorious combat; to be thus proof against pain, is the clearest mark of greatness. It sets a man above the dread of accidents, in a state of liberty and credit; being thus fenced, he need not fear nor flatter any thing. The more we sink into the infirmities of age, the nearer we are to immortal youth: all people are young in the other world; that sure is an eternal spring, ever fresh and flourishing. To pass from midnight into noon on a sudden, to be decrepit one minute, and all spirit and activity the next, must be an entertaining change. Health after sickness, and wealth after poverty, give double pleasure.

337. As you never saw any one unhappy in the pursuit  
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APHORISMS *and* MAXIMS. 55

of virtue, so you will see none miserable under the conduct of providence.

338. A wise man ought to live no more in hope than fear, nor put it in the power of fortune to take any thing from, or add any thing to his felicity.

339. To spend much without getting, to lay out all without reckoning, and to give all without considering, are the chief effects of a prodigal mind.

340. A good cause may suffer much when it is pleaded by an improper and exceptionable advocate. How fulsome is it to hear a coward harangue on valour, a miser on contempt of the world, &c. This commending those good qualities, he neither has the honesty nor courage to be master of, is in effect only a satire on himself, and serves to make him more ridiculous.

341. *Gracefulness* is to the *body*, what good sense is to the *mind*.

342. It is a great happiness to have virtuous parents, relations, tutors and domesticks; for it is from them we take up our principles. We are born naked, both as to mind and body, and put on any habit indifferently which is first offered us.

343. A man may be happy in any ground, provided he have the wit to chuse his *fortune*. Now if his *manners* be good, his fortune can never be bad; for happiness lies in all the functions of reason, in warrantable desires, and regular practices.

344. We must not expect *Plato's* commonwealth; for as the world goes, a moderate reformation is a great point. If we can but govern people's hands, we must  
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let their hearts and their heads go free. To cure them all of their folly and principles, is impracticable.

345. Too tender a sense of what other people say *ill* of us, does but entertain the *malice* of the world, which desires no more but that it may disturb us.

346. The absolute want of such a sense, so as to be moved at nothing they say, is a contrary extreme, that produces the same effect. This is such a sort of contempt, as the *world* is concerned to revenge itself upon.

347. There are some whose speeches are witty, but their courage weak; whose deeds are incongruities, while their words are apophthegms; it is not worth the name of Wisdom, which can be heard only, and not seen. Good discourse is but the reflection or shadow of wisdom, the pure and solid substance is good actions.

348. Secrecy and celerity are the two poles upon which all great actions move; and the noblest designs are like a mine, which having any vent, is wholly frustrate, and of no effect.

349. Content will give a relish to all my pleasure, and make me epicurize upon my little fortune, and enjoy to the full height all that I have; whilst Covetousness would let me starve in the midst of plenty, and make a beggar of me, though I wallowed in gold. Temperance and sobriety will give me life and health, a calm and free exercise of my reason; whilst glutony and drunkenness will enervate my body, and stupify my soul, make me live like a beast, and die like a fool. For pleasure has a bewitching faculty, the more we taste it, the more we hanker after it; and therefore the best way to avoid being capti-

APHORISMS *and* MAXIMS. 57

captivated by that Syren, is to stop our ears to her charms; when we have often balked our appetites, by denying them what they crave, they will in a while grow so quiet, that they will crave no more.

350. Dr *South* in an extasy cries out, " Oh! how vastly disproportionate are the pleasures of the eating and the thinking man! as different, says he, as an *Archimedes* in the study of a problem, and the stillness of a sow at her wash." The pleasure of speculation has sometimes been so great, so intense, so ingrossing of all the powers of the soul, there has been no room left for other pleasures. Contemplation feels no hunger, nor is sensible of any thirst but that after knowledge.

351. Though Christ blesses the poor, and pronounces woes to the rich, as having received their consolation, yet *Abraham, Isaac, Jacob, Job, David* and *Solomon* were so. Neither riches nor poverty bless or curse any man, and none that are poor are blessed if they be proud and high-minded, nor any rich man cursed but he that places his portion and consolation in riches.

352. Dull despair is the soul's lethargy; rouse to the combat, and thou art sure to conquer.

353. They must be mighty evils, that can vanquish a *Spartan* courage, or a Christian faith.

354. There is no forcing *nature* against her biases, or inverting the methods of providence. Irregular desires, and unreasonable undertakings, must expect to meet with disappointments: There is a proper time for all things, and nothing succeeds well but what is done in season.

355. All the extravagances of the lowliest life, are nothing

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thing else but the more consummated follies and disorders of either a mis-taught or a neglected youth; nay, all the publick outrages of a destroying tyranny and oppression are but childish appetites, let alone till they are ungovernable. Wherefore children should be moulded while their tempers are yet pliant and ductile; for it is infinitely easier to prevent ill habits, than to master them; as the choaking of the fountain is the surest way to cut off the course of the river. It should be considered too that we have the seeds of virtue in us, as well as of vice; and whenever we take a wrong bias, it is not out of a moral incapacity to do better, but for want of a careful management and discipline to set us right at first.

356. Men in *great places* are thrice *servants*; servants of the *sovereign* or *state*; servants of *fame*; and servants of *business*. So as they have no freedom either in their *persons*, in their *actions*, or in their *times*.

357. The wise and active conquer difficulties by daring to attempt them; sloth and folly shiver and sink at the toil and hazard, and make the impossibility they fear.

358. It is observed that the most delicate and voluptuous princes have ever been the heaviest oppressors of the people; riot being a far more lavish spender of the common treasure, than war or magnificence.

359. To superiors give respect, deference, and submission; to equals, affection and confidence; to every body, sincerity, and all the service in our power.

360. I would be civil to all, serviceable to many, familiar with few, a friend to one, and an enemy to none.

361. Let not thy table exceed the fourth part of thy  
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APHORISMS *and* MAXIMS. 59

income; see thy provision be solid, and not far fetch'd, fuller of substance than art; be wisely frugal in thy preparation, and freely chearful in thy entertainments.

362. Let not the croaking of a raven, the crying of a cricket, or the crossing of a hare, trouble thy repose; he is ill acquainted with himself, who does not know his fortune better than those creatures. If evil follows, it is the punishment of thy superstition, not the fulfilling of their portent.

363. A man must make but very few reflections upon life, if he desires to pass it happily: It is but a lasting succession of expectations and disappointments.

364. It is stupidity to set up our rest in a life that may terminate every moment; meer curiosity will make us inquisitive to know what shall become of us hereafter.

365. Great and sudden passions have caused strange extasies, and death itself sometimes; the spirits in grief flowing too fast to the heart to fortify it, and in joy leaving the heart as fast to meet the object that causes it.

366. Convey thy benefit to a friend, as an arrow to the mark, to stick there; not as a ball to rebound back to thee; that friendship will not continue to the end, that is begun for interest.

367. Praise has always something gross in it, if it lie too open, and go on in a direct line. *Voiture*, one of the most delicate wits of the age, scarce ever commended any body but in drollery; and of a long time none has done it with more success. The standards for praise are *Homer* and *Virgil*: *Homer* praises not *Achilles*, but by a simple and bare relation of his actions; and never was any

man praised so delicately as *Augustus* by *Virgil*; by covert paths he conducts him to glory. Certainly never man knew better the art of praising, for he saves all the modesty of the person he praises, even while he overwhelms him with it. The true art of praise is to say laudable things simply, but delicately; for praise is not to be endured unless fine, and hidden; it is so very hard a thing to praise as one ought, that it is a rock which they that are wise will shun.

368. Great men hide themselves from publick view, like beasts of prey; yet are sometimes worried by a pack of political hounds, called a *parliament*.

369. He will be much out in his account, who numbers his *friends* by the visits that are made him, and confounds the decencies of ceremony and commerce with the offices of united *affections*.

370. There is no living in this world without an exchange of civil offices, and the need we have one of another goes a great way towards the making us love one another: Now this amity and communication is to be entertained by the commerce of giving and receiving; and without good nature and gratitude, men had as well live in a wilderness, as in a civil society.

371. *Women* are pleased with courtship, and the most disdainful cannot but be complaisant to those that tell them they are *handsome*.

372. Several expressions of the clergy in their prayers before sermon give offence, particularly the titles and epithets to great men; which are indeed due to them in their several ranks and stations, but not properly used in our prayers. It is a contradiction to say illustrious, right

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APHORISMS *and* MAXIMS. 61

reverend, and right honourable poor finners : these distinctions are suited only to our state here, and have no place in heaven : we see they are omitted in the liturgy, and sure the clergy should take that for their pattern in their own forms of devotion.

373. The minority of kings is the misery of kingdoms, being commonly attended with emulations and factions of great men.

374. Aim at purity of language, sublimity of stile, propriety of phrase, neatness of simile, exactness of argument, choice of words, justness of examples, and every thing that constitutes the beauty and harmony of a piece.

375. Sir *Richard Steele* bids us use a mathematical sieve, to sift impertinences and superfluities out of our discourse and writing, and to avoid excrescences.

376. Love and ambition are commonly the raging fevers of great minds.

377. Reading too many books does rather burden the memory, than improve the understanding.

378. Unity is the life of christianity, because it keeps up that *love* which is *the fulfilling of the law*.

379. It is uncivil and unfit for a man to oblige another to keep a promise disadvantageous to him, or one made in mirth, passion, haste, unadvisedly, in civility, &c. as also not to admit of a reasonable excuse in case of failure.

380. He that doubts not, knows either all things or nothing ; and he that imagines never to commit an error, his next pretence may be to divinity ; for perfection is not the attribute of a man.

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381. Victory does more often fall by the error of the vanquished, than by the valour of the victorious.

382. A low condition exposes the wisest men to contempt: while we can keep our poverty a secret, we can never feel the weight of it; there is nothing in a mean estate so intolerable, as the ridiculousness of it; for patience is not so much wounded by pain and loss, as by derision and contumely.

383. Nothing maintains itself so long as a moderate *fortune*, and nothing so soon dwindles away as a great one.

384. There are two sorts of *avarice*, a *true*, and a *bastard*: true *covetousness* is a restless and insatiable desire of *riches*, not for any further end or use, but only to hoard and preserve, and perpetually increase them. This is the greatest evidence of a base, ungenerous mind, and, at the same time, the highest injustice in the world. For what can be more unreasonable, than for a man to ingross to himself all that which is the common support and conveniency of mankind, and to propagate his crime, by locking up his beloved treasures, and thereby robbing continually the publick of what he has once gotten?

385. There is one kind of *affliction* which never leaves us, I mean that which proceeds from the loss of our *fortunes*. Time, which softens and allays all other griefs, does but exasperate and increase this; for the sense of it renews, even as often as we feel the pinch of pressing necessities.

386. A dying man will give any thing to save his life, a living man as much to save his money: A man shall readily proffer his sword, but hesitates if you would borrow

fifty

APHORISMS *and* MAXIMS. 63

fifty pounds; so much easier it is to be brave than kind.

387. A meer courtier, a meer soldier, a meer scholar, a meer any thing, is equally ridiculous.

388. Few of *Adam's* children are so happy as not to be born without some bias in their natural temper, which it is the business of education, either to take off, or counterbalance.

389. All our other passions are to some end; love, to enjoy; anger, to revenge; fear, to avoid, and the like: But the passion of grief serves to no end or purpose in the world; it cannot be its own end, because it is in no respect good; it is therefore utterly absurd and unreasonable.

390. Ambition is a weed (if it may properly be called so) that is apt to grow in the best soils.

391. All popular discontents have something of the nature of torrents; give them a little room to run, and they quickly draw off themselves; but if you offer presently to obstruct their course, they swell and spread the more.

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

393. Plots, when discovered, strengthen the government they were designed to ruine.

394. Political jealousies, like the conjugal, when once raised, are hard to be suppressed.

395. All trust is dangerous that is not entire; it is best to speak all, or conceal all.

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396. The scriptures, no doubt, were indited by the holy ghost; for good men would not impose such things on the world, and there is too much against the bad, to believe them to be the authors of it.

397. Our troubles of mind must either proceed from the spirit of God, or the suggestions of the devil: if from God, it is an argument of sonship and adoption; if from the devil, it is an argument your case is yet the better; for he disturbs none that he is sure of, but is always most busy with those he is in greatest danger of losing.

398. A man remarkably obliging is almost proof against the most malicious detractors, they will be afraid of one so fortified in publick esteem; the charms of kindness and affability are irresistible; they conquer, captivate, and return in triumph over the affections of all men.

399. There are those that perform all the arts of life and good breeding with so much ease, that the virtue of their conduct looks more like instinct than choice.

400. It is more glorious to overcome my passions than my enemies: for if they are bad, I would not be friends to them; and if they are good, they will not long be enemies to me.

401. It is with our lives as with our estates, a good husband makes a little go a great way: Whereas let the revenue of a prince fall into the hands of a prodigal, it is vanished in a moment. So that the time allotted us, if it were well employed, were abundantly enough to answer all the ends and purposes of mankind.

402. The generality of mankind sink in virtue as they rise in fortune: how many hopeful young men, by the  
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APHORISMS *and* MAXIMS. 65

sudden accession of a good estate, have deviated into debauchery, nay, turned absolute rakes!

403. It is hard to determine which is more troublesome to undergo to a man of sense, either the extreme reserve and shyness of some women before they yield, or their fondness after they have yielded.

404. What *women* call *inconstancy* in us, is not an argument of *levity*, but of their insufficiency to please.

405. Nothing is so unaccountable as the caprices of *women*: For it frequently happens, that the first applications of a new face gain more upon them, than the long services of a constant old one.

406. He that marries for riches, is agreeably disappointed, if he meets with a good wife; but that unexpected happiness is seldom his lot.

407. A man breaks out into a passion against an unfaithful *mistress*, and then forgets her; a *woman*, on the contrary, makes but little noise at the infidelity of her lover, but keeps a long while her resentment.

408. Whispering in company has ever been looked on as an excess of ill manners; for we have naturally a curiosity to divine what others say, and feel a secret indignation to be shut out of the intelligence.

409. He must be a very wise man that knows the true bounds and measures of fooling, with respect to time, place, matters, persons, &c. But religion, business, and cases of consequence must be excepted out of that sort of liberty.

410. The stronger the opposition, the more noble the combat. Where there is no combat, there is no victory.

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How



How can we exercise the grace of contentment, if all things succeed well; or that of forgiveness, if we have no enemies? If men could not be angry, they could not be meek; and if they had no inclination to vice, they could not be virtuous, since virtue is no more than the subduing our vicious inclinations.

411. God's glory and our happiness are so inseparably conjoined, that we cannot aim right at either but we must hit both; for God has not, throughout all his creation, an ensign of honour so truly worthy of him, as that of a divine and pious soul, that reflects his image, and shines back his own glories upon him.

412. One very great cause why men that have often thought to reform their lives, and resolve against their evil courses, yet repent of their repentance, their resolution becoming frail and fruitless, is, because they do not use mortification, to work their aversion high and strong against the sin, and fix their resolution. The universal sense of the Primitive Church confirms me in this conclusion (says Dr *Allestree*), who for that reason, in their penitential excommunications, did inflict such severities as it is almost incredible that Christians should submit to, yet they begged to be censured into them; and those had *St Paul* for their precedent. But now our repentance is but some transient dislike of our sin, some faint and fruitless wishes to do better. When we are under the apprehension of God's wrath and punishment, we make vows against our vices; but when that fit is over, and we by indulgence anew prepared for temptation, we fall again, and

APHORISMS *and* MAXIMS. 67

and then perhaps we relent again, curse the sin, and all the causes of it, and call ourselves unhappy that are subject to such violent infirmities; but still go on the devil's round, like men enchanted in a circle of finning and repenting; and this is like to be our state till we in good earnest set about the great work of mortification. It is true, what *Clemens of Alexandria* says, this common practice of finning and superficial repenting, as if we would give God and the devil their turns, is an argument of an impenitent and unbelieving temper. It is no faint resistance will make the temptations of the devil, the world, and the flesh give way; we must offer a resolute violence to all our earthly appetites, if we mean nobly to force our way through these almost inevitable dangers. It is not for nothing that the scripture bids us strive and fight, and wrestle and run, labour and watch, fast and pray, and work out our salvation with fear and trembling. There is nothing but austerities will mortify the inclinations that stir against the spirit; by denying fruition to our appetites, we shall be able to calm and moderate our affections to every thing below, and then temptations will have neither aid nor avenue.

413. It is a hard task to speak of persons nearly related to us, it being difficult either to commend or condemn them with decency.

414. Poor mortals are pressed with cares for what is present, with sorrows for what is past, and fears for what is to come.

415. There is a certain zeal, that operates with equal

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vio-

violence in all religions ; which, if well examined, is either pride, interest, or ill nature.

416. Affliction and physick both imply a disease, and both are applied for cure.

417. Musick is not more agreeable to a musical ear, than flattery to vain-glorious people ; it is a charm that pleasingly bewitches them, and the wisest of men give way to be tamed and soothed by this enchantment. We ought no more to receive the praises we do not deserve, than the money that is not due to us.

418. Nothing contributes more to the happiness of life than friendship ; but if the understanding does not direct the heart, friends are more proper to disturb than please us, and more capable of hurting than serving us. Nothing disturbs our repose so much as friends, if we have not judgment enough to chuse them well. Importunate friends make us wish they were indifferent ; the morose give us more uneasiness by their humour, than they do us good by their services ; and the imperious tyrannise over us.

419. A true christian knows how to make advantage of every thing ; the evils which he suffers are the good things which God sends him ; the good things he wants, are the evils from which providence has secured him ; every thing is a benefit to him, every thing in this world is a mercy ; and when, by the necessity of his mortal condition, he must die, he looks upon the end of his life as a passage to one more happy, which is never to conclude. Such is the felicity of a true christian, whilst uncertainty and trouble make the condition of all others unhappy.

420. There

APHORISMS *and* MAXIMS. 69

420. There is no *court*, but where *women* have credit and interest; no *state intrigues*, but they have a hand in them.

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

422. When a benefit is honourable to him that receives it, we ought to accompany it with all the pomp that can contribute to make it publick; for, by that means, we multiply the obligation. But when the usefulness of a good office is attended with some disgrace, as when we relieve an indigent person, we ought, by our secrecy, to spare him the confusion of having his wants proclaimed; for the least grain of shame overpays the most bountiful relief.

423. Men glory in raising great and magnificent structures, and find a secret pleasure to see sets of their own planting to grow up and flourish. But surely it would be a greater and more glorious work to build up a man, to see a youth of our own planting; from the small beginnings and advantages we have given him, to grow up into a considerable fortune.

424. Ingratitude perverts all the measures of religion and society, by making it dangerous to be charitable and good-natur'd.

425. The contemplation of the divine being, and the exercise of virtue, are in their own nature so far from excluding all gladness of heart, (as some falsely imagine) that they are the perpetual sources of it. The true spirit of religion cheers as well as composes the soul; it banishes indeed all levity of behaviour, all vicious and dissolute mirth,

mirth, but in exchange fills the mind with a perpetual  
 ferenity, uninterrupted chearfulness, and an habitual in-  
 clination to please others, as well as be pleased in itself.

426. The mind being eternal, no temporal thing can  
 be a fit object for it, no more than sounds can be proper  
 objects for the eye, or fights for the palate.

427. Malice is the ordinary vice of those who live in  
 the mode of religion, without the spirit of it.

428. As ravenous birds are the quickest-sighted, so the  
 worst men are the greatest fault-finders.

429. *Plato* says, that great minds are apt to produce  
 great virtues, and no less vices.

430. It is for young men to gather knowledge, and  
 old men to use it.

431. He may justly be called covetous, who balks any  
 part of his duty for fear of lessening his fortune; who  
 chuses rather to save his wealth than his conscience; that  
 denies himself the conveniencies of life, and sets his inte-  
 rest above his honour.

432. Praise favours of flattery, and censure of malice,  
 be they never so just. The best way to advance another's  
 virtue, is to follow it; and the true means to cry down  
 another's vice, is to decline it.

433. It is an ordinary failing in most men, never to be  
 contented with their fortune, or dissatisfied with their wit.

434. Few men fear to be despised, except those who  
 really deserve to be so.

435. He that sets up his rest upon contingencies, shall  
 never be happy nor quiet.

436. Jealousy is like a polish'd glafs, held to the lips,  
 when

APHORISMS *and* MAXIMS. 71

when life is in doubt; if there be the least breath, it will catch the damp, and shew it.

437. Penitent finners are under no condemnation; the law cannot condemn them, because they have appealed; nor the gospel, because they have believed.

438. We must not suffer ourselves to be obliged by all manner of persons, for that would be to become a common slave. Some are born to be more happy than others; the first for doing good, and the other for receiving it. Liberty is more precious than all gifts, and to receive is to lose it.

439. It is hard to find one that a man of spirit would be obliged to; for generally men are as *sordid* in their favours, as in their interests, and remember the obligation they have bestow'd, when they forget the *return* they have received.

440. It is no small wonder to see how *women* that are so mightily fond of their *beauty*, can use so much art to anticipate its ruine.

441. A man had rather meet with those who depend upon him, that that are thankful to him. To keep people in hopes, is prudence; to trust to their gratitude, simplicity. For it is as common for gratitude to be forgetful, as for hopes to be mindful: you get always more by this, than by the other. So soon as the orange is squeezed, it is thrown upon the ground; and likewise when dependence ceases, there is an end of correspondence and esteem also.

442. Take care you never dispute against your judgment to shew your wit, lest you become indifferent to  
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what is right; never dispute against a man meerly to vex him, or for tryal of skill, since to inform, or be informed, is the end of all conferences. Poverty of imagination makes men run into the fault of giving contradictions; they want in their minds entertainment for themselves and company, and therefore build all they speak upon what is started by others; and since they cannot improve that foundation, endeavour to destroy it.

443. We should take all the care imaginable how we create enemies, it being one of the hardest things in the christian religion to behave ourselves as we ought to do towards them.

444. It is not our interest to be always over vigorous in the demanding of our rights, nothing looks better than for a man sometimes to drop his pretensions.

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

446. The only study in the courts of princes is how to please, because a man makes his fortune there by being agreeable; this is the reason why courtiers are so polite. On the contrary, in towns and republicks, where men are forced to take pains to get their living, the last of their cares is to please, and it is that makes them so clownish.

447. Those that wish for what they have not, forfeit the enjoyment of what they have. Set a just term to your wishes, and when you have touched it, make a stand; happiness only begins when wishes end, and he that hankers after more, enjoys nothing.

448. There is nothing more dangerous in a state, than  
when

APHORISMS *and* MAXIMS. 73

when the king and people are trying the utmost extent of the prerogative of the one, and the liberty of the other, tho' the bounds of either were never yet found out; for it is an undeniable maxim, that they who will always do as much as they may, will sometimes do more than they ought.

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

450. Doubt is the worst torment of the mind; and so great is the pain, that we desire to lose it, though in exchange of a certainty, that must afflict us more.

451. Too many laws are a snare, too few a weakness in government, too gentle are never obeyed, and too strict and severe are seldom executed.

452. Women are seldom cheated, but they are accessory to it; for did they not flatter themselves, men could not so easily impose upon them.

453. A woman is oftener unhappy in the *person* she *chuses*, than in the *favour* she *grants*.

454. The unequal dispensation of *rewards* and *punishments*, will soon or late prove fatal to a *prince*.

455. The surest way of governing, both in a private family and a kingdom, is for a *husband* and a *prince* sometimes to yield something of their prerogative.

456. There is no subject so inconsiderable, but his prince, at one time or other, may have occasion for him; and it holds through the whole scale of the creation, that the great and the little have need of one another.

457. A courtier never desires to retire till he is al-

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most sure of being sent home, if not further out of the way.

458. *Valour* was assigned to men, and *chastity* to women, as their principal virtues, because they are the hardest to practise. When these virtues are not sustained and kept up, either by constitution or *divine grace*, they soon grow faint, and fall presently a sacrifice to the *love of life* and *pleasure*.

459. Women are neither those angels, nor those devils, we make them; for, bating propagation, they differ but little from men in any thing.

460. We should never dispute on things that God has not been pleased to submit to our reason. If a man's understanding could comprehend all the counsels of God, it must of necessity be equal to it.

461. As reconciling enemies is the work of God, so separating friends is the business of the devil.

462. Friendship supplies the place of every thing, to those who know how to make a right use of it; it makes your prosperity more happy, and your adversity more easy.

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

464. A facetious fool may have entertaining follies to divert you for a time, but nothing so troublesome as a serious one.

465. He that is moderate in his wishes from reason and choice, and not resigned from sourness, distaste and disappointment, doubles all the pleasures of his life.

466. Religion and policy, as they do very well together,

APHORISMS *and* MAXIMS. 75

ther, so they do but ill afunder; the one is too cunning to be good, the other too fimple to be fafe. A little of the wifdom of the ferpent, mixt with the innocency of the dove, will be a good ingredient in all your actions.

467. The goodnefs and mercy of God towards perfons not capable of becoming good, is a goodnefs that does not agree with the infinite purity and holinefs of God. It is fuch a goodnefs, that, if it were propofed to the world, it would encourage men to live in fin, and to think that a few acts of homage, offered to God in our laft extremities, could fo far pleafe him, as to bribe and corrupt him. The forming a falfe notion of the goodnefs of God, as of a tendernefs that is to be overcome with importunities, howlings, and other fubmiffions, and not to be gained only by becoming like him, is a capital and fundamental error in religion.

468. Though you may be never fo clear in your judgment, yet it fhews a yielding fweetnefs of temper, and a moft agreeable condefcenfion, to fpeak with doubt, but never to fhew confidence in arguing, unlefs to fupport the fenfe of another. Sometimes, in converfation, you may chufe to be lefs knowing, to be more obliging, and to be on a level with others, rather than opprefs them with a fuperiority of genius.

469. It is a hard matter to prevail with a woman to own ſhe loves you; but when ſhe has once done it, ſhe has no further ſecret to keep from you.

470. *Women* generally take greater care of their *reputation*, than *men* of theirs. Why then do we account them the *weaker ſex*?

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471. Wo-

471. Women cannot endure a *jealous husband*, yet are well enough pleased with a *jealous lover*.

472. A *covetous man* lays up for old age, when young; and for death, when old. A prodigal *heir* makes him a fine *funeral*, and devours the rest of his *wealth*.

473. It is said of a virtuous and wise man, that having nothing, he has all; when a miser having all things, yet has nothing.

474. We should not measure men by *Sundays*, without regarding what they do all the week after; for devotion does not necessarily make men good, though the want of it may endanger their principles.

475. He will find himself in a great mistake, that either seeks for a *friend* in a *court*, or tries him at a feast.

476. A false *friend* is like the shadow on a *dial*; it appears in clear weather, but vanishes as soon as that is cloudy.

477. All *objects* have different *faces*, and the mind, which is in continual motion, looks upon them as it turns; inasmuch that we have nothing, if I may so speak, but new *aspects*, thinking to enjoy new *discoveries*.

478. The wit of conversation consists more in finding it in others, than shewing a great deal yourself. He who goes out of your company pleased with his own facetiousness and ingenuity, will the sooner come into it again. Most men had rather please than admire you, and seek less to be instructed and diverted, than approved and applauded; and it is certainly the most delicate sort of pleasure to please another.

479. A pleasant man is rarely to be met with, and a  
person,

APHORISMS *and* MAXIMS. 77

person, though he was born so, must have a great deal of delicacy to maintain the character a long time; but commonly he that makes one laugh, is not sure to be esteemed.

480. The heart has no avenue so open, as that of flattery, which, like some enchantment, lays all its guards asleep.

481. Where there is no remedy but patience, custom makes it easy, and necessity gives no courage.

482. Reciprocal love is justice; constant love, fortitude; secret love, prudence. It is the hardest thing in love to feign it where it is not, or hide it where it is; but it is much easier counterfeited than concealed.

483. The pleasure of subduing an inordinate desire, of denying an impetuous appetite, is not only nobler, but greater by far, than any that is to be had in the most transporting moments of their gratification.

484. No man lives long enough to profit himself by his faults; he is committing them during the whole course of his life, and as much as he can do at last, is to die corrected.

485. In things necessary, go along with the ancient church; in things indifferent, with the present. Though you have opinions and notions of your own, yet yield, as the orbs do, for the order of the universe, to the great wheel of the church: if some points in scripture are less clear and positive, it is, that christians may exercise humility in themselves, and charity to others.

486. Custom and experience are more useful in making one's fortune, than wit; we think of it too late, and when at last we resolve on it, we begin by those faults which

which we have not always time to repair; whence perhaps it proceeds that fortunes are so rarely acquired.

487. He who solicits for another, has the confidence of one who demands justice; he who speaks for himself, the confusion of him who implores mercy.

488. None but little souls are disturbed at having their *ignorance* reproved; and the reason is, that being generally very *blind* and *foolish*, they never trouble themselves with *doubts*, and are fully satisfied they see those things clearly, which they saw only through the thick mist of a clouded understanding.

489. The common subjects of a kingdom are not so apt to trouble themselves about the rights and possessions of a crown, as about their own; and seldom engage in the quarrels of the first, but upon some general and strong apprehension that the last are in danger.

490. Princes may be said, in some sense, to command every thing that they do, and to forbid every thing that they do not; their example has an attractive power to draw others after them: both their *virtues* and their *vices* spread themselves over all their dominions, and are, in some measure, eternized by imitation. The least crime that they commit, renders them guilty of a thousand others; and all the *virtues* with which they are adorned, are incessantly reproduced in the hearts of an infinite number of persons, that are ambitious of resembling them.

491. There is not any thing more dangerous for a *prince*, than to consult only with persons that he thinks are of his own mind, or will be so when they know it;

nor

APHORISMS *and* MAXIMS. 79

nor more pernicious in a counsellor, than to give only such advices as he thinks most agreeable to him that asks or receives them.

492. A good countenance is a silent commendation, and is generally, though not always, the index of the mind; for the rays of the soul passing through it discover what degree of brightness is within, so that the aspect seems designed not only for ornament, but information. For what can be more significant than the sudden flushing and confusion of a blush, than the sparklings of rage, or the lightnings of a smile, which may be reckoned the sunshine of the mind, that breaks out with the brightest distinction; it plays with a surprizing agreeableness in the eye, fits like a glory upon the countenance, and seems to make the very soul visible.

493. Affectation in gesture, speech, or manners, is frequently the consequence of idleness or indifference; much business, and an application to serious affairs, oblige a man to keep to nature.

494. No man ever was a loser by good works; for though he be not presently rewarded, yet, in tract of time, some happy emergency or other arises to convince him that virtuous men are the darlings of providence.

495. It is difficult for a man to have sense, and be a knave. A true and sharp genius conducts to order, truth, and virtue; it is want of sense and penetration, which makes a man obstinate in evil as in error. We strive in vain to correct a blockhead by satire, which describes him to others, while he himself will not know his own picture; it is like railing to a deaf man.

496. The

496. The same vices which are deformed and insupportable in others, we do not see in ourselves; they are not burthensome to us, but seem to rest without weight as in their proper centers. Such a one, speaking of another, draws a dismal picture, not in the least imagining that at the same time he is painting himself.

497. Generally the mirth of a debauch, as it is strained and artificial, so it cannot last long; it is at best but like the effects of a strong cordial, which may serve to rally the spirits from some encounter; but then they are spent in the conflict, and fall and flag again quickly. Whenever the spirits are extraordinarily exhilarated and dilated, they thereby become so thin and volatile, that they easily exhale and vanish, and so a man becomes far more melancholy and lumpish than before.

498. To suffer the people to stupify themselves with pleasures and feasts, with shows and luxury, with vanity and delicacy; to dispossess them of all things solid and valuable, and leave them fond of ridiculous trifles, is to make the greatest advances to a despotick power.

499. It is great wisdom in a *prince* to understand the critical seasons and circumstances for rigour or remissness; when it is proper to take up, and when to slacken the reins of government.

500. It is the highest pitch of greatness in a *prince*, to know how to support his authority without the ceremony of guards; to shrink himself almost into the figure of a private gentleman, and yet act nevertheless with all the force and majesty of his character, when the government requires it. How creditable is it to the sex we ac-

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APHORISMS *and* MAXIMS. 81

count the weaker, that this was never done in *England*, but by queen *Elizabeth*.

501. The authority which princes communicate to their subjects, is chiefly in respect of *wisdom* or *valour*; yet it generally happens, that they account them the wisest and bravest men, that can best accommodate themselves to their humour.

502. The wounding of a friend for the sake of a *jest*, is an intemperance and immorality not to be endured.

503. To give the women their due, few of them are false till their husbands provoke them to it.

504. The pleasure of society among friends is cultivated by a likeness of imagination as to manners, and a difference in opinion as to sciences; the one confirms and humours us in our sentiments, the other exercises and instructs us by disputation.

505. It is so common for men not to be happy, and so essential to all good to be acquired by trouble, that what is come at easily, is suspected.

506. A great merit, joined to a great modesty, may be a long time before it is discovered.

507. The most barbarous nations have still paid a sort of divinity to the dead, death being always looked upon as a full discharge from all the errors of life.

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

509. Wise conduct turns upon two centers, the past and the future; he that has a faithful memory, and a vast

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forefight, is our of danger of censuring in others those faults he may have been guilty of himself, or condemning an action which, in a parallel case, and in like circumstances, it will be impossible for him to avoid.

510. There is a thing in the world, if it is possible, incomprehensible: A person that appears dull, sottish, and stupid, knows neither how to speak, nor relate what he has seen, but if he sets to write, no man does it better; he makes animals, trees, and stones, talk, and his works are full of elegance, natural sense, and delicacy.

511. Avoid obscene ambiguities, be they never so carefully wrapped up; they have always a bad effect in the mind of the hearer, and denote the corrupt moral of the speaker.

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

513. *Hesiod* being ask'd when he was lending money, why all these niceties and forms of law among intimate friends? He answer'd, By all means, that we may be sure to continue so.

514. I am tired with whatsoever I have yet enjoyed in this world, and I expect no greater satisfaction should I live a thousand years; every pleasure appears but the same in different forms, and they all agree in leaving us afflicted in the same, or greater, pains, than they found us. It is best therefore to lay aside all fruitless care and sadness, and be as merry as will consist with the wisdom of a man.

515. There are few women that would not rather  
choose

APHORISMS *and* MAXIMS. 83

choose to be divorced from their husbands, than to lose their gallants.

516. If divorce was to be come by without the trouble of suing for an act of parliament, it would raise the pleasures of a married life, and sink the delights of intriguing.

517. A woman's chastity is not to be endured, where she expects an uncontrollable authority for it.

518. Nothing better shews what little value God sets upon *riches*, preferments, and other worldly advantages, than his indifferent dispensation of them, and the unworthiness of those who generally possess them.

519. From the features of a man's face we may draw some probable conjectures of his temper and inclinations; but his looks and countenance plainly display the advantage of fortune, and we may read in them, in fair characters, how many thousands a man is worth a year.

520. There is not a greater argument of a narrow, wretched soul, than to doat upon money; nothing more reasonable than to despise it, when we have it not, and nothing more honourable than to employ it generously, and do good with it, when we have it.

521. To be proud of knowledge, is to be blind with light; to be proud of virtue, is to poison yourself with the antidote.

522. Nothing is so glorious in the eyes of mankind, and ornamental to human nature (setting aside the infinite advantages that arise from it) as a strong, steady, and masculine piety. But enthusiasm and superstition are the weaknesses of human reason, that expose us to the scorn

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and derision of infidels, and sink us even beneath the beasts that perish.

523. To-morrow is still the fatal time when all is to be rectified; to-morrow comes, it goes, and still I please myself with the shadow, whilst I lose the reality, unmindful that the present time alone is ours, the future is yet unborn, and the past is dead, and can only live (as parents in their children) in the actions it has produced.

524. Bold resolution is the favourite of fortune: Necessity deadens the apprehension of danger. A good cause makes a stout heart, and a strong arm.

525. He that is so foolishly modest as to be ashamed to own his defects of knowledge, shall in time be so fulsomely impudent as to justify his ignorance, which is the greatest of all infirmities, and, when justified, the chiefest of follies.

526. Idleness is certainly the cause, and business the never-failing cure of melancholy.

527. Artificial modesty disparages a woman's real virtue, as much as the use of paint does the natural complexion.

528. A folly of passion or extravagance is frequently forgiven, but raillery in cool blood, which is a sign of disesteem, is never pardoned.

529. Men ought to employ the first years of life to become so qualified, that the commonwealth may have occasion for their knowledge or industry; they ought to resemble those materials in a building, which are of absolute necessity, and being set there to advantage, give a grace to the whole fabrick,

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APHORISMS *and* MAXIMS. 85

530. If any one ought to have been exempt from error, doubt and inconstancy, it was *Solomon*. Notwithstanding we see in the inequality of his conduct, that he was weary of his wisdom, that he was weary of his folly; and his virtues and vices, by turns, gave him new disgusts. Sometimes he enjoys his life, as if chance governed all: sometimes he ascribes all to providence, and never delivers his thoughts with a positive air, but when eternal wisdom makes him speak.

531. A nice observation of rules is a confinement which a great genius cannot bear, it naturally covets liberty.

532. The art of managing humors, and of gaining our ends upon men, is to find out their weak side. There is no man that has not his predominant passions, and these passions are different, according to the diversity of tempers. All men are idolaters, some of honour, others of interest, and most of their pleasures. The skill is first to know the character of the person, next to feel his pulse, and then to attack him by his strongest passion, which is his weaker side.

533. Great *souls* are not distinguished by having less *passion*, and more *virtue*, but by having nobler and greater designs than the *vulgar*.

534. All *passions* and *resentments* of the soul have their *tone* of *voice*, their *gestures* of the *body*, and their forms and air peculiar to them; and the mutual relation of them, either good or bad, makes accordingly persons either pleasant or unpleasant.

535. Every *wise prince* ought to govern his *subjects* and *servants*, in such manner, that by his affability and  
virtue,

virtue, they may be endeared to his service, rather voluntarily, than for pay or hope of preferment: For otherwise, whenever the *prince* shall want means to reward, the subjects likewise will fail in their good will to serve; but he that faithfully loves, does neither become arrogant in *prosperity*, nor withdraw in adverse fortune.

536. The soul is capable of greater joys in the imagination, than any which nature has provided for it in the body.

537. Women as often discover where they love, by their railing, as men when they lye, by their swearing.

538. It is barbarous to insult over an unavoidable infirmity, and trample on the venerable ruins of human nature. That age has a peculiar right to regard, is past dispute; nature teaches it, religion enjoins it, and custom has confirmed it.

539. Certainly, nothing but nature can qualify a man for learning. *Socrates* says, it is impossible to raise learning out of a mind, where nature has not planted it.

540. The productions of a great genius, with many lapses and inadvertencies, are infinitely preferable to the works of an inferior kind of author, which are scrupulously exact, and conformable to the rules of correct writing.

541. It is certain that goodness cannot be a perfection which exceeds the measures of wisdom, nor that mercy neither, which transgresses the bounds of justice. To be wise beyond what is good, is craft; to be good beyond what is wise, is dotage; to be just beyond what is merciful, is rigour; to be merciful beyond what is just, is easiness.

542. The inconstant multitude always judge of things accord-

APHORISMS *and* MAXIMS. 87

according to the success; when that fails, they immediately fly at the government.

543. Such concessions as are extorted by necessity, are always unfeigned, and never lasting.

544. If a great wit has not a little wisdom joined with it, to direct where, when, and how to apply it, it is like wild-fire that flies at rovers, runs hissing about, and blows up every thing that comes in its way, without any respect or discrimination.

545. Take no advantage of the ignorance, necessity, or prodigality of any man, for that gain can never be blessed.

546. Of all friendship, that is the pleasantest that is contracted by a similitude of manners.

547. Those that contribute none of their study, labour, or fortune to the publick, may be said to desert the community.

548. Those promises are not to be kept that a man makes when he is either compelled by fear, or deceived by fraud: In all promises, the intention is to be considered, not the letter, none binding but what are just.

549. Though there is a great deal due to character, yet there is much more owing to truth, which should never be concealed for the advantage of any character.

550. Wherever life is, it will operate; and therefore, if God, who is all life and activity, is every where, he must operate every where; and if he operates every where, that operation is an universal providence.

551. As the practice of all piety and virtue is agreeable to our reason, so it is likewise for the interest of mankind, both of private persons and publick societies. Some vir-

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tues plainly tend to the preservation of our health, others to the security and improvement of our estates, all to the peace and quiet of our minds, and, which is somewhat more strange, to the advancement of our esteem and reputation. For though the world be generally bad, and men are apt to approve nothing so much as what they do themselves, yet I know not how it comes to pass, men are commonly so just to virtue and goodness, as to praise it in others, even when they do not practise it themselves.

552. All parties blame persecution when they feel the smart of it, and all practise it when they have the rod in their hands. The church of *England* was no less severe upon the Dissenters in *K. Charles* the second's time, than the *Presbyterians* had been on the church of *England* under the Ufurper.

553. A divine ought to calculate his sermon, as an astrologer does his almanack, to the meridian of the place and people where he lives. What stuff is it to preach against *usury* at *Whiteball*, and *fornication* in *Lombard-street*! No, invert the tables, and the *application* will be pat.

554. Every vice and folly has a train of secret and necessary punishments linked to it.

555. Every man has his genial vices, his constitutional errors, and though he may appear a faint in all things else, yet in these it is to be feared he will be found a finner.

556. It is more excellent for a prince to have a provident eye to prevent future, than a potent arm to suppress present evils.

557. There is nothing so impertinent and intolerable, as a fool that takes upon him. A man puffed up with the  
opinion

APHORISMS *and* MAXIMS. 89

opinion of his own merit, is never put out of countenance, he talks loud in all companies, he has an assurance in his face, which shows how well satisfied he is with himself, the least trifles that he speaks he utters with an air of confidence, being convinced that he is heard with pleasure; these bold appearances impose upon the inconsiderate, and carry away the suffrages of fools, who know not what true merit is, and so take up with a glimmering resemblance.

558. All great expressions, without great thoughts to sustain them, may be resembled to ships that ride without lading; they float upon the surface, and cannot poise themselves to a steady course.

559. Though beauty and merit are things real, and independent on taste and opinion, yet agreeableness is arbitrary.

560. An inviolable fidelity, good humour, and complacency of temper, out-live all charms of a fine face, and make the decays of it invisible.

561. *Men* and *actions* are like objects of sight, and have also their *points of perspective*; some must be seen at a distance, and others at close view, to be exactly judged of.

562. Those that make ill *judgments* of us, without being acquainted with us, do not wrong us in the least; it is not us they condemn, but only an imaginary *chimera* of their own making.

563. It is the lot of mankind to be happy and miserable by turns; the wisdom of nature will have it so, and it is exceedingly for our advantage that it should be so; by the mediation of this mixture we have the comfort of

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*hope*



*hope* to support us in our distresses, and the apprehensions of a change, to keep a check upon us in the very huff of our greatness and glory; so that by this vicissitude of *good* and *evil*, we are kept steady in our philosophy, and in our religion; the one minds us of God's omnipotence and justice, the other of his goodness and mercy; the one tells us, that there is no trusting to our own strength, the other preaches faith and resignation in the prospect of an over-ruling providence that takes care of us.

564. Nothing goes nearer a man in his misfortunes, than to find himself undone by his own folly, or but any way necessary to his own ruine.

565. We may be reserved, without sourness; grave, without formality; courageous, without rashness; humble, without servility; patient, without being insensible; constant, without obstinacy; chearful, without lightness; courteous and sweet, without too much familiarity.

566. An affectation of wit where it is not, serves only to render folly more ridiculous; it makes both men and women forward in speaking; they fancy they shew their wit, when they shew their ignorance, and expose themselves to be the jest of the company, when they endeavoured to be the admiration.

567. Notwithstanding man's essential perfection is very little, his comparative may be considerable; if he looks upon himself in an abstracted light, he has not much to boast of. This gives a different turn to the reflections of the wise man and of the fool, the first endeavours to shine in himself, and the last to outshine others; the first is humbled by the sense of his own infirmities, the last is lifted

APHORISMS *and* MAXIMS. 91

lifted up by the discovery he makes of those which he observes in other men; the wise man considers what he wants, and the fool what he abounds in; the wise man is happy when he gains his own approbation, and the fool when he recommends himself to the applause of those about him.

568. It is an easy matter to impose, where there is a previous propension to be deceived.

569. Doubtless there are degrees of glory in heaven, as of piety upon earth.

570. Much drink invigorates the fancy, but weakens the understanding.

571. Upon *Pompey's* hearing that *Lucullus* had given over meddling with publick affairs, and retired to enjoy his plentiful estate, he said, That the fatigues of luxury were much more unseasonable for an old man, than those of government.

572. If we cannot relieve the poor by contribution, yet we may by consolation and intercession, by prayers and compassion, by pity and sympathy.

573. Openness has the mischief, though not the malice of treachery.

574. You should be equally cautious of approving or commending what deserves neither praise nor approbation, that being commonly a sign of want of taste, or an ill judgment.

575. *Who is sufficient for these things?* 2 Cor. ii. 16. If *St Paul* thought fit to put this question, who had a fulness of the spirit, and the fulness of learning, brought up in the schools, taught by the doctors, and by the

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mouth of God himself, snatched from the feet of *Gama-  
liel* to the third heaven, to have a beatific vision of the  
gospel; if after all this he cried out, *who is sufficient for  
these things?* sure they cannot be supposed to be so, who,  
in these little intervals which their trade and necessities af-  
ford them, fall into fits and frenzies of religion, have a  
sharp paroxysm of irregular and convulsed divinity, as if  
they were possessed, till their weariness, and not know-  
ing what to say, do exorcise them.

576. How hard is it for a man who has no body to in-  
troduce him, and cry him up in the world; who is no  
member of any club or society, but stands single, with-  
out any thing to recommend him, but great parts and  
true merit; how hard is it, I say, for such a man to break  
through the obscurity he finds himself in, and come upon the  
same level with many an empty fop in vogue and fashion!

577. A good man finds the reward of his application  
to his duty, in the testimony of his own conscience; and  
the secret pleasure he feels in discharging it, makes him  
amends for the esteem, acknowledgments, or praises,  
which he seldom meets with in the world.

578. Nothing goes so far in the *happiness* of our lives,  
as to know things as really they are; and this knowledge  
is to be acquired by frequent reflections upon men, and  
the several affairs of the world, rather than by the peru-  
sal of books.

579. It is as hard to be a good *friend*, and a lover of  
*women*, as it is to be a good friend, and a lover of money.

580. Religion is universally rather inherited than taught;  
the generality of men embrace it as a part of their fate,

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APHORISMS *and* MAXIMS. 93

the temper of their clime, or the entail of their ancestors; the reason why they are christians, is because christianity had the luck to bespeak them first; had *Mahomet* plied them as early, they had had as much faith for the Alcoran as the Bible.

581. Certainly christianity must be the true religion, or all religions in the world are but a fable.

582. Men seldom commit one sin to please, but they commit another to defend themselves.

583. The refusing or accepting praise rationally, gracefully, and discreetly, is as great a trial of a wise man, as the cupel is of silver.

584. Many laws are a sign of a sick commonwealth, as many plaisters are of a diseased body.

585. Of all poverty, that of the mind is most deplorable; and of all prodigality, that of time is the worst.

586. Sloth is an argument of a degenerate and mean mind, which is content to grovel in a despicable state, and aims at nothing that is great; it disposes a man to live precariously and ungratefully on the publick stock, as a burden to the earth, and an insignificant cypher among men.

587. When a man looks back upon his day or week spent, and finds his business has been worthy of him, it exhilarates and revives him, enables him to pass his own approbation on himself, and, as it were, to anticipate the *Euge* he shall one day receive from his great master. But he that gives himself only the idle diversions of a child, cannot reflect without confusion; which is so well understood by such persons, that they are forced to take sanctuary in a total inconsideration,  
never

never daring to ask themselves, *what have I done?* which bears full testimony to the excellency and felicity of ingenious employments, since they that decline those, are forced to decline themselves, and grow out of their own acquaintance and knowledge.

588. It is a strange desire to seek *power*, and to lose *liberty*; or to seek power over *others*, and to lose power over a man's *own self*.

589. It often comes to pass, that when we think we do a man a good office, we incur his indignation. The wise *Palemon* had the misfortune to fall in disgrace with his protector *Daphnis*, by endeavouring to cure him of the passion he had for *Julia*, who both jilts and ruins him; for having shewn him invincible proofs of her infidelity, the infatuated *Daphnis*, instead of thanking *Palemon*, gave credit to *Julia's* pretended justification, and sacrific'd his friend to her resentment.

590. Many men have good sentiments in the moment you oblige them; but the constitution of their nature sways them soon after, and they easily forget what they owe others, because they only love themselves. And as fire converts all things into its own substance, they only consider publick interests to convert them to their own advantage, and equally despise those who do them good, and the state in which they receive it.

591. Operation is the right proof of nature: Trees are distinguished by their fruit, and dogs by the qualities proper to their kind; and, thus it holds with men too, who ought to quit that name, unless they can answer the idea, and make out their claim by their actions.

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APHORISMS *and* MAXIMS. 95

592. St *Jerom* wittily reproves the *Gentile* superstition, who pictured the virgin deities with a shield and lance, as if chastity could not be defended without war. No : this enemy is to be treated with after another manner ; if you hear it speak, though but to dispute, it ruins you, and the very arguments you go about to answer, leave a relish on the tongue; so that it is not an enemy to be contended with, but avoided.

593. The most ready thing in the world is denial ; we never grant but with reflection.

594. If any deceit be allowable, it is on such an occasion, as would make sincerity a piece of cruelty.

595. In the reputation of a wise man, his oeconomy is one of the most distinguishing parts of his prudence.

596. Contentment makes us more happy in desiring nothing, than the greatest monarchs upon earth in possessing all : It is the true philosopher's stone, that turns all it touches into gold ; the poor are rich with, and the rich poor without it ; in it we have all the treasure that the world contains.

597. When our estate in this world is perplexed and uncertain, we should be more than ordinary concern'd to make sure of something, that we may not be miserable in both worlds.

598. Whatever the church's fate be, I am chain'd to it, both by my reason and conscience, and chuse rather to be crush'd by her fall, than to flourish on her ruins.

599. An ugly person in fine trappings and accoutrements is doubly so ; when the deformity is by itself, it is less, but being set off with gaudy drapery, and rich garniture,

niture, it receives an additional disagreeableness from the lustre of the bright equipage. The fire and brilliant of a diamond makes the black hue of the complexion more conspicuous, which was, as it were, hid and benighted in its own darkness.

600. Fortitude without wisdom is rashness; wisdom without justice, craft; justice without temperance, cruelty.

601. Every inordinate lust and passion is a false by-ss upon men's understanding, which naturally draws towards atheism.

602. Skilful masters ought to have a care not to let their works be seen in embryo, for all beginnings are defective, and the imagination always prejudiced; the remembering to have seen a thing imperfect, takes from one the liberty of thinking it pretty when finished.

603. To sleep in health, and wake in plenty, to live in the esteem and affection of every body; what is wanting to make such a man happy? Why, a great deal: No wonder then so many are miserable.

604. The vigour and jollity we enjoy, make the contrary estate appear in so great a disproportion to our present condition, that by imagination we magnify and make those inconveniencies ten times greater than they are, and apprehend them to be much more troublesome, than we find them really to be, when they lie the most heavy upon us.

605. It is undoubtedly true, that scarce any man's mind is so capable of thinking strongly, in the presence of one whom he *fears* and *reverences*, as he is when that restraint is taken off. And this is not only to be found in  
weighty

APHORISMS *and* MAXIMS. 97

weighty matters, but also in the arts of *discourse* and *raillery* themselves: For we have often seen men of bold tempers, that have overawed and governed the wit of most companies, to have been disturbed and dumb, and bashful as children, when some other man has been near, who us'd to out-talk them. Such a kind of natural sovereignty there is in some mens minds over others, which must needs be much greater, when it is advanced by long use, and the venerable name of a *master*.

606. Nothing is so much for a prince's credit, as the modesty of his favourites.

607. It is with Fortune as with other fantastical mistresses, she makes sport with those that are ready to die for her, and throws herself at the feet of those that despise her.

608. The knowledge of courtesy and good breeding is a very necessary study; but yet we must still take care not to be too troublesome or rude, by being over civil.

609. No man can be truly good and sweet-natur'd without constancy and resolution: They that seem to be so, have commonly an easiness, that quickly turns peevish and sour.

610. We easily forget our faults, when no body takes notice of them.

611. Courtiers cannot be too cautious, it being difficult to rise, slippery to stand, but deadly to fall.

612. In all controversies between parents and their children, I am naturally prejudiced in favour of the former; the obligation on that side can never be acquitted; and, I think, it is one of the greatest reflections up-

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on human nature, that paternal instinct should be a stronger motive to love, than filial gratitude; that the receiving of favours should be a less inducement to good will, tenderness and commiseration, than the conferring of them; and that the taking care of any person should endear the child, or dependant, more to the parent, or benefactor, than the parent, or benefactor, to the child, or dependant; that so it happens, that for one cruel parent, we meet with a thousand undutiful children. This is, indeed, wonderfully contrived for the support of every living species, but at the same time that it shews the wisdom of the creator, it discovers the imperfection and degeneracy of the creatures.

613. Religion in a magistrate strengthens his authority, because it procures veneration, and gains a repute to it: and in all the affairs of this world, so much reputation is, indeed, so much power.

614. We often forgive those that have injured us, but we can never pardon those we have injured.

615. Cunning is neither a very good, nor a very bad quality; it floats betwixt virtue and vice, and upon all occasions it may, nay, perhaps, it ought to be, improved by prudence.

616. There is not a greater pest in human society, than a perverse craft under the mask of simplicity.

617. He that countenances, encourages, or abets mischief, does it.

618. When the humours of the people are stirr'd by discontents, it is policy in a *prince* to give them moderate liberty to vent their spleen. He that turns the humour

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APHORISMS *and* MAXIMS. 99

mour back, makes the wound bleed inwardly, and fills the body with malignity.

619. There wants nothing more to make a prince compleatly happy, than the sweetness of a private life. If any thing can make him amends for so great a loss, it must be the charms of *friendship*, and fidelity of true *friends*.

620. There appear now in the world some worthy and excellent men, whose rare virtues, and eminent qualities, cast an incomparable brightness: They have neither ancestors nor descendants, but make up themselves all their own pedigree, like those extraordinary apparitions in the heavens, which we know not how they rise, or how they come to disappear.

621. A *dogmatical tone* is generally the effect of great *ignorance*; he that knows nothing, thinks he teaches others what he has learnt himself a moment before. On the contrary, he that knows much, does hardly think that what he says can be unknown to other people, and so he speaks with a kind of indifference.

622. Men of greatest depth and wisdom have no infallible security against making false steps; but when the misfortune happens, you are not obstinately to maintain an absurd choice, by a mistaken bravery, or the asperity of resentments that plunge you in fresh precipices. Try to recover from error, there being commonly more merit in a dextrous disengagement from a labyrinth, than in the first avoidance of a fault. We pity a man, whom the wretchedness of his affairs, or unhappy circumstances have disconcerted; but we do not pity those that, by an unfea-

sonable obstinacy, give the finishing stroke to their own ruin, when they might easily restore their matters by following another conduct.

623. Good success is often owing to want of judgment ; for a nice discretion keeps a man from venturing upon several attempts, which meer want of consideration makes frequently turn to good account.

624. Whosoever speaks against religion, deserves to be torn in pieces by the mob, whom he endeavours to unchain.

625. Time strengthens friendship, and weakens love.

626. If a man had arguments sufficient to persuade him there is no God, as he has infinite to the contrary, yet the belief of so blest, so kind, so indulgent a being, is so very necessary to the quiet, comfort and satisfaction of our lives, that a wise man would be tormented and grieved to quit so pleasing an error.

627. The church of *England* generally preaches alca-  
lis, the Presbyterians acids : both may do well, according to the different constitutions they meet ; but the former seem to operate best with men of sense, and the latter with the mob.

628. A man that enters the world, must be industrious, but not affected in disclosing his abilities ; the best way is to observe a gradation, for the slowest steps to greatness are the most secure, but swift rises are often attended with precipitate falls, and what is soonest got is generally shortest in the possession.

629. Flattery will never be out of date, so long as there are knaves to give it, and fools to take it.

630. Satire

APHORISMS *and* MAXIMS. 101

630. Satire and invectives are the easiest kinds of wit, almost any degree of it will serve to abuse or find fault; for wit is a keen instrument, and every one can cut and gash with it; but to carve a beautiful image, and to polish it, requires great art and dexterity; a little wit, and a great deal of ill nature, will furnish a man with satire, but the greatest instance of wit is to commend well.

631. To boast of virtue, is a most ridiculous way of disappointing the merit of it, but not by much so pitiful and mean, as that of being ashamed of it.

632. Nothing elder than God, greater than space, quicker than spirit, stronger than necessity, or wiser than time, which makes all men so that observe it.

633. The *studious* men, while they continue heaping up in their memories the customs of past ages, fall insensibly to imitate them, without any manner of care how suitable they are to *time* and *things*. In the ancient *authors*, which they turn over, they find descriptions of *virtues* more perfect than indeed they were: The governments are represented better, and the ways of life pleasanter than they deserved. Upon this, these *bookish* wisemen strait compare what they read with what they see; and here beholding nothing so heroically transcendent, because they are able to mark all the *spots*, as well as beauties of every thing that is so close to their sight, they presently begin to despise their own *times*, to exalt the past, to condemn the *virtues*, and aggravate the *vices* of their *country*; not endeavouring to amend them, but by such examples as are now unpracticable, by reason of the alteration of *men* and *manners*.

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634. A peace cannot be lasting, except the conditions of it be reasonable and honourable to both parties ; for no people can live contented under such a law, as forces them to loath the state wherein they are.

635. A king, who never gave his subjects a cause of dissatisfaction, can never trust them too far ; whereas a *prince* who has once render'd himself suspected, will do well not to trust them at all : Queen *Elizabeth* justifies the first ; and King *Charles* the Ist, and *James* the IId, the latter.

636. A principal fruit of friendship, is the ease and discharge of the fulness and swellings of the heart, which are caus'd by passions of all kinds. We know diseases of stoppings and suffocations are the most dangerous in the body, and it is not much otherwise in the mind.

637. With three sorts of people it is not prudence to contract friendship, *viz.* the ungrateful man, the blab, and the coward ; the first cannot set a true value on our favours, the second cannot keep our secrets, and the third dares not vindicate our honour.

638. Hatreds are generally so obstinate and fullen, that the greatest sign of death in a sick body, is his desire of being reconciled to his enemies.

639. Luxury and delicacy of manners in a state are infallible symptoms of its declension ; for when men are so over curious and nice in their own concerns and interest, the good of the publick is generally neglected.

640. Princes and their ministers have their natures  
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APHORISMS *and* MAXIMS. 103

something like the celestial bodies, they have much splendor, but no rest.

641. To fight with custom is folly; *Pindar* says, custom is king of all men, it bearing universal sway, and is of that insinuating nature, that it converts into a beautiful shape, apparel, diet, gestures, opinions, and even sins, that to a stranger seem deformed and ugly.

642. Let those that abound in the conveniences of life, give a new gust to their happiness, by comparing it with the state of the necessitous; and let the thoughts of others misfortunes, make them more deliciously enjoy the felicity they possess.

643. He is truly miserable who disquiets himself with the prospect of future evils. It is an abyss so profound, that it is enough to make one giddy to look down the precipice. To make use of the present good, is an excellent secret; not but that a man ought to be prepared against all the different accidents of life, for this may in some measure protect him from the insults of fortune; no calamity can happen to us, when once we have a sufficient fund of patience and reason to overcome it.

644. In the morning I love to converse with the dead, at noon with the living, and at night with myself.

645. Have a care of making any man your friend twice, except the rupture was by your own mistake.

646. Friendship improves happiness, and abates misery, by doubling our joys, and dividing our grief.

647. *Truth* is only agreeable to the *virtuous*, and it is no small reflection on *princes* and great men, that few of them can bear to hear it.

648. The

648. The name of *friends* is commonly given to such as are linked by any ties of consanguinity, affinity, interest, mutual obligations, acquaintance, and the like: but these are such *friendships* (if they may be called so) as are always contracted with a tacit reserve of interest on both sides, and seldom last longer than the prosperity of either party, and during that, are frequently renounced upon slight disobligations, or languish and die of themselves.

649. It is not in the power of calumny and envy, to blast the dignity of a wise and honest man. The principles of good and evil are as firm as the foundations of the earth, and never had any man living the face yet to make an open profession of wickedness in its own name; not but that men of vicious lives and conversations have found out ways of imposing their corruptions and infirmities upon the world for virtues, and under false semblances and colours.

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

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

652. Great mens honour ought always to be rated by the methods they employ to carry on and accomplish their *designs*.

653. I dare affirm, notwithstanding the many harangues made by a generation of men upon the corruptions of human nature, could all mankind lay a true claim to that estimate they pass upon themselves, there would be little or no difference between lapsed and perfect humanity, and  
God

APHORISMS *and* MAXIMS. 105

God might again review his image, with a paternal complacency, and still pronounce them good.

654. Poverty never meets the thinking and industrious.

655. In your worst estate hope, in the best fear, and in all be circumspect.

656. Praise from an enemy is the most pleasing of all commendations.

657. We are not fillily to give credit to those that flatter us, nor yet rudely to reject the compliments they make, when we think we deserve them; this false modesty is little less disgustful than a foolish vanity. It requires great art and delicacy to season praises well, but there is also a way of receiving them, when they are just, that does not offend modesty. Praise is a sort of tribute paid to real worth, and it is neither affectedly to be rejected, nor too eagerly courted, if we would not be the property of those that give it, who prepare their way, by this allurements, to obtain whatever they desire, when once you are intoxicated with their incense.

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

659. As every sin is a degree of danger, so every well employed opportunity is a degree of return to hope and pardon.

660. The conquest of passion gives ten times more happiness than we reap from the gratification of it; for curbing our desires is the greatest glory we can arrive at in this world, and will be most rewarded in the next.

661. Familiarity in inferiors, is sauciness; in superiors, condescension.

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662. Si-



662. Silence in company, if not dulness, or modesty, is observation, or discretion.

663. We must not have an insipid complaisance for all that others say, and fulsomely applaud without distinction; diversity of opinion is sometimes necessary to quicken conversation.

664. Though an action appear never so bright and glorious in itself, it is not to be accounted great, if it be not the effect of *wisdom* and *design*.

665. One reason why we find so very few men of sense, and agreeable *conversation*, is, that almost every body's mind is more intent upon what he himself has a mind to say, than upon making pertinent *replies* to what the rest of the *company* say to him. The more *ingenious* and *complaisant* sort go no farther than pretending to hearken attentively, when, at the same time, a man may plainly see that both their eyes, and their mind, are roving from what is said to them, and posting back again to what they long to be at themselves; not considering, that to seek one's own *pleasure* so very passionately, can never be the way either to please, or persuade others; and that diligent *attention*, and proper *repartees*, are the two *perfections* that accomplish a man for company.

666. When ill men take up a fit of kindness all of a sudden, and appear to be better natured than usual, it is good discretion to suspect fraud, and to lay their words, and their practices, together; for there are no snares so dangerous, as those that are laid for us under the name of good offices.

667. Most fops think they are courted and followed  
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APHORISMS *and* MAXIMS. 107

for their good company, when, in reality, it is only for the sake of ridiculing their defects, which they themselves do not perceive, and others do.

668. If I commend one that all the world knows does not deserve it, I must either pass for a fool or a hypocrite.

669. Long life is a great blessing, in that it gives time leave to vent and boil away the disquietudes and turbulencies that follow our passions, and to wean ourselves gently from carnal affections, and then at last to drop with ease and willingness, like ripe fruit from a tree.

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

671. Honour is a divine reward appointed for virtue, which men of vicious minds cannot enjoy; though they may have a vain name for a time, yet it shall end in ignominy.

672. To divide glory from virtue, is to deprive the sun of its light.

673. Meer bashfulness, without merit, is aukard; merit, without modesty, insolent; modest merit has a double claim to acceptance, and generally meets with as many patrons as beholders.

674. When *Pericles* the *Athenian* had in a publick speech directed himself to the several ranks and orders of his countrymen, he then addressed himself to his female audience thus: "I shall advise you in a few words; aspire only to those virtues that are peculiar to your sex, follow your natural modesty, and think it your greatest commendation not to be talked of one way or another."

675. *Plato*, when he saw one over indulgent to him-

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self

self by too much delicacy and niceness, asked him, what he meant by making his prison so strong, by thus victualing and encouraging his mortal enemy?

676. In all actions, aim at excellence; that man will fail at last, that allows himself one sinful thought; he that dares to be wicked for his advantage, will be always so, if his interest requires it.

677. Get wisdom, get understanding, and practise virtue; for if you are so blest to have these for your portion, it is not surer that there is a God, than it is, that by him all necessary truths shall be revealed to you.

678. Can the imagination of a man form a stronger image of a life or action, than by comparing it to a race? and how can he hope to finish his course with glory, that lags, and presses not forward to obtain the prize? There is not one christian virtue to which the vice of idleness is not entirely contrary. Faith, hope, charity, vigilance, and mortification, are inconsistent with it, and the consequence is, that it must be a damning sin. All those virtues animate and invigorate the mind, whereas idleness enfeebles and fetters it; those principles are pure, strict, and severe; idleness is soft and indulgent; the one raises and exalts the soul, the other debases and depresses it; and though it has great pretences to innocence and merit, its beginning is in sin, and its end in infamy and perdition: stupidity, ignorance, levity, and sensuality, are its companions; and as harmless and simple as it appears, it is, of all vices, the most pernicious and dangerous.

679. Being absent from what we *love*, is a good, in comparison of living with what we *bate*.

680. No

APHORISMS *and* MAXIMS. 109

680. No man is apt to envy the merit of another, that has any of his own to trust to.

681. A *heroe*, according to the notion I have of him, is fit for nothing but war ; whereas, a *great man* is fit for any thing indifferently, whether it be the gown, the sword, the closet, or the court ; yet, both these, together, are not worth a *good man*.

682. It is the saying of a great man, “ That if we could trace our descents, we should find all slaves to come from princes, and all princes from slaves :” but *fortune* has turned all things topsy-turvy, in a long series of revolutions. But it matters not whence we come, but what we are ; nor is the glory of our predecessors any more to our honour, than the wickedness of their posterity is to their shame.

683. The press is dangerous in a despotic government ; but in a free country may be very useful, as long as it is under no *correction* ; for it is of great consequence, that the people should be informed of every thing that concerns them ; and without printing, such knowledge could not circulate either so easily or so fast ; and to argue against any branch of liberty from the ill use that may be made of it, is to argue against *liberty itself*, since all is capable of being abused. Nor can any part of freedom be more important, or better *worth contending for*, than that by which the spirit of it is preserved, supported, and diffused. By this appeal to the judgment of the people, we lay some restraint upon those ministers, who may have found means to secure themselves from any other less incorruptible tribunal : and sure they have no reason to complain, if the publick exercises a right which cannot be denied,

denied, without avowing, that *their* conduct will not bear enquiry; for though the best administration may be attacked by calumny, I can hardly believe it would be hurt by it.

684. Some women care not what becomes of their honour, so they may secure the reputation of their wit.

685. The character of a player was infamous amongst the *Romans*, but with the *Greeks* honourable. What is our opinion? We think of them like the *Romans*, and live with them like the *Greeks*.

686. The branding of one truth, imports more dispute, than the broaching ten errors; these being only lapses in the search of new reason, without which there can be no addition to knowledge; that, murdering of it.

687. In thy apparel avoid singularity, foppery, and profuseness. Can any thing expose a man more to contempt, than to appear in superfluities when he wants necessaries? Be not too early or precisely in the fashion, nor too long out of it; when custom has civilized it, it becomes decent, till then, ridiculous; decency is the midway betwixt affectation and negligence: avoid moroseness and punctuality, as the two poles of pride.

688. As those are the best hives of bees that are most unquiet, so are those consciences the best, that are so tender, as to be uneasy and unquiet at the first apprehension or approach of evil. Doubts and fears, like thistles, are bad in themselves, but signs of good ground. He whose faith had never any doubt, has reason to doubt whether ever he had any faith: faith, without repentance, is presumption; repentance, without faith, despair.

689. Whosoever takes from his neighbour his good name,

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APHORISMS *and* MAXIMS. III

name, besides the sin he commits, is bound to make reparation, though different, according to the diversity of the slanders; for no man can enter into heaven with other mens goods, and amongst all exterior goods, that of a good name is most precious.

690. It is a sad thing when men have neither wit enough to speak well, nor sense enough to hold their tongue; this is the foundation of all impertinence.

691. Wise men are the better and politer for travelling, but fools the worse.

692. It is very hard to hit a certain temper and mediocrity of *freedom* with persons above us, so to be easy and plain with them, as to become an instrument of their diversion and entertainment, without being any way offensive, or breaking in upon the honour and respect due to their quality.

693. *Agreeableness* is arbitrary, but *beauty* is something more real, and independent upon the palate and opinion.

694. The difference between an *amorous* lady, and a *coquet*, is, that the first is for being loved, and the other only for passing for handsome and lovely: The one designs to engage us, and the other only to please us: the *intriguing woman* passes from one amour to another successively, the *coquet* has several *amusements* at once: passion and pleasure are predominant in the first, and vanity and levity in the other. Gallantry is a weakness of the heart, or, perhaps, a defect of constitution; but a *coquetish humour* is an irregularity, or debauchery of the mind. To conclude, an *amorous woman* makes herself to be feared, and a *coquet* to be hated,

695. It

695. It is strange to find in some *womens* hearts something more quick and strong than the love of men; I mean *ambition*, and the passion of *gaming*: Such *women* make men chaste; they have nothing of their sex but the *petticoat*.

696. He is much more to be valued that has got an estate by his industry, than he that has lost it by his negligence.

697. If at any time you are pressed to do a thing hastily, be careful; fraud and deceit are always in haste, diffidence is the right eye of prudence.

698. A man in publick affairs is like one at sea, never in his own disposal, but in that of winds and tides.

699. Because you find a thing very difficult, do not presently conclude that no man can master it; but whatever you observe proper and practicable by another, believe likewise within your power.

700. As love of reputation is a darling passion of great men, so the defence of it, in this particular, is the business of every man of honour and honesty; we should run on such an occasion, as if a publick building was on fire, to the relief of it; and all who spread or publish any such detestable pieces as traduce its merit, should be used like incendiaries. It is the common cause of our country to support the reputation of those who preserve it against invaders, and every man is attacked in the person of that neighbour who deserves well of him.

701. Ladies, some of them of the first quality, heretofore, have been so far from thinking it any abasement, to charge themselves with the instruction of their own  
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APHORISMS *and* MAXIMS. 113

children, that, to their immortal honour, they have made it part of their business to assist in that of other people's, particularly those who were likely to be of consequence to the commonwealth. I instance only in the famous *Cornelia*, the mother of the *Gracchi*, and *Aurelia*, the mother of *Augustus*, who did this for the noblemen of *Rome*, to whom they had no relation, but that of their common country. These high examples should prevail with the ladies of our age (who call themselves christians) to employ some of their vacant hours, and pains, if not on others, at least on their own offspring.

702. There is no work despicable, because it is mean; if it be honest and necessary, it is honourable; I am rendered important to the creation by serving its necessities. It has been mentioned, in old time, that princesses did not disdain the distaff and needle. The golden age is painted as a pastoral one, when the kings of the earth tilled the ground, and the princes kept sheep.

703. They that are so ridiculous as to value themselves merely upon their *quality*, do, in a manner, flight that very thing that gave them their *quality*, since it is only the *virtue* of their ancestors that first ennobled their *blood*.

704. In the business of war, it is a nice distinction, that which is betwixt a *heroe* and a *great man*, since all military virtues do equally contribute to the making of both. Nevertheless it may be said, that it is the character of the first, to be young, bold, daring, resolute, and fearless, amidst the greatest dangers; and that the other's chief qualifications are, a great judgment, a sagacious forecast, a vast ability, and a consummate experience.

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*Alexander* was perhaps but a *heroe*, but *Cæsar* was a *great man*.

705. *Philosophy* easily conquers and triumphs over *past* and *future evils*; but the *present* ones triumph over *philosophy*.

706. The *Philosophers*, and *Seneca* among the rest, did not remove men's *faults* by their precepts, but only improved them by the setting up of *pride*; so that their *virtues* (as a father of the church has it) were but *glittering vices*.

707. Natural things never satiate: who was ever weary of looking on fields, rivers, flowers, heavens, &c? But artificial things, as pictures, gardens, houses, and the like, glut with two or three times looking on them.

708. Strong desires are commonly attended with fears proportionable. Let a man desire wisdom, and if he once get that wish, it is likely he may never be troubled with another.

709. *Plato* hearing it was asserted by some persons, that he was a very bad man; "I shall take care, said he to live so, that no body shall believe them."

710. Nothing bestows so much beauty on a woman, as modesty; even *Venus* herself pleases most, when she appears in a figure withdrawing herself from the eyes of the beholders, in a shy, retiring posture.

711. Life is otherwise in God, than in the creatures; in him originally, in them derivatively; our life is in him, but his is in himself.

712. Anger is one of the passions which is occasioned by surprize; for a man is not angry at a common thing,  
and

APHORISMS *and* MAXIMS. 115

and to which he is accustomed; for this reason, the dearer those are to us, that put us in a passion, the more violent it is.

713. It disgusts much to talk low in conversation; such as are excluded these mysteries, have reason to think you talk of them, or else despise them.

714. *Solomon* always used the word *fool* as a term of the same signification with *unjust*, and makes all deviation from goodness, and virtue, to come under the notion of folly.

715. Those who are apt to blason others faults, shew they have either little considered their own, or else find them so great, that they are forced to the art of reversion, and seek in the infamy of others, to drown their own.

716. A decent action in preaching is very commendable; it being certain that the lifeless, motionless gesture of the generality of preachers, is the occasion that many of their sermons miss of their intended effect.

717. Every author almost has some beauty or blemish remarkable in his stile; and every reader a peculiar taste of books, as well as meats: some affect a grave, some a florid stile; some easiness and plainness, others strength and politeness; but the secret of writing, is the mixing all these in so just a proportion, that every one may taste what he likes, without being disgusted at its contrary.

718. Volatileness of thought is very pernicious to true science; it is a fault which people of warm imaginations, and active spirits are apt to fall into; such a temper is readily disposed to receive errors, and well qualified to propagate them, especially if volubility of speech be joined to it.

719. The great mistake of some *noblemen*, is, that they look upon their *nobility* as a character given them by *nature*.

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720. There

720. There is no condition that does not fit well upon a wise man ; for this reason, I shall never quarrel with a *philosopher* for living in a palace, but shall, at the same time, not excuse him, if he cannot content himself with a cottage. I shall not be scandalised to behold him in the apparel of kings, provided he has not their ambition.

721. By looking back into history, and considering the fate and revolutions of government, you will be able to draw a guess, and almost prophecy upon the future ; for, things *past*, *present*, and to *come*, are strangely uniform, and of a colour, and are commonly cast in the same mould ; so that, upon the matter, forty years of human life may serve for a sample of ten thousand.

722. To be afraid of *death*, is to be long a dying.

723. The difficulty is not so great, to *die* for a friend, as to find a friend *worth dying for*.

724. It is a dangerous thing in all commonwealths, by continual punishments, to hold the minds of subjects in suspicion ; for men ever fearing their ruin, will, like those in despair, resolve to save themselves any way, and so attempt innovations. All capital executions ought therefore to be done suddenly, so to secure the minds of men from further cruelties.

725. It is ill logick to argue from particulars to generals ; and where the premises are singular, to conclude universally.

726. Privileges founded upon private laws, only, are neither to be pleaded nor granted in bar to the publick safety, which is the supreme law.

727. Nothing so wins upon the obstinate, and melts the  
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APHORISMS *and* MAXIMS. 117

most obdurate minds, like mild and gentle usage; even silence, when it shews submission and not fullness, is more apt to persuade, than angry arguments used in opposition. There is an unaccountable force in meekness, patience, and forbearance; they excite a sense of shame, gratitude, and honour.

728. The very best way to make your children love and respect you when you are old, is to teach them absolute obedience when they are young, that being the first virtue a child is capable of. Certainly nothing sinks deeper, or takes faster root in the mind of a man, than those rules and precepts learned when a child. *Solon* made a law, that those parents should neither be relieved nor regarded in their old age by their children, who took no care, by a good and virtuous education in their youth, to instruct them in all the principles of their duty. *Socrates* says, he that makes his son worthy of esteem, by giving him a liberal education, has a far better title to his obedience and duty, than he that gives him a large estate without it.

729. Revealing secrets is, by Sir *Richard Steele*, called a diabetic passion, a kind of incontinence of the mind, that retains nothing; perpetually, and almost insensibly, evacuating all.

730. If, by concealing one man's fault, I be injurious to another, I assume the guilt I conceal; and by the laws, both of God and man, am judged an accessory.

731. Men of great and elevated spirits have sufferings and enjoyments peculiar to themselves.

732. All men are naturally *good*, when no respect of profit or pleasure draws them to become *evil*; but the corrup-

corruption of this world, and our frailty is such, as easily, and often for our particular interest, we incline to the worst; which was the cause that wise lawgivers found out *rewards* and *punishments*, the one to invite men to be good, the other to deliver them from being evil.

733. In a state divided by sects and parties, the leader of any side is able to kindle civil war, yet he is unable to moderate the victory: for to stir up seditions and troubles, the worst man commonly bears the stroke; but peace and quietness are only settled by men of rare gifts, and excellent virtue.

734. Marriage, that should be a fountain of all blessings and enjoyments, proves often, by the disposition of a man's fortune, a heavy burden that crushes him down: It is then that a wife and children are a strong temptation to deceit and unaccountable gains; and that a man finds himself betwixt two very extremes, *knavery* and *indigence*.

735. The reason why women have a greater share in *state intrigues* in *France*, than they generally have in *England*, is, because *France* is governed by *men*, and *England* by *laws*; the former they know how to manage, the latter they are not bred to understand.

736. A man that has no good quality but courage, is in a very ill way towards making an agreeable figure in the world, because that which he has superior to other people, cannot be exerted, without raising himself enemies; (the satirist is in the same condition). To know barely how to slaughter men, to be better skilled than others in rooting out society, and destroying nature, is to excel in a very fatal science.

737. Chil-

APHORISMS *and* MAXIMS. 119

737. Children that are not sensible of shame, are for the most part perverse, ill-natur'd, and indocible; on the contrary, bashful children are most commonly observed to be very towardly and disciplinable; apt to learn, and easily taught.

738. Covetousness is either an unlawful desire of what is none of our own, or a too greedy delight in what is so.

739. What signifies praise to them that are above it? Truth itself, in a dedication, is like an honest man in a disguise, or visor masque, and will appear a cheat by being dressed so like one. A man is no more in reason obliged for his picture in a dedication, than to thank a painter for that on a sign-post; except it be a less injury to touch the most sacred part of him in his character, than to make free with the countenance only.

740. Things read lose ten thousand beauties which they have when spoken; they have not that spirit and life, but look stiff, and dead; are not so free and natural, nor appear with that sort of grace, spirit and affection, that things which are spoken do.

741. *Women* engage themselves to the *men* by the favours they grant them; *men*, on the contrary, disengage themselves from the *women* by the favours they receive.

742. A *woman* that has but one gallant, thinks herself to be no *coquet*; she that has several, concludes herself no more than a *coquet*.

743. *Women* complain of their lovers inconstancy without reason. Their humours, their faces, their charms, daily change: Why should *men* be debarred the same privilege?

744. *Love*

744. *Love* is the most unaccountable of all passions, for it is never so violent, but one unexpected action may turn it to *hatred*.

745. It is the part of a prudent man to be moderate in good fortune. A brave retreat is as great as a brave enterprize. When a man has acted great exploits, he ought to secure the glory of them, by drawing off in time. The more prosperities crowd one upon another, the more slippery they are, and subject to a reverse. Fortune is weary to carry one and the same man always upon her shoulders.

746. The *women* would fain lay the faults of their conduct at the men's doors: They tell us, they would not *sin*, if we did not tempt them: We answer, we should not tempt them, if they did not invite us.

747. What contributes to make the spring time of our life incapable of the advantages of a true and solid friendship, is, that young men, generally speaking, hate even the very idea of virtue; that name gives them as much horror as its contrary pleases them; and as they look upon its rewards to be only in reversion, they conclude that it is time ill spent to set up for wisdom, and to consult reason, when they should indulge their senses.

748. The belief of a God is the best foundation of all pleasures, and an intire dependence on him never suffers a man to be without satisfaction in prosperity, nor comfort in adversity. A well regulated mind does not only taste delights in the enjoyment of any good it receives, but it also discovers dainties in it, to thank its bene-

APHORISMS *and* MAXIMS. 121

benefactor for, and every reflection it makes upon them affords new matter for satisfaction.

749. Examine, as long as you please, the goods of the world, and you will always find them much more desirable than really they are, till you have enjoyed them. Examine likewise all the evils, and you will still find them to be feared, beyond what they ought to be, till you have made the experiment.

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

751. No man despises honour, but he that despairs of it.

752. They that will observe nothing in a wise man, but his oversights and follies; nothing in a good man, but his failings and infirmities, may make a shift to render a very wise and good man very despicable. If one should heap together all the passionate speeches, all the froward and imprudent actions of the best man, all that he had said or done amiss in his whole life, and present it all at one view, concealing his wisdom and virtues, the man in this disguise would look like a madman or fury; and yet if his life were fairly represented, and just in the same manner it was led, and his many and great virtues set overagainst his infirmities and failings, he would appear, to all the world, an admirable and excellent person; but how many and great soever a man's ill qualities are, it is but just that, with all this heavy load of faults, he should have his due praise of the few and real virtues that are in him.

753. Wisdom requires three things; knowledge to

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discern, judgment to weigh, and resolution to determine.

754. A passionate expression is often forgiven, but railery in cool blood never, it being a sure sign of want of esteem.

755. The wit of man does more naturally vent itself in satire and censure, than in praise and panegyric.

756. Grant a courtesy, if you intend it at all, willingly, and speedily, for that doubles it; to keep long in suspense, is churlish; for, by long expectation, the passion to the favour dies.

757. As it is most pleasant to the eye to have an endless prospect, so it is an inconceivable pleasure to a finite understanding, to view unlimited excellencies, which have neither shores nor bounds: though it cannot possibly comprehend them, yet there is an ineffable pleasure in admiration.

758. The majesty of princes is censured as pride; their facility, baseness; if grave, the people love them not; if familiar, they scorn them; if melancholy, nothing will oblige them; if prudent, subtle and crafty; if free and ingenuous, improvident: all their words and actions receive an ill interpretation; if conquerors, they are ambitious; if peaceable, cowards; if liberal, prodigal; if provident, covetous; if valiant, rash, &c.

759. Great and ingenuous spirits are much sooner brought to repentance by a sense of mercy, than of terror; for terror begets a stupifying fear, which dams and stops up all the passages to and from the soul, and made the wretch

APHORISMS *and* MAXIMS. 131

wretch in the gospel stand speechless and amazed at Christ's demand, whereas mercy opens the heart, and melts it.

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

761. They who ofteneft meet with infamous deaths, are those who foolishly squander away their estate, and as shamefully repair them.

762. Humour, temper, education, and a thousand other circumstances, create so great a difference betwixt the several palates of men, and their judgments upon ingenious composures, that nothing can be more chimerical and foolish in an author, than the ambition of a general reputation.

763. If men of quality were as able to judge as they are to reward, it would be an advantage to their purses, as well as their reputations.

764. A fine face is the finest of fights; and the voice of her one loves, the sweetest harmony in the world.

765. A woman will think herself slighted if she is not courted, yet pretends to know herself too well to believe your flattery.

766. There is a time when *maids*, even those that have the most considerable fortunes, ought seriously to think of bestowing themselves, lest their refusal of the first offers be attended with a long and bitter repentance. The reputation of their *riches* does generally decrease with that of their *beauty*; but, on the contrary, every thing is favourable to a young *lady*, and men are content to heighten all the advantages that can most stir up their passion, and make her worthy of their applications and desires.

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767. Love,

767. Love, in its infancy, lessens every fault; in its declension, it not only aggravates them, but multiplies them.

768. There is something which can never be learned, but in the company of the polite: the virtues of men are catching, as well as their vices; and your own observations, added to these, will soon discover what it is that commands attention in one man, and makes you tired and displeas'd with the discourse of another.

769. Some of the fathers say, that *St Thomas's* infidelity has done the church more service than the faith of all the other apostles, it being an incontestable proof of the resurrection.

770. Mercy, in particulars, is sometimes cruelty in the general.

771. The likeliest way to thrive is method in business, and never to do that by another that you can conveniently do yourself, and to defer not till to-morrow, what ought to be done to-day, and despise not small things.

772. Had I been a heathen, I believe I should have sacrific'd to no other God or Goddess but truth and friendship; those would have been to me the king and queen of heaven.

773. Every one makes Fortune his friend or foe, according to his good or bad conduct.

774. As reconciling enemies is the work of God, so separating friends is the work of the devil.

775. A prudent man will avoid talking much of any particular science for which he is remarkably famous; besides the decency of the rule, it is certainly founded on good policy. A man who talks of any thing he is already famous

APHORISMS *and* MAXIMS. 125

for, has little to get, but a great deal to lose; he who is sometimes silent on a subject where every one is satisfied he could speak well, will often be thought no less knowing in other matters, where perhaps he is wholly ignorant.

776. Let all young people forbear the use of much wines and strong drinks, as well as spiced and hot meats; for they introduce a preternatural heat into the body, and at last hinder and obstruct, if not at length extinguish the natural.

777. Nothing is more silly than the pleasure some people take, in what they call speaking their minds. A man of this make will say a rude thing for the meer pleasure of saying it, when an opposite behaviour, full as innocent, might have preserved his friend, or made his fortune.

778. It is virtue that makes the mind invincible, and places us out of the reach of fortune, though not out of the malice of it. When *Zeno* was told that all his goods were drowned, Why then, said he, Fortune has a mind to make me a philosopher; nothing can be above him that is above fortune; no infelicity can make a wise man quit his ground.

779. Custom, without reason, is no better than ancient error.

780. Railleries are not good, unless they be lively and full of salt; the length enervates and spoils them.

781. We may truly say of happiness; philosophers seek it, divines find it, but the religious, only, enjoy it.

782. He cannot rightly judge of pleasure, that never tasted pain.

783. He

783. He that is in an error cannot rightly justify himself, but by immediately forsaking it; that yielding is glorious, and to be overcome by truth, honourable.

784. Fly the company of those who are given to detraction; to hear them patiently, is criminal, and to shew the least countenance of encouragement, is to partake of their guilt, and to promote them to a continuance of it.

785. Fortune commonly makes haste in the prosperity or adversity of princes.

786. Wit is only to be valued as it is applied, and is very pernicious when accompanied with vice.

787. The modes and customs of this world are so engaging and bewitching, that they are the first that fools learn, and the last that wise men forsake.

788. It is the business of a true critic to discover beauties as well as blemishes, and, by a due ballancing of both, to pass a sound judgment on the whole.

789. People that have a great deal of wit themselves, are apt to over-rate the least appearance of it in others; and those that have noble souls of their own, commonly form their ideas of others accordingly.

790. We ought to fear no other misfortunes but those that are inseparable from our sins; it is impossible to be unhappy and innocent. A peaceable conscience fills the soul with tranquillity.

791. Hope is the miserable man's God, the vital heat of the mind, an active and vigorous principle, furnished with light and heat, to advise and execute; it sets the head and heart at work, and animates a man to do his utmost; it is sometimes so sprightly and rewarding a quality,

APHORISMS *and* MAXIMS. 135

lity, that the pleasure of expectation exceeds that of fruition; it refines upon the rules of nature, and paints beyond the life; and when reality is thus outshined by the imagination, success is a kind of disappointment, and to hope is better than to have.

792. Pleasures, preceded by the greatest difficulties, are the most sensible.

793. As the sweetest rose grows upon the sharpest prickle, so the hardest labours bring forth the sweetest profit; no pleasure is denied to the painful person, by use and labour a man may be brought to a new nature.

794. There seldom lodges other than a mean and feeble mind in an effeminate and tender body, labour coagulates and strengthens the mind, while laziness loosens and effeminates it.

795. Since our persons are not of our own forming, and that it is God that made us, and not we ourselves; when they appear defective, it is a laudable fortitude, neither to be uneasy nor abashed with the consciousness of imperfections, which we cannot help, and in which there is no guilt, and, consequently, no shame. Though in the old testament express notice be taken of the beauty of several persons, yet, in the new, no mention is made of one; not that they wanted outward accomplishments, but the inward is what the gospel has chiefly recommended. *Socrates* advises youth to contemplate themselves in a glass, that, if handsome, they may do nothing unworthy of their glorious form; and if otherwise, they may mend themselves with virtue and wisdom, the true ornaments of the soul,

foul, without which the brightest body is not to be esteemed as such.

796. The best way of reprehending those that commit mistakes, is to do it in general, without any direct addresses to the person that has forgot himself, to spare him the confusion; this indirect way more effectually gains its point, because it reproves without the sharpness of a reprimand. If the fault be of no consequence, it is better to seem ignorant of it than to censure it; but if it be of that nature, that we are obliged in duty, decency, and friendship, to admonish him that is guilty of it, it ought to be done with all the softness and precaution possible.

797. He who reprehends others, ought to be of an unblameable conversation himself.

798. The greatest love, and the greatest hatred, are caused by religion; nothing is more to be admired, and nothing more to be lamented, than the private contentions, the passionate quarrels, the personal hatred, and the perpetual wars, massacres, and murders, for religion, among christians.

799. Why should I have such an aversion to men on account of their religion? We cannot be sure not to be deceived; the obscurity of some questions, the vanity of human understanding, the engagement of education, personal authorities, the several degrees of possibility, the invalidity of tradition, the opposition of all exterior arguments to each other, the publick violence done to authors and records, the private art of abusing men's understanding, and all persuasions into their opinions, and ten thousand more, even all the difficulties of things, all the weaknesses of man, and all the arts of the devil, make it  
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APHORISMS *and* MAXIMS. 129

impossible for any man, in so great variety of matter, not to be deceived. Why should I then, if the persons be christians in their professions and lives, hate such as, perhaps, God loves, and who love God, because their understandings are not bred like mine?

800. Adapt yourself to the company you are in, be grave with the aged, gay with the young, supple to the great, affable to all, respectful to every woman you converse with, but, especially, be at the devotion of the young, and the fair. There is no man sensible how difficult it is to have this complaisance, but those that know how necessary it is to support the character of a well-bred man.

801. Being some time asunder, heightens conversation; most meats require sauce, but all an appetite. The frequent quarrels between relations, is their being so much together.

802. Some men adapt themselves to all sorts of characters, with so dexterous a compliance, that one would swear their humours were that of all others; they appear generous with men of honour, subtle with intriguing persons, without parts to the stupid, and commit voluntary fopperies, to agree with real fops.

803. When we say of a man who is haughty, passionate, inconstant, quarrelsome, morose, exceptious, whimsical, &c. *that is his humour*, we do not so much excuse him, as confess unawares, that his faults are so great that they are past mending.

804. The good or ill of men's lives comes more from their humours, than their fortunes.

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805. Per-



805. Persons and humours may be disguised, but nature is like quicksilver, that will never be killed.

806. A christian that is wise, ought so well to employ every moment of his life, as not to dread his end; for if he treads the path of uprightnes under the conduct of providence, it is indifferent to him at what time or age he finishes his course. The only way to live, is not to fear death, and it is this fear alone that disturbs the repose of a voluptuous life.

807. The pleasure which a man of honour takes in being conscious to himself of having performed his duty, is a reward which he pays himself for all his pains, and makes him the less to regret the applause, esteem, and acknowledgments, which he is sometimes deprived of.

808. As the spleen has great inconveniences, so the pretence of it is a handsome cover for many imperfections; it oftentimes makes ill nature pass for ill health, dulness for gravity, and ignorance for reservedness.

809. A regular well-governed affection does not scorch, but, like the lamp of life, warms the breast with a gentle and refreshing heat.

810. As he that can revenge an injury, and will not, discovers a great and magnanimous soul; so he that can return a kindness, and dares not, shews a mean and contemptible spirit.

811. Virtue strengthens in adversity, moderates in prosperity, guides in society, entertains in solitude, advises in doubts, supports in weakness; it is of all acquisitions the most precious, without it the goods of fortune become evils, serving only to make us guilty and miserable; for  
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APHORISMS *and* MAXIMS. 131

it gives glory to God, utility to the publick, tranquillity and joy to the conscience, relief to some, counsel to others, and example to all.

812. Let prophane minds laugh at it as much as they will, there is a secret commerce between God and the souls of good men; they feel the influence of heaven, and become both wiser and better for it. Their thoughts are nobler as well as freer; those that truly fear God have a secret guidance from a higher wisdom than what is barely human, namely, the spirit of truth, which does really, though privately, prevent and direct them that fear, depend and call upon God for his guidance and direction. Though the divine assistance is principally seen in matters relating to the soul, yet it is very often found in the concerns which a good man, that fears God, and begs his help, shall very often, if not at all times find. Sir *Matthew Hale* called his own experience to witness, that in the external actions of his whole life, he never was disappointed in the best guidance and assistance, when he had, in humility and sincerity, implored the divine aid and benediction. There are peculiar happy flights, and bright minutes, which open to men great landscapes, and give them a full and most beautiful prospect of things, which do not always arise out of a previous meditation, or chain of thought, but are flashes of light from the eternal source, which often break in upon the peaceful, pure, and pious mind.

813. The mind of man is not only an image of God's spirituality, but his infinity; it is a substance of a boundless comprehension; nothing does more discover the soul's infinity, than thought.

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814. The extremes either of youth or age, make a man's judgment often fail him; for if he thinks too little on things, he over-looks truth, and if too long, he is too much dozed to perceive it. Just as in the positions of a picture, there is but one point most proper to shew it in, the other may misrepresent by too great distance, or nearness, by being too high, or too low.

815. *Confidence*, which ought to make the ties of friendship stronger, does generally produce a contrary effect; so that it is a wise man's part to be as reserved in this particular, as is consistent with the laws of decency, and united affections; but, above all, let us have a care not to disclose our hearts to those who shut up theirs from us.

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

817. To discern true merit, and reward it when a man has found it out, are two great steps to make at once, and such as few of the great ones are capable of.

818. Did men but take as much care to mend, as they do to conceal their failings, they would both spare themselves that trouble which dissimulation puts them to, and gain besides the commendations they aspire to, by their seeming virtues.

819. A man is more reserved and secret in his friend's concern, than his own; a *woman*, on the contrary, keeps her own secret better than another's.

820. There is never so strong a *love* in a young lady's breast, but what may receive some addition, either from ambition or interest.

821. A jea-

APHORISMS *and* MAXIMS. 133

821. A jealous husband, who finds out his wife, gets this by the bargain, that it cures him of his jealousy, which is one of the worst torments a man can have; and who would not bear with a faucy companion, to get rid of the devil?

822. It is commonly imagined, that a great memory seldom accompanies a great wit, or a good judgment, and that those three are incompatible, that they have divers habitations in, and a diverse temperature of the brain. I think the contrary is generally, but not always true; doubtless they are managed by one great agent in the soul, which is above temperature, place and matter.

823. An entire inactivity of body and mind is so far from giving us tranquillity, that it only brings upon us an uneasy satiety and disrelish of all things about us.

824. What is lost by the first *Adam*, we have recovered by the second; so we suffer no more by an imputed sin, than we may enjoy by an imputed righteousness.

825. Those that reveal a secret, do an injury to whom they reveal it; for it is natural not only to hate those who tell, but them also that hear what we would not have disclosed.

826. The foundation of a good government over a man's self, is to be laid in the command of the passions; a good life is aptly compared to music, for they who make virtue the scope of their actions, proceed in harmony and order.

827. The greatest pleasure of life, is love; the greatest treasure, contentment; the greatest possession, health;  
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the greatest ease, is sleep; and the greatest medicine, a true friend.

828. Of all the affections that attend human life, the love of glory is the most ardent; called by some, a raging fit of virtue in the soul.

*Honour's a spark of the celestial fire,  
That above nature makes mankind aspire.*

829. I look upon arrears for past benefits, as the most sacred of all debts, and think no excess so commendable, as an excess of gratitude.

830. He that thinks to expiate a sin by going bare-foot, does the penance of a goose, and only makes one folly the atonement for another. In the church of *Rome*, a man cannot be a penitent, unless a vagabond, by pilgrimaging about the world; that which was *Cain's* curse, is become their religion.

831. We read that *St Paul* was beaten by the *Jews*, but never that he beat himself; if the *Papists* think his keeping under the body imports so much, they must first prove the body cannot be kept under by a virtuous mind, and that the mind cannot be made virtuous without a scourge. The truth is, if men's religion be no deeper than the skin, it is possible they may scourge themselves into great improvements; but let them lash on never so fast, they may as well expect to bring a cart, as a soul to heaven, by these means.

832. The regular course, and standing order of nature is a much more glorious evidence of divine wisdom, power and providence, than the most miraculous interruptions, and disorders of it.

833. The

APHORISMS *and* MAXIMS. 135

833. The visible marks of extraordinary wisdom and power appear so plainly in all the works of the creation, that a rational creature, who will but seriously reflect, cannot miss the discovery of the deity.

834. It is observable, that, through all successions of men, there never was any society, any collective body of atheists; a single one might here and there perhaps be found, as we sometimes see monsters, and mishapen births; but, for the generality, they had always such instincts of a deity, that they never thought they ran far enough from atheism, but rather chose to multiply their Gods, to have too many, than none at all; they were even apt to descend to the adoration of things below themselves, rather than renounce the power above them; by which we may see the notion of a God is the most indelible character of natural reason, and therefore, whatever pretence our atheists make to ratiocination, and deep discourse, it is none of the primitive fundamental reason, coetaneous with our humanity, but is, indeed, a reason fit only for those who own themselves like the beasts that perish.

835. If the world had no beginning, how is it that the *Greeks* (the most antient writers) mention nothing higher than the wars of *Thebes* and *Troy*? Were there, from eternity, no memorable actions till that time? or had men no means to record or propagate the memory of them to posterity? If men were from eternity, it is strange they should not find out the way of writing in that long duration. But it may be said, those records and memorials perished in universal deluges, which is the atheist's plea. But these inundations must be either natural or supernatural; if the latter,

ter, then indeed it is easy to conceive how a few of mankind, and no more should escape, which evidently proves a God; but if they be natural, as the atheists must say, then there is nothing to restrain them from a total destruction.

836. Money has its use, it is true; but, generally speaking, the benefit does not countervail the care that goes along with it, and the hazards, and the temptations to abuse it. It is the patron, and the price of all wickedness; it blinds all eyes, and stops all ears, from the prince, to the very beggar; it corrupts faith and justice; and, in one word, it is the very pick-lock that opens the way into all cabinets and councils: it debauches children against their parents; it makes subjects rebel against their governors, it turns lawyers and divines into advocates for sacrilege and sedition, and it transports the very professors of the gospel, into a spirit of contradiction, and defiance of the practices and precepts of our lord and master.

837. Want of care will always create want of money, so that, whether a man be a beggar, because he never had any money, or because he could never keep any, is all one to them that are to trust him.

838. The most general and immediate cause of the ruin of families, in all the different degrees of condition, is, that people generally square their state and expence by their title, and not by their revenue.

839. *Jealousy*, in a husband, generally ripens into cuckoldom.

840. There is nothing can render the thoughts of this *odd life* tolerable, but the *expectation* of another; and *wise* men have said, that they would not live a moment,  
if

APHORISMS *and* MAXIMS. 137

if they thought they were not to live again, as it would be a misery to live, if we were to live for nothing else.

841. Those whom cross accidents of fortune have undone, are pitied by all the world, because it is a misfortune the conditions of humanity submit us to; but those that are reduced to misery by vain profusion, raise more contempt than commiseration, because it is the issue of a peculiar folly, from which every man has the good conceit to think himself exempt.

842. A weak judgment, some vanity, and much pride, will hurry a man into as unwarrantable and violent attempts, as the greatest, most unlimited, and unsatiable ambition.

843. As there are none but clean beasts that chew the cud, so none but clean and virtuous men can reflect with pleasure upon their past life.

844. To desire wealth for its own sake, is mean, sordid, low, and proper only for those who make obtaining it the end of our profession; but to desire it moderately, in order to do more good is unblamable; even reputation itself is desired and sustained by discreetly keeping and spending, so it is in a manner also subservient to wealth.

845. A wise man is a great monarch, he has an empire within himself; reason commands in chief, and possesses the throne and scepter; all his passions, like obedient subjects, do obey: though the territories seem but small and narrow, yet the command is great, and reaches farther than he that wears the moon for his crest, or the other that has the sun for his helmet,

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846. It



846. It is in life as in wine, he that has it good must not draw it to the last dreg.

847. All the duties in the christian religion, that respect God, are no other but what natural light prompts men to, except the sacrament, and the praying to God in the name and mediation of Christ.

848. Contrariety of opinions is that which gives life and spirit to conversation; if we were all of one mind, we should in a short time have little or nothing to discourse of.

849. Some men, by every muscle in their face, discover their thoughts to be fixed upon the consideration what figure they are to make, and will often fall into a musing posture to attract observation, and are then obtruding themselves upon the company, when they pretend to be withdrawn from it; such little arts are the certain and infallible tokens of superficial minds, as the avoiding observation is the sign of great and sublime ones.

850. Nature provided for the hart, one of the most timorous of creatures, such large and branching horns, to teach us that strength and weapons cannot avail, where conduct and courage are wanting.

851. We ought not to discover the imperfections of a husband before his wife, of a father before his children, of a lover in company with his mistress, nor of masters in presence of their scholars; for it touches a man to the quick, to be rebuked before those whom he desires should think honourably of him.

852. It is a degree of folly to delight to see it in others, and the greatest insolence imaginable to rejoice at the disgrace of human nature.

853. Duty

APHORISMS *and* MAXIMS. 139

853. Duty belongs to us, events only to God, who will certainly reward the labourer, let what will be his success.

854. A sound mind in a sound body, is a short, but full description of a happy state in this world: he that has these two, has little more to wish for; and he that wants either of them, will be but little the better for any thing else.

855. A gentle and prudent reply to indecent and scurrilous language, is the most severe, though innocent revenge.

856. Excellent speculations put but dead colours upon virtue, he that would draw it to the life must imprint it on his practice.

857. Women will chuse to intrigue with a man that wants sense, rather than with one that wants manners and discretion.

858. An amour, without any disturbance, is too like marriage: there must be quarrels, to make way for the pleasure of reconcilements; there must be difficulties, for the transport of overcoming them; there must be mystery, not to divide with any the sweetness of a tender commerce.

859. *Hope*, though never so uncertain and deceitful, still is of this good use to us, that it conducts us to our journey's end an easier and more pleasant way.

860. In a miserable condition, where all things are despaired of, a man is easily persuaded rather to confide in another, than in himself.

861. He that would be sure to have his business well done, must either do it himself, or see the doing of it; besides that, many a good servant is spoiled by a careless

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master. The morality of this caution is as good a lesson to governments, as to private families; for a prince's leaving his business wholly to his ministers, without a strict eye over them, is as dangerous an error in *politicks*, as a master's committing all to his servants, is in *oeconomicks*.

862. *Good offices* depend much upon construction; some take themselves to be obliged when they are not, others will not believe it when they are, and some again take *obligations* and *injuries* the one for the other.

863. Every man is attacked in the reproaching of him that has bravely served his country, and he scarce deserves the name of a man that can silently bear it.

864. Ingratitude makes men rebels against the principles of nature, who ought to be shunned as an infectious air, since there is no human law to punish them.

865. Nothing is more absurd than to hope for a heaven of refined and spiritual happiness, and at the same time to lead a sensual life, as an introduction to it.

866. None generally find more dissatisfaction in earthly things, than those who most indulge themselves in the enjoyment of them; those who are most in love with the world, are frequently most jilted by it.

867. Despair makes a despicable figure, and descends from a mean original; it is the offspring of fear, of laziness and impatience, and argues a defect of spirit and resolution.

868. An unlooked for good is a virgin happiness, but those who gain what they have long gazed on in expectation, only marry what they themselves have deflowered before.

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APHORISMS *and* MAXIMS. 141

869. As a prevention of anger banish all tale-bearers and slanderers from your conversation, for it is these that blow the devil's bellows, to rouse up the flames of rage and fury, by first abusing your ears, and then your credulity, and after that steal away your patience, and all this perhaps for a lye. To prevent anger, be not too inquisitive into the affairs of others, or what people say of yourself, or into the mistakes of your friends, for this is going out to gather sticks, to kindle a fire to burn your own house.

870. Urbanity and civility are a debt you owe mankind; civil language, and good behaviour will be like perpetual letters commendatory to you; other virtues have need of somewhat to maintain them, justice must have power, liberality, wealth, &c. but this sets up with no other stock than a few pleasant looks, good words, and no evil actions. It is an easy purchase, when friends are gained by kindness and affability.

871. I cannot divine what pleasure some people take in constantly complaining; doubtless they have some secret pride in it, to let us know that their merit is ill used, or ill rewarded; their perpetual lamentations are very tedious and grating, even to those they expect pity from.

*For pity only on fresh objects stays,*

*But with the tedious sight of woes decays.*

872. Be careful not to exasperate any sect of religion; rigour seldom makes ill christians better, but many times it makes them reserved hypocrites.

873. The common mistake in the *computations* of men, when they expect *returns* of *favours*, proceeds  
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from the *pride* both of the *giver* and *receiver*, who cannot agree upon the estimate of the *benefit*.

874. There is a sort of free and generous *gratitude*, whereby a man not only acquits a past *obligation*, but lays a new one upon his *benefactor*.

875. All traytors are mercenaries; and whoever betrays one master for advantage, will betray another for a better price.

876. It is a part of prudence, not to sink under the impression of an ill report, provided there be integrity and innocence to support that firmness of mind. A wise man will not make his life precarious, he stands or falls to his own conscience, and leaves the world to take its course.

877. A man seldom miscarries by being ignorant of another's thoughts; but he that does not attend to his own, will certainly be disappointed.

878. It was wisely said of the Emperor *Marcus Antoninus*, that no man could do him a real injury, because no man could force him to misbehave himself.

879. *Keeping* is the greatest solecism a man of pleasure can commit. If the spark is true to his mistress, it has all the *phlegm*; and if he is fond of her, all the *expence* of matrimony.

880. A man may easily impose upon a woman, by a pretended passion, provided he have no real one for another.

881. We should be careful never to relate improbabilities, though we have authority for them. *Tasso* says, that other vices are like clipped or light money, but lying, coun-

APHORISMS *and* MAXIMS. 143

counterfeit or false coin, which an honest man ought not to pay, though he himself received it.

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

883. Patient enduring a necessary evil, is next to a voluntary martyrdom; for adversity overcome is the highest glory, and willingly undergone is the greatest virtue.

884. Sense of shame is a strong restraint to keep men from sin; he who, by a vicious course of life, has worn out that sense, has nothing left, but fear, to deter him from the most barbarous acts of villainy.

885. A man of wit, who is born proud, loses nothing of his pride, or stiffness, for being poor; on the contrary, if any thing will soften and render him more sweet and sociable, it is a little prosperity.

886. Men are generally more capable of great endeavours to obtain their ends, than of a long perseverance; their laziness and inconstancy rob them of the fruits of the best beginnings. They are overtaken by such as they left behind them, such as marched, perhaps, slowly, but with a constant resolution.

887. A man that has much merit and ingenuity, and is known to have it, is not ugly with the most deformed features, or if there is a deformity, it makes no impression.

888. Mocking is of all injuries the least pardonable. It is the language of contempt, and the best way by which it makes itself understood; it attacks a man in his innermost intrenchment, in the good opinion he has of  
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himself; it aims at making him ridiculous in his own eyes, and thus convincing him that the person who mocks him, cannot have a worse disposition towards him, renders him irreconcilable.

889. Simplicity, innocence, industry and temperance, are arts that lead to tranquillity, as much as learning, knowledge, wisdom, and contemplation. A noble simplicity in discourse is a talent rare, and above the reach of ordinary men. Genius, fancy, learning, memory, &c. are so far from helping, that they often hinder the attaining of it.

890. As in battle the fearful and cowardly meet that danger by resignation, which the valiant by opposition avoid, so he that is abject and resign'd in pain, admits and sharpens the insults of an enemy, which by an intense patience should be broke or overcome.

891. *Ambition* is like *choler*, which is an humour that makes men active, earnest, full of alacrity and stirring, if it be not stopped; but if it cannot have its way, it becomes adust, and thereby malignant and venomous: So *ambitious* men, if they find their way open to their rising, and still get forward, they are rather busy than dangerous; but if they be checked in their desires, they become secretly discontent, and look upon men and masters with an evil eye, and are best pleased when things go backward, which is the worst property in a servant of a prince or state. Therefore it is good for princes, if they are obliged to make use of *ambitious* men, to handle them so, as they be still progressive and not retrograde.

892. To mourn without measure, is *folly*, not to  
mourn

APHORISMS *and* MAXIMS. 145

mourn at all, insensibility: The best temper is betwixt piety and reason; to be sensible, but neither to be transported, nor cast down.

893. Excessive *commendations* of any art, or science, whatsoever, as also of the learning of any particular men, or nations, only prove, that the persons who give such characters, never heard of any thing, or person, that were more excellent in that way; and therefore *admiration* may be as well supposed to proceed from their own ignorance, as from the real excellency of the persons or things, unless their respective abilities are otherwise known.

894. When every thing else shall fail, and time itself go out into eternity, only love and praise shall endure for ever, and vye with each other in heaven to endless ages.

895. If the human soul had more power than the philosopher allows her, if she had as many faculties within the head, as hairs without, the speculation of the mysteries of the Trinity would be work enough for them all.

896. Parents benedictions have a kind of prophetick virtue to make their children prosperous.

897. Wisdom is begot by nature, nourish'd by experience, and brought up by learning.

898. It is observable that God has often called men to places of dignity and honour, when they have been busy in the honest employment of their vocation. *Saul* was seeking his father's asses, and *David* keeping his father's sheep, when called to the kingdom. The shepherds were feeding their flocks, when they had their glorious revelation. God called four apostles from their fishery, and *Matthew* from the receipt of custom; *Amos* from a-

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mong the herdsmen of *Tekoah*, *Moses* from keeping *Jethro's* sheep, and *Gideon* from the threshing-floor, &c. God never encourages idleness, and despises not persons in the meanest employments.

899. It is a most unpardonable vanity and wickedness to triumph over a woman's virtue, and then to trample upon her reputation.

900. In the Papism we find many strange mixtures; in the pope, a prelate and a prince; in the canon, scripture and tradition; in the mass, a sacrament and a sacrifice; in conversion of a sinner, grace and free will; in justification, faith and works; in salvation, mercy and merit; in intercession, Christ and the virgin *Mary*, &c.

901. Though our reformation be as late as *Luther*, our religion is as antient as christianity itself; for when the additions which the church of *Rome* has made to the antient christian faith, and their innovations in practice are pared off, that which remains of their religion is ours. We would fain hope, because they retain the essentials of christianity, and profess to believe all the articles of the christian faith, that, notwithstanding their corruptions, they may still be accounted the true essence of a church; as a man may really and truly be a man, though he have the plague upon him, and for that reason be fit to be avoided by all that wish well to themselves.

902. The grounds on which religion are founded are either true or false; if false, the religious man, and the strictest observer of all precepts of self-denial, ventures no more than just the loss of threescore years, which I will allow to be foolishly bestowed; but if true, the vicious

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APHORISMS *and* MAXIMS. 147

cious man is, of all others, the most miserable, and I tremble at the very thoughts of what unutterable and incomprehensible torments I see him daily heaping on himself.

903. *Moderation* can never have the honour of contending with *ambition*, and subduing it, because they never meet together: *moderation* is the weakness and sloth of the soul, whereas *ambition* is the ardour and activity of it.

904. The pursuits of *ambition*, though not so general, yet are as endless as those of riches, and as extravagant too, since none ever yet thought he had power or empire enough; for what prince soever seems to be so great, as to live and reign without any further desires or fears, falls into the life of a *private* man, and enjoys but those pleasures and entertainments, which a great many several degrees of private fortune will allow, and as much, indeed, as *human nature* is capable of enjoying.

905. *Absence* is to *love*, what *fasting* is to the *body*; a little may make it more active and brisk, but a long *abstinence* will destroy *nature*. So, short *separations*, and seldom, may render love more lively and vigorous, but long and frequent must bring a *consumption* upon it.

906. I cannot call riches better than the baggage of virtue; for as the baggage is to an army, so is riches to virtue.

907. A *covetous man* renders himself the most miserable of men, wrongs many, and obliges none but when he dies.

908. Prayer, compared to praise, is but a fuliginous smoke, issuing from a sense of sin, and human infirmity.

Praises are the clear sparks of piety, and sooner fly upwards.

909. To study, is a good way to learn; to hear, is a better; but to teach, the best of all. St *Austin* says, the office of distributing gives us merit to receive, and the office of teaching serves us for a foundation of learning.

910. Our bodies are like a lamp, to which the natural heat is instead of fire, and the radical moisture, of oil.

911. To be always praying, and doing of nothing, is like lazy beggars, that are ever complaining and asking, but will do nothing to help themselves; if we expect God's grace and assistance, we must work out our salvation, as well as pray for it.

912. I am not of opinion that we are to retire from human society to seek God in the horrors of solitude, neither do I believe it necessary to disengage from a civil life, and break off all reasonable correspondence to be united to divinity; and am averse to those solitary humours, which insensibly infuse in the mind a hatred of the world, and an antipathy to pleasure. I may be devout without superstition, enthusiasm, or melancholy; and hope to find God among men, where his goodness is most active, and his providence appears to be more worthily employed; and there I will endeavour, by his assistance, to enlighten my reason, perfect my manners, and regulate my conduct, both as to the care of my salvation, and the duties of life.

913. A solitary life, says *Aristotle*, is either brutal or divine, above, or below a man; but that is a cowardly sort of content, which is got by running away from whatever displeases us; should all good men take that whim of  
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APHORISMS *and* MAXIMS. 149

leaving the world, what would become of it? It is not to be denied but that society has more temptations and trouble in it, than solitude, the greatest trial of virtue being in the scene of action; but the more difficult, the more honourable.

914. The man who is not contented with what is in itself sufficient for his condition, neither is rich, or ever will be so, because there can be no other real limits to his desires, but that of sufficiency; whatever is beyond this, being boundless and infinite.

915. The commonwealth is a ring, the church a colored diamond; both, well set together, receive and return lustre to each other.

916. The difference between a soft and a meek man is, the one has no gall, the other bridles it.

917. *Mecenas's* advice to *Augustus* was, never to be concerned at what was spoken against him. For, added he, if their accusations be true, he ought rather to correct himself than restrain others; if false, the contempt of such discourses would destroy the belief of them, but concern would argue the truth of them, and put it in the power of the vilest person to disturb his repose.

918. Covetousness is enough to make the master of the world as poor as he that has just nothing; for a man may be brought to a morsel of bread by griping, as well as by profuseness. It is a madness for a man that has enough already, to hazard all for the getting of more, and then, upon the miscarriage, to leave himself nothing.

919. It is the infatuation of *misers* to take gold and  
silver

silver for things really good, whereas they are only some of the means by which good things are procured.

920. That man is *rich* who receives more than he lays out; and, on the contrary, that man is to be accounted *poor*, whose expence exceeds his revenue.

921. A man at forty thinks himself superannuated for a new friendship, yet will marry at fourscore.

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

923. Few will tell you the truth but friends, and they will not always tell you your failings.

924. The sick amuse their melancholy, and alleviate their illness by speaking of it; the attention we give them comforts, and in some sort mitigates, the acuteness of their pain.

925. He is the happier owner who has a wife wise enough to hide the real horns of her husband, than she that, being innocent, does, by her light ridiculous carriage, make the base symptoms appear in the eye of the world.

926. Humility, with an alloy of frailties and failings, is doubtless much more acceptable to God, than virtuous actions, puffed up with vain glory, and spiritual pride.

927. Learned men, to whom the rest of the world are infants, have the same affection of nourishing minds, as the pelican in feeding her young, which is at the expence of the very substance of life.

928. It

## APHORISMS *and* MAXIMS. 151

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

929. In *Cato's* discourse concerning his death, as it is represented by *Tully* in his book of *old age*, "I am (says he) transported with a desire of seeing my forefathers, those excellent persons, of whom I have heard, and read, and writ; and now I am going to them, I would not willingly be drawn back again into this world. If some God would offer me at this age to be a child again, and to cry in the cradle, I would earnestly refuse it, and upon no terms accept it; and now that my race is almost run, and my course just finished, how loth should I be to be brought back, and made to begin again! What advantage is there in life, nay rather what labour and trouble is there not in it? But let the benefit of it be what it will, there is certainly some measure of life, as well as of other things, and men ought to know when they have enough. O blessed and glorious day, when I shall go to the great assembly and council of spirits, and have got out of this tumult and sink!" If a heathen, that had but some obscure glimmerings of another life, and of the blessed state of departed souls, could speak thus cheerfully of death; how much more may we, who have a clear and undoubted revelation of those things, and to whom life and immortality are brought to light!

930. It is violating all the laws of nature, to treat persons superior to us by their quality and station, employs or age, in a familiar way. Familiarity is not sufferable but among equals: And tho' people sometimes waive their privileges, yet ought we not to forget our  
duty,

duty, and treat them otherwise than their character demands. Liberties of this kind bespeak a fordid education, and perfect ignorance of decorum.

931. What we call *friendship* is no more than an intercourse of *society*; it is only a mutual care and management of *interests*, and an exchange of good turns and services. In a word, it is only a sort of *traffick*, in which *self-love* has always profit in prospect.

932. The decrees of heaven are wrapped up in the clouds, and the events of future things hidden in the dark from the eyes of mortal men. The wisest counsels may be discomposed by the smallest accidents, and the securest peace of states, and kingdoms, may be disturbed by the lightest passions, as well as the deep designs of those who govern them. For though the wise reflections of the best historians, as well as the common reasonings of private men, are apt to ascribe the actions and counsels of princes to interest or reasons of state; yet whoever can trace them to their true spring, will be after forced to derive them from the same passions, and personal dispositions, which govern the affairs of private lives.

933. Though the several members of a church may seem to compose but one body, yet they have a particular religion, accommodated to every one's temper, humour, inclination, quality, and the persons they converse with.

934. Fine talents, and eminent qualities, are not sufficient, of themselves, to purchase the esteem and affection of men. It is moreover requisite not to applaud ourselves for them, nor make too pompous a display of them;

APHORISMS *and* MAXIMS. 153

them ; for if you assume too great an ascendant, you will bring all the world upon your back, your merit will become a rock of offence, and be more to your prejudice than advantage ; because we feel a secret indignation against those that eclipse us, and spare nothing to excuse ourselves from so ungrateful a superiority.

935. Rather modestly bear the praises that are given you, and you deserve, than reject them with a mysterious and affected roughness ; it is equally ridiculous to be too fond of praise, and to refuse it with too manifest an affectation ; admit what is civilly and obligingly said to you, or dexterously turn the discourse, so as they that speak to you may have no reason to repent their commendation, or look upon you as an unbred or brutal man.

936. Keep a low sail at the entrance of your estate; you may rise with honour, but cannot go back without shame.

937. It is a great mark of weakness to be eternally complaining of your misfortunes, and deafening all you meet with the account of them ; we seek to solace and amuse our affections by these recitals, but, in my mind, we ought to conceal our disgraces from all but those that can remedy them.

938. The will of God is not, in us, an impression that he receives from without, but an inward self-centering principle, that both derives from, and terminates in himself.

939. How calmly do those glide through all, even the roughest, events, who can but make a right estimate of the happiness, as well as the virtue of a governable will, resigned to God's ! How does it enervate and enfeeble

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any calamity ! nay, indeed, it triumphs over it, and, by that conjunction with him that ordains it, may be said to command even what it suffers. It was a philosophical maxim that a wise moral man could not be injured, could not be miserable ; but sure it is much more true of him, who has that divine wisdom of christian resignation, that twists and inwraps all his choices with God's, and is neither at the pains nor hazards of his own election, but is secure, unless omniscience can be deceived, and omnipotence defeated, he shall have what is really best for him.

940. There is no truth more evident, than that something must be from eternity. I never yet heard of any one so unreasonable, or that could suppose so manifest a contradiction, as a time wherein there was perfectly nothing ; this being of all absurdities the greatest to imagine, that pure nothing, the perfect negation and absence of all being, should ever produce any real existence.

941. There never was found any pretended conscientious zeal, but it was always most certainly attended with a fierce spirit of implacable cruelty.

942. No treachery is so mortal, as that which covers itself under the mask of sanctity.

943. There is something particular, that pleases in a gentleman's conversation, when he is well bred : No body can define it, yet every body is sensible when they meet it, or when they miss it.

944. No injuries are so sensible to mankind in general, as those of scorn ; and no quarrels pursued between princes, with so much sharpness and violence, as those  
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APHORISMS *and* MAXIMS. 155

which arise from personal animosities, or private passions, to which they are subject like other men.

945. Though it may be an argument of great wit, to give ingenious reasons for many wonderful appearances in nature; yet it is an evidence of small judgment, to be positive in any thing, but the acknowledgment of our own *ignorance*.

946. It is an unhappy thing for *princes* to be sometimes necessitated to promise, when they know it would not be prudence to perform.

947. He who has learning, and not discretion to use it, has only the advantage of having more ways to expose himself.

948. There are abundance of obscene, and a great many more railing and satirical wits, but very few delicate. A man must have manners and politeness, to trifle with a good grace, and a copious fancy, to play handsomely on little things, to create matter of raillery, and make something out of nothing.

949. Undertake not with rashness, nor perform with indifference; the one shews a weak mind, the other a slothful disposition.

950. The jealous man's life is spent in pursuit of a secret, which destroys his happiness if he chance to find it: If he does not see to the bottom of every thing, he will be sure to go beyond it in his fears and suspicions.

951. It is of the last importance to season the passions of a child with devotion, which seldom dies in a mind that has received an early tincture of it. Though it may seem extinguished for a while by the cares of the world,

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the heats of youth, or the allurements of vice, it generally breaks out and discovers itself again, as soon as discretion, consideration, age or misfortunes have brought the man to himself. The fire may be covered and overlaid, but cannot be entirely quenched and smothered.

952. The secrets of government ought not to be touched with unwashed hands, and exposed to the multitude; for upon granting the people a privilege of debating the prerogatives of sovereign power, they will infer, naturally enough, a right and title to the controuling and over-ruling of it.

953. The true *railery* should be a defence for *good* and *virtuous works*, and should only design the derision of extravagant, and the disgrace of vile and dishonourable things. This kind of *wit* ought to have the nature of *salt*, to which it is usually compared; which preserves and keeps sweet the good and sound parts of all bodies, and only frets, dries up, and destroys those humours which putrefy and corrupt.

954. Men ought to find the difference betwixt saltness and bitterness; for he that has a satirical vein, as he makes others afraid of his wit, so he had need be afraid of others memory.

955. It is the excellent property of a good and wise *prince*, to use war as he does *physick*, carefully, unwillingly, and seasonably.

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

957. Providence is pleased to see great and noble souls  
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APHORISMS *and* MAXIMS. 157

struggling with difficulties, and often defers their reward, that it may grow greater by delay.

958. Gravity too much affected becomes comical, it is like extremities that touch, whose middle is dignity ; you cannot call it being grave, but acting the part of a grave man ; he that studies to be so, shall never obtain it ; either gravity is natural, or there is no such thing, and it is easier to descend than ascend.

959. To dispute the goodness of pleasure, as God designed it, is to deny experiment, and contradict sensation, which is the highest evidence a man can have of the things of this world ; nay even a good man is content with hard usage at present, that he may take pleasure in the other world ; and though now remote from him, the thoughts of enjoying it, in due time, make him bear up against all difficulties.

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

961. Love begins, and ambition ends with us, so that we are often never freed from passions till we die.

962. It is observed that those attempts which begin with difficulty and danger, for the most part, end in honour, crowned with glory, and good success.

963. Good consciences breed great resolutions ; they that least consider hazard in doing their duty, always fare the best ; it is more successful to be bold than wary, and no man ever prospered so well as the resolute. Fortune is a mistress, that is sooner won by those that ruffle and force, than by such as proceed coldly ; it will certainly be

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overcome, if thou resist courageously; if thou neglect, it conquers.

964. He that has true fortitude is hardened against evil upon rational principles, he is fortified and guarded with reason and consideration, that no dolorous accident, from without, is able to invade his soul, or raise violent commotions in it: In a word, he has such a constant power over his irascible affections, as not to be over-prone to be either timorous in danger, or envious in want, impatient in suffering, angry in contempt, or malicious and revengeful under injuries and provocations; and till we have acquired this virtue, we can never be happy, either here or hereafter.

965. Prudence governs the wise, but there are but few of that sort, and the most wise are not so at all times. Passion governs almost all the world, and almost always. We see most things are carried on by a spirit of faction, and all factions are passionate. Passion is found every where, the zeal of the best persons is not freed from it.

966. The patriarchs before the *flood*, who lived nine hundred years, scarcely provided for a few days; and we, who live but a few days, provide at least for nine hundred years.

967. Honesty is always the nearest way to success; what a deal of fatigue and trouble must a *knave* undergo! How many tricks, flourishes and shifts must he use to compass his ends, when the honest man does his business with a wet finger!

+ 968. You are a *good man*, you neither court the favour, nor the resentments of *favourites*; you mind your own

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APHORISMS *and* MAXIMS. 159

own business, and wholly apply yourself to your *prince* and *duty*.—Mark my prophecy. *You are undone*.

969. As difficult as it is to get a considerable place at *court*, it is much harder, yet, to make one's self worthy of it.

970. The *misery* and *happiness* of the whole life of mortals, are themes scarce worth a passion. Whatever we endure as an *evil*, or possess as a *good*, are both so short, that as the one need not sink us to an excess of *grief*, so neither does the other deserve an excess of *joy*.

971. I hold, in charity, no less than commerce with all sorts of people that acknowledge a divine and universal providence, but abominate those that have the indiscretion or impudence to deny it.

972. The wisest, most virtuous, and perfect among men, may have some little vanity and affectation, which may lay them open to the raillery of a mimical, malicious wit.

973. Nothing pleases a man more, than to know that he has avoided a foolish action.

974. A blockhead neither comes nor goes, sits or rises, nor is silent, nor stands upon his legs like a man of sense.

975. God never said to any man, Thy sins are forgiven thee, without adding, Sin no more.

976. There is but little faithfulness to be expected from associates in villainy, be their mutual engagements never so solemn.

977. Riches are blessings, if not perverted; they are the rewards of industry, and the instruments of charity, the most amiable of all christian virtues.

978. A fine

978. A fine coat is but a livery, if the person that wears it discovers no higher sense than that of a footman.

979. If I have received an injury, I immediately consider whether I have deserved it or not; if I have, it is a judgment from God; if not, it is an injustice from man, and the doer has more reason to be ashamed of it than I.

980. Where it is possible to repair our ill success, I am wholly of opinion we ought to employ all sorts of remedies; but in a fatal accident, which is never to be retrieved, I would desire to know where lies the service of a ridiculous affectation, in paying tears, which are at best but troublesome to those that shed them, and wholly unseasonable to those for whom they are shed.

981. Counsel in trouble gives but small comfort, when help is past remedy.

982. Repentance without amendment, is like continual pumping in a ship, without mending the leak.

983. True devotion is the true source of repose, that only has a power to support life, and sweeten death.

984. Men lose many things, not because the attainment is impossible, but because they want courage to attempt them.

985. Illiterate men often persuade more effectually than the learned, because they seem to speak more naturally, and from a feeling sense.

986. There are some common *misfortunes*, which have a relation to all men, but every man has his particular sentiments of them, and so endures, in that sense, the whole weight of his affliction singly. But in our private  
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APHORISMS *and* MAXIMS. 161

*disgraces*, that which affects us most is to see no body bear a resemblance to us. We cannot with patience behold ourselves destined to suffer an unhappiness alone, which all the world may be affected with as well as we: and nothing so much augments the sharpness of our afflictions, as the fierceness and pride of those who seem to brave and despise them.

987. *Study* makes a greater difference between a *scholar* and an *ignorant* man, than there is between an *ignorant* man and a *brute*. But the *air* of the world yet makes a greater distinction between a *polite* and a *learned* person. *Knowledge* begins the *gentleman*, and the commerce of the world compleats him.

988. By a little knowledge of *nature*, men become *atheists*; but a great deal returns them back again to a sound and religious mind.

989. An *English* king will never be able to hold the ballance of *Europe*, if he knows not how to hold the ballance of *England*; for his reputation abroad will rise or sink, as his affairs go well or ill at home.

990. The tares have the privilege of the field, as well as the wheat; and the bad fish of the net, as well as the good. To communicate with sin, is sin; but to communicate with the sinner, in that which is not sin, can be none.

991. Whenever you commend, add your reason for doing so: It is this which distinguishes the approbation of a man of sense, from the flattery of sycophants, and the admiration of fools.

992. The only remedy against fear is the result of virtuous actions, for those who do no evil, fear none.

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993. Re-



993. Reputation is the fairest face of virtue, and soonest cheats the world.

994. There is as much policy wanting to secure a reputation, as wit and learning to deserve it.

995. No man is ridiculous for being what he is, but only for the affectation of being something more.

996. It behoves every man, in the search of truth, to preserve a philosophical liberty, not to be so enslaved to the opinion of any one, as to think whatever he says infallible.

997. I would not have one of a great character endeavour to make himself inaccessible; nothing but a mean genius ought to be shy of shewing himself, as being conscious that his merit will not bear too near a scrutiny; there is a medium between a haughtiness that despises others, and a familiarity that makes us cheap.

998. If you desire knowledge only to know, it is curiosity; if to be known, it is vanity; but, if to edify, it is charity; or that thou mayest be edified, it is wisdom.

999. Curiosity is one of the strongest and most lasting of our appetites.

1000. It is conformity of inclinations that constitutes friendship.

1001. There are none that contemn a bad fame, so much as those who despise the virtues that produce a good one; they that slight reputation, seldom value virtue, for when once they are indifferent to other people's words, they are commonly so to their own actions; such I would avoid. How can you expect they will preserve your reputation, when they despise their own?

1002. Per-

APHORISMS *and* MAXIMS. 163

1002. Perjury is a sin that strikes like a sword with two edges, both against divine and human faith; it impiously appears to brave heaven itself, and is odious to all societies on earth, slighting all solemn covenants made with God and man.

1003. It is dangerous to add power to them who only want will to do mischief.

1004. He that first invented the names of *Whig* and *Tory*, has done the nation as much harm, as the gunpowder treason would have done it, if it had taken effect.

1005. We have lately had the history of unfortunate favourites, it is pity the author has not given us, at the same time, the history of *princes* that have been undone by them. I am sure this second part would have been as reasonable and useful as the first.

1006. *Death* happens but once, but the sense of it renews in all the moments of our lives; and the fear we have of it, is ten times worse than the submitting to it.

1007. Though the continued traverses of fortune may make us out of humour with the world, yet nothing but a noble inclination to virtue and philosophy can make us happy in retirement.

1008. There goes a great deal of art and address to make a *denial* go down, and by fair and civil expressions, to supply the kindness we cannot grant.

1009. Men are born to be serviceable one to another; therefore, either reform the world, or bear with it.

1010. The generality of men seem fitter for those *employments* they have not, than for those they stand already possessed of.

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1011. The aim of orators is victory; of historians, truth; and of poets, admiration.

1012. Infamy, if thou art a mud-wall, will stick; if marble, it will rebound.

1013. It is the ill fortune of a strong brain, if not to be dignified as meritorious, to be depressed as dangerous.

1014. He that declines phyfic till he be weakened with the disease, is bold too long, and wise too late.

1015. Oftentimes a small loss in an army, like opening a vein, does rather correct than any way impair the health; whereas too much prosperity, like the worst surfeit, suddenly becomes incurable.

1016. Rebuke thy servant's faults in private, publick reproof hardens shame; if he be past a youth, strike him not; he is not fit for thy service, who, after wise reproofs, will either deserve thy strokes, or digest them.

1017. We should speak modestly of others before those whom we owe respect to, who take little pleasure in hearing the praises wherein they have no part. To make a trade of squandering insipid praises upon every body, is a very despicable character. Civility demands that we should be complimentary upon some occasions, but it is turning fool indiscriminately to bestow our compliments, learned by heart, upon all comers, and as soon as we accost them, begin their panegyrics; there is nothing more nauseous to a judicious taste, than those fulsome flatteries. I would rather have hard words bluntly said to me, than hear those everlasting encomiasts, who are constantly giving me an incense that makes me drunk, and gets into my head.

1018. The

APHORISMS *and* MAXIMS. 165

1018. The fool does not discern, and, consequently, cannot mind the good that is obvious, for his thoughts are still intent upon the future; but the prudent man retrieves things that were lost, out of oblivion, by strength of recollection renders them perspicuous, and enjoys them as if they were present: Happiness having only a few coy minutes to be courted in, the man that has no intellects neglects this opportunity, and so it slides away from his sense, and no more belongs to him.

1019. The misery and happiness of the whole life of mortals, are themes scarce worth a passion. Whatever we endure as an evil, or possess as a good, are both so short, that as the one need not sink us to an excess of grief, so neither does the other deserve a paroxysm of joy; a sigh or a tear are enough for the first, and a smile is too much for the last.

1020. We are either made or marred in our *education*, and governments as well as private families are concerned in the consequence of it. Wherefore wicked dispositions should be checked betimes, for when they come once to habits, they grow incurable. More people go to the gibbet for want of timely instruction, discipline, and correction, than upon any incurable pravity of nature; and it is mightily the fault of parents, guardians, tutors, and governors, that so many men miscarry.

1021. Do not manage as if you had ten thousand years to throw away: Look you, death stands at your elbow; make the most of your minute, and be good for something while it is in your power.

1022. Men

1022. Men that marry for riches, many times bring into their families an unsupportable mistress.

1023. Many marriages prove convenient and useful; but few delightful.

1024. Unmarried men are best friends, best masters, best servants, but not always best subjects; for they are light to run away; and almost all fugitives are of that condition.

1025. It is the fault of weak reasoners to venture upon many things they do not understand, and to renounce them as soon as they come to know them.

1026. Too servile a submission to the books and opinions of the *antients*, has spoiled many an ingenious man, and plagued the world with abundance of *pedants*.

1027. It is observed, that as prosperity unexpected makes men careless and remiss, if they be not very wise; so they who have received the wounds of adverse fortune, become more vigilant and collected.

1028. The *Arabian* proverb says, The habitation of danger is on the borders of security; and that a man never runs greater hazards, than when he least fears them.

1029. He that looks for content must look for innocence, for those who fly from the one will never obtain the other.

1030. The highest pitch of human understanding is to be thoroughly acquainted with our own weakness, vanity, and misery: And the less wit a man has, the less he knows of these matters.

1031. The joys of parents are secret; and so are their  
griefs

## APHORISMS *and* MAXIMS. 167

griefs and fears : They cannot utter the one, nor will they express the other. *Children* sweeten labour, but they make misfortunes more bitter : They increase the cares of life, but they mitigate the remembrance of death.

1032. What a happy condition is that, which gives a man so frequent opportunities to do good to so many thousands ! What a dangerous post is that, which exposes a man to do hurt to so many millions !

1033. History antedates, and is the witness of time, the fight of truth, the life of memory, the herald of antiquity, and the mistress of life, which brings experience without grey hairs, and makes us wise at the cost of others, that, upon the light which is given us of past times, we may form prudent judgments of the present, and probable conjectures of the time to come. By reading, a man makes himself cotemporary with the ages past, and this way of running up beyond our nativity is much better than *Plato's* pre-existence : However, covet not many books, let them be like the number of your friends, very choice, but few ; for good books are a guide in youth, an entertainment in age, a support in solitude, and keep us from being a burden to ourselves. When we are at any time weary of the living, we may thus repair to the dead, who have nothing of peevishness, pride, or design in all their conversation.

1034. Reading is to the mind, what exercise is to the body : as by the one health is preserved, strengthened and invigorated ; so by the other, virtue, which is the health of the mind, is kept alive, cherished, and confirmed. But as exercise becomes tedious, and painful, when we make  
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use of it only as the means of health, so reading is apt to grow uneasy, and burdensome, when we apply ourselves to it, only for our improvement in virtue. For this reason, the virtue which we gather from a fable, or allegoty, is like the health we get by hunting; as we are engaged in an agreeable pursuit, that draws us on with pleasure, and makes us insensible of the fatigues that accompany it.

1035. The standards of history are, *Thucydides* among the *Greeks*, and *Livy* among the *Romans*; they are noble, without soaring too high, and natural, without sinking too low. *Quintus Curtius*, by aiming at too much politeness, has lost a great deal of that grand and majestick air, which so well becomes *Sallust*, who made a voyage to *Africa*, on purpose, to observe the situation of the places he should have occasion to mention in the *Jugurthine* war. The generality of historians being pensioners of the court, it is no wonder they are biaffed. A man must lay aside hopes and fears, and all kinds of interests, when he engages in this great attempt, so that he may always dare to speak the truth.

1036. All precepts concerning *Kings* are summarily comprehended in these two: *Remember that thou art a man; and that thou art instead of God*: The one bridles their power, and the other their will.

1037. A *private* man is judged of by his *companions*, a *prince* by his *ministers*.

1038. *Good* and *bad* times are only modest terms for *good* or *bad* men in employments.

1039. All men affect an *air* and *outside* suitable to their

APHORISMS *and* MAXIMS. 169

their *profession*, that may make them appear what they have a mind to be taken for; so that we may say, that the *world* is made up of nothing but formal countenances and shows.

1040. It is hard to determine which of the two is the greater shame, either to be denied a place we deserve, or granted one we deserve not.

1041. Courtiers generally pay services with smoak and fair words, and use a world of unprofitable ceremony to mortify an honest man.

1042. What a great deal of time and ease that man gains, who is not troubled with the spirit of curiosity, who lets his neighbour's thoughts and behaviour alone, confines his inspections to himself, and takes care of the point of honesty and conscience!

1043. It is part of the business of life, to lose it handsomely.

1044. *England* was at first a monarchy under the *Britons*, and then a province under the *Romans*, and after that divided into seven kingdoms under the *Saxons*, after them the *Danes*, then the *Normans*, and now a monarchy again under the *English*, and all this by God's providence, who suffered his own peculiar people, the *Jews*, to be under divers manners of government at divers times; at first under patriarchs, *Abraham*, *Isaac*, &c. then under captains, as *Moses*, *Joshua*, &c. then under judges, as *Othniel*, *Ehud*, *Gideon*, &c. then under high priests, *Eli* and *Samuel*; then under kings, as *Saul*, *David*, &c. then under captains and high priests, again, as *Zorobabel*, *Judas Maccabeus*, and his brethren; until the government was,

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lastly, brought under the power of the *Romans*. The government of *Britain* is a mixed, limited monarchy, where the supreme power is divided between the king and the people, that is, the lords and commons, since he can neither raise money, nor make nor annul laws, without them; and those laws are a rule to both, a common measure to him of his power, and to them of their obedience. The government is called a monarchy, because the king is predominant in the constitution, he having his share in the supreme power, and the chief executive part or administration is singly in him. The crown is not held by a paternal right, but by the laws of the realm, which allow no power of disposing of the throne to its kings, nor can a king be deprived of his lawful right by any act of his predecessor.

1045. Fuller says, "the *Turkish* empire is the greatest and best compacted the sun ever saw, not excepting the *Roman* itself, in all its glory, take sea and land together; from *Buda* in the west, to *Tauris* in the east, it stretches above three thousand miles; little less in the extent thereof north and south; it lies in the heart of the world, commanding the most fruitful countries of *Europe*, *Asia*, and *Africa*; only *America* (not more happy in her rich mines, than her remoteness) lies free from their reach. Mahometanism has lasted above a thousand years, a longer continued scourge than any enemy of old: For the *Egyptians* oppressed *Israel* scarce two hundred years; the *Canaanites* twenty; the *Moabites* eighteen; the *Philistines* forty; the *Assyrians* and *Chaldeans*, three hundred; *Antiochus Epiphanes*, forty years; the Christian church, from  
Nero

APHORISMS *and* MAXIMS. 171

*Nero* to *Constantine*, was afflicted two hundred and sixty years. The Mufti appears always in green, that being the sacred colour, wherein the family of *Mabomet* is always clothed, out of which he is constantly chosen, and is treated with as great reverence and respect among the *Turks*, as the Pope is among the *Romans*; for it is a main principle in their divinity, that no one thing does more preserve, and improve their religion, than a venerable, high, pious esteem of its chief minister. They have no other guide, or law, both for temporal and church affairs, than the *Alcoran*, which they hold to be the rule of civil justice, as well as the divine charter of their salvation; it is only in one language, that is, *Arabick*, the mother tongue of their prophet: Among its many other absurdities it affirms that *Abraham* was the son of *Lazarus*, and the virgin *Mary* sister to *Aaron*."

1046. The dominical prayer, and the apostolical creed, are two acts, tending to the same object of devotion, yet they differ in this; we include all in the first, and ourselves only in the second; one may beg for another, but he must believe for himself; there is no man can believe by a deputy.

1047. The books of the Apocrypha are not warranted by divine inspiration, because they were written after prophecy and divine inspiration were ended in the *Jewish* church, *Malachi* being the last of their prophets, according to the general tradition.

1048. Musick, ornaments, and decent ceremonies, were brought into churches, that the busy and restless fancy, being bribed by its proper objects, may be instru-

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mental to a more celestial love, and transplant the instruments of fancy into religion : The musick of our churches purifies and exalts the passions, gives the thoughts a proper turn, cherishes those divine impulses in the soul, which every one feels, who has not stifled them by sensual and immoderate pleasures ; it raises noble hints in the mind, and fills it with great conceptions, it strengthens devotion, advances praise into rapture, lengthens every act of worship, and produces lasting and permanent impressions of piety.

1049. *Abraham* was, with his own hands, to sacrifice his son *Isaac*, where, by the law of the burnt-offering, then known to *Abraham*, and afterwards published to *Israel*, his throat was to be cut, his body divided into quarters, his bowels taken out, and burnt to ashes. That faith, that could surmount these many difficulties, and readily, and chearfully, rest upon God in the discharge of such a duty, no wonder it is so honoured by God, and celebrated by all men, yea, even by the heathens, who have translated this history into their fables.

1050. How can death be a misfortune to a man, which is no disappointment to his nature? And how can that cross upon a man's nature, which falls in with the very intention and design of it?

1051. *Idleness* and *oscitancy* fix the mind to what it finds easy and agreeable : This habit always confines, and cramps up, our notions, and no body was ever at the pains to stretch and carry his understanding as far as it would go.

1052. A man that enters the world must be *industrious*,  
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## APHORISMS *and* MAXIMS. 173

but not affected in disclosing his *abilities*: the best way is to observe a *gradation*, for the slowest steps to *greatness* are the most secure, but swift rises are often attended with precipitate falls, and what is soonest got, is generally short in the possession.

1053. We should desire very few things *passionately*, if we did but perfectly know the nature of the thing we desire.

1054. Where things appear most plausible and pretending, be sure to bring them to the test, and look within them; and when the paint is thus pulled off, the coarseness of them will easily be discovered: without this care, figure and out-side are great cheats; and when you think your fancy is best employed, you will be most fooled. Even virtue itself is sometimes counterfeited, and gravity is nothing else but grimace. Thus *Crates* discovered *Xenocrates's* philosophy to be only skin-deep, great demureness *without*, and no less vanity *within*.

1055. God abhorred human sacrifice; *Jephtha* was a *Gileadite*, and no priest, and therefore could not sacrifice his daughter; she deplored her virginity, not her death; and it is said the daughters of *Israel* went yearly to talk with her, not to lament her.

1056. The judiciary parts of the law were those that related to the *Jews*, as they were a society of men to whom God, by a special command, gave authority to drive out and destroy a wicked race of people, and to possess their land, which God appointed to be divided equally among them, and that every portion should be a perpetuity to a family; that, though it might be mortgaged out  
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for a number of years, yet it was afterwards to revert to the family. Upon this bottom they were first set, and they were still to be preserved upon it, so that many laws were given them as a civil society, which cannot belong to any other; and therefore their whole judiciary law, except where any parts of it were founded upon moral equity, was a complicated thing, and can belong to no other nation, that is not, in its first essential constitution, made and framed as they were. For instance, the prohibition of taking use for money, being a means to preserve that equality which was among them, and to keep any of them from becoming excessively rich, or others from becoming miserably poor, this is by no means to be applied to other constitutions, where men are left to their industry, and neither have their inheritance by a grant from heaven, nor are put, by any special appointment of God, all upon a level; so that it is certain, and can bear no debate, that the *Mosaical* dispensation, as to all the parts of it, that are not of their own nature moral, is determined and abrogated by the gospel. The decisions which the *Apostles* made in this matter, are so clear, and for the proof of them, the whole tenor of the epistles to the *Galatians*, and the *Hebrews*, is so full, that no doubt can rest concerning them, with any man who reads them.

1057. The most illiterate man, who is touched with devotion, and uses frequent exercises of it, contracts a certain greatness of mind, mingled with a noble simplicity, that raises him above those of the same condition, and there is an indelible mark of goodness in those who sincerely possess it. It is hardly possible it should be otherwise,

APHORISMS *and* MAXIMS. 175

wife, for the fervours of a pious mind will naturally contract such an earnestness and attention towards a better being, as will make the ordinary passages to go off with a becoming indifference. By this, a man, in the lowest condition, will not appear mean, or in the most splendid fortune insolent. There are no distinguishing qualities among men, to which there are not false pretenders; but though none is more pretended to than devotion, there are perhaps fewer successful impostors in this kind, than any other. There is something so natively great and good in a person that is truly devout, that an aukard man may as well be genteel, as a hypocrite pious: The constraint, in words or actions, is equally visible in both cases, and any thing set up in their rooms, does but remove the endeavours the farther from the pretensions; but, however, the sense of true piety being abated, there is no other motive of action that can carry us through the vicissitudes of life with alacrity and resolution: but piety, like philosophy, when it is superficial, does but make men appear the worse for it; and a principle that is but half-received, does but distract, instead of guiding our behaviour.

1058. A death-bed figure is one of the most mortifying sights in the world; to set in so dark and dismal a cloud, and to go off the stage of life with languor, deformity, and convulsions, is a melancholy prospect, and a terrible rebuke to the dignity of human nature. He that can conquer his imagination, may possibly die easier of a faggot than a fever, and had better choose to have the fire kindled without, than within him; the last act of life is sometimes like the last number in a sum, ten times greater

greater than all the rest. There are some who have glorious opportunities of going out of the world, very well worth their coming for; and others have a greatness and nobility in their nature, not to be over-awed by death itself: I do not mean the courage of bullies and town sparks, who are so hardy as to risque both body and soul upon a point of pretended honour; they are distempered beyond the lunacy of bedlam, and should be taken care of accordingly; the evils of necessity are numerous enough, without being multiplied by those of choice; I mean only that courage which is the product of religion and reason.

1059. Adultery, in respect of the person, is greater in the man than the woman, because she is of a more easy, pliant spirit, and has less understanding, and has nothing to supply the unequal strength of men, but the defence of a passive nature, and the armour of modesty, which is the natural ornament of the sex. "It is unjust that the man should demand that chastity from his wife, which himself will not observe towards her (said the good emperor *Antoninus*). It is as if a man should persuade his wife to fight against enemies that have conquered him." In respect of the effects and evil consequences, the adultery of the woman is worse, as in bringing bastards into a family, injuring the lawful children, infinite violations of peace, murders, divorces, and all the effects of rage and madness; but in respect of the crime, as relating to God, they are equally odious, intolerable, and damnable. The church, antiently, refused to admit such to the communion,

APHORISMS *and* MAXIMS. 177

munion, till they had done seven years penance, in fasting and sackcloth.

1060. *Henrietta Maria*, wife to King *Charles* the first, at the death of her father *Henry* the fourth was newly born; and *Barberino*, at that time, nuncio in *France* (and afterwards created Pope by the name of *Urban* the eighth) coming to congratulate her birth, and finding that the Queen-mother had been better pleased if she had been born a male, he told her; "Madam, I hope to see this your youngest daughter a great Queen before I die." She answered, "and I hope to see you a Pope;" both which prophetick compliments proved true, and within a short time of one another.

1061. The antient *Lacedemonians* were a strong, hardy, warlike, and enduring nation, bred up from their infancy in all manner of difficult exercises, and hardships of every kind: their chiefest delicacy was their black broth, made of little bits of flesh steeped in vinegar, with blood and salt, and boiled in a great deal of water: They almost always lay on the ground, or on very hard beds, and their children were not allowed light to go into them, as an indecent thing; the better to accustom them to travel in the dark, without any sense of fear, or apprehension of danger.

1062. The holy war lasted one hundred and ninety years; the costliest that ever was, both for time, blood, and money. No conflict so fierce and cruel, as when religion animates the war, and makes it piety to be irreconcilable.

1063. The reason why the Gods were antiently repre-

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presented as swearing by the lake *Styx*, is, because water was supposed to be the principle of all things; which is consonant to *Moses's* account of the creation, that the *spirit of God* moved upon the face of the waters, and *2 Pet. iii. 5.*

1064. We may observe Christ never inveighed against idolatry, usury, or sabbath-breaking among the *Jews*; not that these were not sins, but they were not practised so much in that age; therefore Christ bent the drift of his preaching against spiritual pride, hypocrisy, and tradition, the then predominant sins among the people.

1065. It is an unhappy thing that princes and great men, who seem to have the least need of *friends*, should, in truth, have the greatest difficulty of knowing them too, for want of occasions to put them to the trial. There is no proof of *friendship* like frequent experiment. Now princes are above the want of those common offices, that pass for *friendship* betwixt man and man, as in matter of money, liberty, protection, and the like. People do not flock to court so much for their masters service, as for the making of their own fortune. How shall any man distinguish, now, betwixt a parasite and a man of honour, where they are all on the receiving hand, and where hypocrisy and interest look like duty and affection.

1066. We have very often more strength than good will to use it, but we fancy things impossible to be done, to reconcile ourselves to our own *idleness*.

1067. There are few instances found in story of a *prince* that began and atchieved any great and famous enterprize after fifty years of age; whether the decline of nature leaves not vigour enough for such designs or ac-

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APHORISMS *and* MAXIMS. 179

tions; or Fortune, like her sex, have no kindness left for old men, how much soever she favoured them when they were young.

1068. Tyrants can never be safe; for cruelty is more terrible than any danger we are exposed to, by endeavouring to avoid it.

1069. "The book of *Job*, says Dr *Tillotson*, I take to be the most antient of all others, and much older than *Moses*; and yet it is written with as lively a sense of the providence of God, as noble figures, and flights of eloquence, as perhaps any book extant." God, to convince *Job* of his ignorance in the secrets of nature and providence, poses him with many hard questions, and this among the rest, *Job xxxviii. 22, 23. Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail, which I have reserved against the day of battle and war?* The meaning of it is, that the providence of God does sometimes interpose to determine the events of war, by governing the seasons, and the weather, and by making the snow and rain, the wind, and storms to fulfil his word, and execute his pleasure. Of this we have a remarkable instance in the defeat of *Sisera's* army, against whom, in the song of *Deborah*, the stars are said to have fought in their courses; though the expression be poetical, the plain meaning is, that by mighty and sudden rains, which the common opinion did ascribe to the influence of the planets, the river of *Kishon*, near which *Sisera's* army lay, was so raised, as to drown the greatest part of that huge host. *The stars in their courses* (says

(says *Deborah*) fought against them, and the river of *Kishon* swept them away.

1070. The sacred writ is so plentiful a fountain of all the riches and ornaments of eloquence, as to afford a proper model for every way and stile. *Isaiab* is lofty, *Jeremiab* pathetic, *Ezekiel* terrible, *Daniel* mild and gentle. As for the other prophets, greatness is their general character; nor is there any thing written with the like force by *Pagan* authors. Good sense, and true reason, were never displayed to so much advantage in any moral treatise, as in the books of *Solomon*. No history ever was writ with such a mixture of simplicity and majesty, as that of *Moses*. Nothing surely was ever composed with more tender passions, or with a greater delicacy of pious and delicate strains, than the *Psalms* of *David*. The most refined policy of worldly sages never carried its view so far, as the books of *Proverbs* and *Ecclesiastes*. The utmost extent and capacity of human wit was never able to furnish a subject so vast and profound, as those adorable mysteries of grace contained in *St Paul's* epistles. But the eloquence and dignity of the new testament, which is most emphatically the book of our religion, and to which all the prophetick writings were but a kind of preface, or introduction, is vastly superior to the greatest elevation of any human stile. What can be conceived so great and expressive, as that short character our Lord has given of his own words, that *they are spirit, and they are life*? No human penetration can ever be sufficient to fathom the depth of those mysterious truths.

1071. Our Saviour passed thirty years of his life in obscurity

APHORISMS *and* MAXIMS. 181

scurity and poverty; then preached, and confirmed his doctrine with prodigies; gave health to the sick, light to the blind, life to the dead: He died by men's malice, and rose again by his own power; sent twelve fishermen to subdue the world; success waited on their labours, and crowned their endeavours; so that, in a few years, the christian religion spread its conquests beyond the bounds of the *Roman* empire. Prejudice, libertinism, and atheism, conspired its ruin; philosophers opposed arguments; emperors, torments; and libertines, sensuality: Yet christianity broke through the violence of the opposition, it multiplied by disputes, and increased by persecution; millions of martyrs lost their lives in the quarrel, they demonstrated the truth of their creed, by the constancy of their invincible valour, though their torments were inexpressible. So that, notwithstanding the christian religion has been so furiously attacked by impiety and prophaness, it has always appeared holy, always victorious, and always triumphant; it has been proved by miracles, sealed with the blood of martyrs, testified by the apostles, confirmed by reason, published by the very elements, and confessed even by devils.

1072. The christian, that firmly believes, and trusts, in God, is not without his claim to a present advantage, tho' of a far differing nature from that of the atheists; he proposes to himself the satisfaction of a man, those delights which may entertain his reason, not his sense, and which consist in the rectitude of a well informed mind. His religion is the perfectest scheme of morality, and makes him a philosopher without the help of schools; it teaches him  
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the art of subduing his appetites, calming his passions, and, in a word, makes him lord of himself, and by that gives him all the pleasures which result from such a sovereignty: Nor is he totally void even of the pleasures of sense, which, in many instances, are greater to him than to those that most court them. Temperance cooks his coarsest diet to a greater gust, than all their studied mixtures. Chastity also makes one lawful embrace more grateful to him, than all the nauseating variety of their unbounded lusts; and contentment swells his mite into a talent, and makes him richer than the *Indies* would do, if he desired beyond them: Nor is it a contemptible benefit that his moderation gives him an immunity from the sensitive pains, which oft bring up the rear of inordinate sensual pleasures: So that his condition, even set in the worst light, in that very particular, wherein the atheist most triumphs over him, is not so deplorable as it is represented; besides, even the utmost sufferings, which christianity can at any time require, are outv'd daily by the effects of luxury and rage, and for one that has an opportunity to be a martyr for his God, thousands become so to their vices.

1073. By a moderate diet the strength of the body is supported, the spirits are more vigorous and active, humours attenuated, crudities and obstructions prevented, many infirmities checked and kept under, the senses preserved in their integrity, the stomach clean, the appetite and digestion good. If you have as many diseases in your body, as a bill of mortality contains, this one receipt of temperance will cure them all. By temperance men shut

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APHORISMS *and* MAXIMS. 183.

up their days like a lamp, only by pure consumption of the radical moisture, without grief or pain. The sect of the *Essenes* among the *Jews*, by reason of their simple and abstemious diet, did usually extend their life to one hundred years: By the same means too, *Laertius* tells us, the *Stoicks* and *Cynicks* were very long livers. The author *William de Britaine* (from whom I writ this) says thus of himself: "I have lived in the reign of five kings, yet can I by no other calculation, than that of my fins, be found to be old. By reason of the regularity of life, I have a perpetual spring in me; I never met with an autumn, or knew any thing of the fall of the leaf, but vigour and strength, like the sun in its glory, visit all my quarters. After a small pittance, I find a sound and quiet sleep all night, and at the peep of day I get up as fresh as the morning. All afflictions and calamities are to me welcome, for I never feel more the divine assistance and comfort, than in my greatest extremities; and, because I am under the protection of the Almighty, I take but little care of myself. I never beg of God but general blessings, because he, in his divine wisdom, knows better what is good for me, in particular, than I for myself."

1074. The reason why the very word or name of *bridge* appears not in all the scripture is, because the rivers of *Palestine* were either so shallow, they were passable by fords, or so deep, that they were ferried over.

1076. It is matter of prudence, to have a care not to out-do one's master. All superiority is odious, but in a subject over his *prince*, it is ever foolish or fatal: An accomplished man conceals vulgar advantages, as a modest woman

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man hides her beauty under a negligent dress. There are many who would yield in good fortune, or in good humour, but no body would yield in good wit, and least of all a sovereign. *Princes* are willing to be assisted, but not surpassed; those who advise them, ought to speak as if they put them in mind of what they forgot, and not as teaching them what they know not.

1076. It is impossible for men to love any thing, without some respect to their private interests: And, we only follow our own inclination and pleasure, when we prefer our *friends* before ourselves; and yet this preference is the only thing that can render *friendship* perfect and sincere.

1077. A man of true piety, that has no designs to carry on, like one of an established fortune, always makes the least noise. One never pulls out his money, the other never talks of religion, but when there is occasion for it.

1078. How often have I laughed, in my sleeve, to hear a country parson explain the effects of drunkenness to his parish, that knew them as well as himself!

1079. *Lewis Cornaro*, a *Venetian* of quality and learning, wrote a book of the benefits of a sober life, and produced himself as a testimony. He says, to the fortieth year of his age, he was continually perplexed with variety of infirmities; at last he grew so careful of his diet, that in one year, he was almost freed from all his diseases, and never after used physick; he continued thus temperate to the eightieth year of his age, sound, chearful, and vegete; and so entire and perfect in his strength, that, he affirmed,

APHORISMS *and* MAXIMS. 185

ed, he could do most of those things he did in his youth, at fourscore years. At length, he died in his chair, with very little pain or sickness, and all his senses entire to the last, in the year 1631.

1080. Those that want the organs of any sense, never can have the ideas belonging to that sense, produced in their minds; this is too evident to be doubted; and, therefore, we cannot but be assured, that they come in by the organs of that sense, and no other way: The organs themselves, it is plain, do not produce them; for then the eyes of a man in the dark would produce colours, and his nose smell roses in winter: But we see no body gets the relish of a pine-apple, until he tastes it.

1081. Discretion is an admirable veil to hide manifest imperfections, and a politick silence screens those unperceived weaknesses, which are betray'd by the silly discourses that escape; we ought to be very cautious of talking before judicious people, lest we tread awry. A grave and mysterious air may at least make it probable, that we are skilled in the business treated on, and give us an appearance of ability. I know not whether of the two faults is most blamable in a young man; a silly timorousness, attended with a sheepish and awkward look, which keeps him from opening his mouth; or an impudent presumption, that defines with a bold air, censures right or wrong, attacks the conduct of all the world, vents a thousand fooleries, and then caresses himself for them; both are equally foolish, but it is easier to endure the silence of the one, than the frothiness and vanity of the other.

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1082. It is not barely the doing of good, that makes us have the title of being good. It is a generous and universal inclination, of doing so by every body.

1083. *Court* acknowledgments have not so much respect to the *past*, as design upon the *future*. They acknowledge *obligations* to all that are in any post to oblige, and by an affected *gratitude* for *favours* never done, insinuate themselves into those in whose power it is to do them.

1084. The *great ones*, in requital, have a trick as artificial to excuse themselves from doing kindneses, as the *courtiers* have to engage them to it. They reproach men with services never done, and complain of *ingratitude*, though they have hardly obliged any one, to draw from hence a specious pretence to oblige no body.

1085. There is no tryal of a true *friend*, but in cases of difficulty; as loss, trouble, or danger; for that is the time of distinguishing what a man does for my sake, and what for his own.

1086. *Virtues* are lost in *interest*, as rivers are swallowed up in the sea.

1087. *Luxury*, and too great *delicacy* of manners in a state, are infallible symptoms of its declension: For when men are so over-curious and nice in their own *concerns* and *interests*, the good of the publick is generally neglected.

1088. He has learnt but little, who values himself upon what he knows, or despises another for what he knows not.

1089. Bashfulness is no ill sign in itself, but the cause and occasion of a great deal of harm; for the bashful oftentimes

APHORISMS *and* MAXIMS. 187

tentimes run into the same enormities, as the most hardened and impudent, with this difference only, that the former feel regret for such miscarriages, but the latter take a pleasure and satisfaction therein; the graceless person is without sense of grief for the greatest baseness, and the bashful is in distress for the least appearance of it: Bashfulness is only modesty in the excess, and may aptly enough be defined, A confusion, or dejectedness of spirit, discovered in a suitable character on the face: For as that grief, which casts down the eyes, is termed *dejectedness*, so that kind of modesty, which cannot look another in the face, they call *bashfulness*.

1090. St *Paul* says, that in love is a complication of all virtues; and St *Austin*, that love is the most comprehensive virtue; for *charity suffers long*, and then it is meekness; *it is kind*, and then it is courtesy; *it envies not*, and then it is peaceableness; *it vaunts not itself*, and so it is modesty; *it is not puffed up*, *it does not behave itself unseemly*, and then it is called decency; *seeks not her own*, and then it is publick-spiritedness; *bears all things*, and so it is christian fortitude; *believes all things*, and so it is faith; *hopes all things*, and so it is assurance; *endures all things*, and then it is magnanimity; *it never fails*, and so it is perseverance; it purifies more than the flames of martyrdom, it enlightens more than all reading, and all contemplation, and it makes a man a christian, while knowledge and miracles, only, make him a prodigy. In a word, it is all philosophy, and all religion; and he alone truly knows how to live, who knows how to love. "Who is able to describe the beauties of

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holy love? (says *St Clement*) the height to which it carries us is unfearchable ; it unites us to God, and covers a multitude of fins, it is the bond of union, and the bane of schism."

1091. Conversation is an advantage peculiar to man, as well as reason : It is the band of society, and by it the commerce of civil life is kept up ; the mind communicates its thoughts, and the heart expreffes its inclinations ; in fhort, friendship is contracted and kept up by the fame means. The conversation of two friends renders their happinefs, and their misfortunes common ; it augments their pleasures, and leffens their afflictions ; nothing alleviates grief fo much, as the liberty of complaining ; nothing makes one more fenfible of joy, than the delight of expreffing it. In a word, man is fo far born to be fociable, that this quality is no lefs effential to him than reason ; to fly from company is to act againft the intention of nature ; to live always in folitude, one muft be fomething more than man, or lefs than brute : Immoderate ftudy begets a groffnefs in his mind, and vitiates his fentiments, the conversation of friends muft refine and affift him ; it is no common bleffing to meet with a faithful, fenfible, difcreet friend, faithful to conceal nothing from us, fenfible to remark our faults, and difcreet to reprehend us for them ; but to be able to believe and follow advice, is the perfection of happinefs. It frequently happens, that we take a pride in following our own conceits, like thofe travellers that lofe their way, for want of taking a guide, or enquiring the road.

1092. The innocent delights of conversation, and pleafurable

APHORISMS *and* MAXIMS. 189

furable entertainments of discourse, are themselves a great field of virtue, and an exercise and occasion of many instances of obedience: for in that, we may every one of us exercise in our own persons, and be examples to others of much courtesy and kindness, civility and condescension, affability and obligingness. Let no man then think that his hours of common conversation are always lost hours, and that whatever time he spends upon offices of civility, and freedom of company, is misapplied, and stolen from God and religion; for we are fulfilling God's laws, while, as occasion requires, we keep all the commandments in the pleasurable entertainments of common life: they are such business as he has set for us, and our obedient performance of them must pass for his service, as well as devotion, holy conference, and meditation. It is no prejudice to religion, to be free and open in conversation, and pleasant and cheerful in common life; but rather an instance and expression of it. It is no part of any man's duty to be always talking in scripture phrase, and sanctified expressions, or else to be wholly silent, and severely morose, and not talk at all; for an innocent cheerfulness, and freedom of discourse, is not so truly the good man's sin, as the exercise of his virtue and obedience: but that every idle word shall be accounted for at the day of judgment, that is only meant, every false, slanderous, sinful, or unlawful word: the word *idle*, here, is agreeable to the word *vain* in the third commandment, where we are bid not to take the name of God in vain, that is, in perjury and falsehood; for this is the sense our Saviour gives it in his repetition of the commandment. *It has been said*

said to them of old (said he, *i. e.* in the third commandment) *thou shalt not forswear thyself*, or swear falsely.

1093. It may seem somewhat a hard case for the greater thieves to punish the less, and for publick purloiners and oppressors to sit in triumph upon the lives of the little ones, that go to the gallows; for the tie of morality is the same upon both, and they stand both accountable to the same master: But time, power, and corruption, give a reputation to the worst of practices; and it is no longer oppression, when it comes gilded with the name of authority. Now in the sight of heaven, the greater the temptation, the less is the sin; and yet, in the vogue of the world, it passes for an exploit of honour, for Kings and States to run away with whole countries, that they have no colour or pretence to; when many a poor devil stands condemned to a halter, or a whipping-post, for the pilfering of a silver spoon, or perhaps the robbing of a hen-roost.

1094. There are two sorts of *curiosities*; the first proceeds from *interest*, and is a desire to learn things that can be useful and beneficial to us; the other arises from *pride*, and is a desire of being wiser than our neighbours.

1095. He that gives to be seen, would never relieve a man in the dark.

1096. That is good ground that bears a good crop, no matter in what climate it lies.

1097. There is not, in all the magazine of detraction, any weapon of proof against the mutual intimacies of our own sex, the generous endeavours of souls truly masculine, and virtuous, united by sympathies and magnets, whose

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APHORISMS *and* MAXIMS. 191

root is in heaven. No panegyrics can reach the worth of those divine engagements, since they admit not of any mediocrity, but derive their value only from their excess. I have been always slow and cautious in contracting amities, but where I have once pitched my affection, I love without reserve or rule. I never entertain, without suspicion, the warm professions of love, which some men are apt to make at first sight: such mushroom friendships have no deep root, and therefore most commonly wither as soon as they are formed: yet, I do not deny but there are some marks and signatures, which souls ordained for love and friendship can read in each other at a glance, by which that noble passion is excited, that afterwards displays itself in more apparent characters. This is the silent language of Platonick love, wherein the eye supplies the office of the tongue; it is the rhetorick of amorous spirits, wherein they make their court without a word. There are some lasting friendships, which owe their birth to such an interview; but their growth and fastness proceed from other circumstances, being cherished by frequent conversation, repeated good offices, and an inviolate fidelity; which are the only proper and substantial aliment of love. It is impossible to fix a friendship, wherever we place a transient inclination; because of the insupportable necessities which divide particular men from each other's commerce, or knowledge, after they have begun to love. In the orb of this life, men are like the planets, which now and then cast friendly aspects on each other, *en passant*; but following the motion of the greater sphere of providence, they are again separated, their influences dissolve,

folwe, and new amours commence : but I would have my friendship resemble the fixed stars and constellations, which, in the eternal revolution, never part company or interests. On the other hand, there is no one that can pretend to such a universalized spirit, to be without antipathies. I esteem hatred to be as necessary and allowable a passion as love, provided it be exercised on its proper objects ; since, as the one fastens us to those things which procure our happiness, so the other snatches us from what would be the cause of our misery.

1098. The advantages of a private life, above those of a publick, are certainly very great, if the blessings of innocence, security, meditation, good air, health, and sound sleeps, without the rages of wine and lust, and the contagion of idle examples, can make them so ; for every thing, there, is natural and gracious. There is the diversion of all healthful exercises for the body, the entertainment of the place, and of the rivers, without any base interest to corrupt either the virtue or the peace of our lives. He that is a slave in the town, is a kind of a petty prince in the country ; he loves his neighbours without pride, and lives in charity with the whole world ; all that he sees is his own, as to the delight of it, without envying the property ; his doors are not troubled with either duns or fools ; and he has the sages of all times in his cabinet for his companions. He lives to himself, as well as to the world, without brawls or quarrels of any sort whatsoever ; he sees no bloody murders ; he hears no blasphemous execrations ; he lives free from the plagues of jealousy and envy : and this is the life, in fine, that  
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APHORISMS *and* MAXIMS. 193

the greatest, and the wisest men in the world have, or would have made, choice of, if cares and business had not hindered them from so great a blessing.

1099. Every thing in this life is accidental, even our birth, that brings us into it: *death* is the only thing we can be sure of, and yet we behave ourselves just as if all the rest were certain, and *death* alone accidental.

1100. True friends are commonly reckoned in pairs; *Theseus* and *Piritheus*, *Achilles* and *Patroclus*, *Orestes* and *Pylades*, *Damon* and *Pythias*, *Epaminondas* and *Pelopidas*, &c. the number two is the adequate and compleat measure of friendship. I do not assert that we ought to confine ourselves only to one, but among the rest there ought to be one eminently so, chose upon long and mature deliberation, and confirmed by a long and settled converse. That which procures love and friendship in the world, is a sweet and obliging temper of mind, a lively readiness in doing good offices, together with a constant habit of virtue; than which qualifications nothing is more rarely found in nature; and therefore, to love and be beloved much, can have no place in a multitude; but the most eager affection, if divided among numerous objects, like a river divided into many channels, must needs flow, at length, very weak and languid. Upon this score, those animals love their young most, which generate but one; and *Homer* describing a beloved child, calls it the only begotten, and born in old age, at such a time when the parents neither have, nor hope for, another.

1101. He that has *wife* and *children*, has given hostages to fortune; for they are impediments to great enter-

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terprizes, either of virtue or mischief. The perpetuity by generation is common to beasts ; but memory, merit, and noble works, are proper to men : and certainly a man shall find the noblest works and foundations have always proceeded from childless men, who have sought to express the images of their minds, where those of their bodies have failed, and both in affection and means have married and endowed the publick : so that the care of posterity is the most in them that have none.

1102. When our *hatred* is too fierce, it subjects us to the persons we hate.

1103. *Revenge* is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out : for as to the first wrong, it does but offend the law ; but the *revenge* of that wrong puts the law out of office. Certainly, in taking *revenge*, a man is but even with his enemy, but in passing it over he is superior, for it is only a prince's part to pardon.

1104. To consider purely the repose of this life, it would be well if *religion* had more or less influence upon mankind : It compels, and does not subject enough, like some politicks, that take away the sweetness of *liberty*, without bringing the advantages of *subjection*.

1105. There never was a hypocrite yet so disguised, but he had some mark or other yet to be known by.

1106. When I think of the heart of a gentleman, I imagine it firm and intrepid, void of all inordinate passions, and full of tenderness, compassion and benevolence. When I view the fine gentleman, with regard to his manners, methinks I see him modest, without bashfulness ;  
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APHORISMS *and* MAXIMS. 195

frank and affable, without impertinence; obliging and complaisant, without fervility; chearful and in good humour, without noise: these amiable qualities are not easily obtained, neither are there many men that have a genius to excel this way. A finished gentleman is perhaps the most uncommon of all the great characters in life: besides the natural endowments with which this distinguished man is to be born, he must run through a long series of education, before he makes his appearance, and shines in the world; he must be principled in religion, instructed in all the moral virtues, and led through the whole course of the polite arts and sciences; he should be no stranger to either courts or camps; he must travel, to open his mind, and enlarge his views, to learn the policies and interests of foreign states, as well as to fashion and polish himself, and to get clear of those natural prejudices, of which every country has its share. To these more essential improvements, he must not forget to add the fashionable ornaments, such as are the languages, and the bodily exercises most in vogue; neither would I have him think even dress itself beneath his notice.

1107. Nothing can be more fickle than the judgment of men, as to the *religion* of others; they treat as impious persons, those who forsake the world for God's sake; and those as weak and decayed in their understanding, that sacrifice *fortune* to *religion*.

1108. He that is transported out of his nature, and out of his element, let the change be what it will, is a loser by the bargain. A plain, and a homely home, with competency and content, is beyond all the palaces under the

heavens; the pomp, the plenty, and the pleasures of them over and above. To say nothing of the forfeits that are gotten by the excesses of eating and drinking, the restless nights, factious emulations, feuds and disgusts that attend them, besides the slavery of being tied up to other people's hours, meals, and fashions. He that has no ambition, is happy in a cell, or in a cottage, whereas the ambitious man is miserable, even upon a throne. He that thinks that he has not enough, wants; and he that wants, is a beggar.

1109. Hasty resolutions are seldom fortunate, and it is a piece of necessary prudence, for a man, before he resolves any thing, to consider what may be the consequence of it.

1110. That man who never grants a favour without a great deal of intreaty and importunity, does, as it were, pay himself by his own hands, and forfeits his claim to our gratitude.

1111. There is no character more deservedly esteemed, than that of a country gentleman, who understands the station in which heaven and nature have placed him. He is father to his tenants, and patron to his neighbours; and is more superior to those of lower fortune, by his benevolence, than his possessions. He justly divides his time between solitude and company, so as to use one for the other. His life is spent in the good offices of an advocate, a referee, a companion, a mediator, and a friend. His counsel and knowledge are a guard to the simplicity and innocence of those  
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APHORISMS *and* MAXIMS. 197

of lower talents, and the entertainment and happiness of those of equal. When a man in a country life has this turn, as it is to be hoped thousands have, he lives in a more happy condition, than any that is described in the pastoral descriptions of poets, or the vain-glorious solitudes recorded by philosophers: to a thinking man, it would seem prodigious, that the very situation in a country life, does not incline men to a scorn of the mean gratifications usually taken in it. To stand by a stream, naturally lulls the mind into a composure and reverence, and a bright sunshine makes a man consider all nature in gladness, and himself the happiest being in it, as he is the most conscious of her gifts and enjoyments. It would be the most impertinent piece of pedantry imaginable, to form our pleasures by imitations of others; I will not, therefore, mention *Scipio*, and *Lælius*, who are generally produced on this subject, as authorities, for the charms of a rural life: He that does not feel the force of agreeable views and situations in his own mind, will hardly arrive at the satisfaction they bring, from the reflections of others; however they who have a taste that way, are more particularly inflamed with a desire, when they see others in the enjoyment of it; especially, when men carry into the country, a knowledge of the world, as well as of nature; the leisure of such persons is endeared and refined, by reflections upon cares and inquietudes. The absence of past labours doubles the present pleasure, which is still augmented, if the person in solitude has the happiness of being addicted to letters.

1112. The nicest part in human *conversation*, and the finest

finest probe of the recesses of the heart of man, is to guess at the meaning of the little hints that are given by the bye, and to know how to make the best of them. There are some malicious and angry jerks, dipped in the gall of passion, and these are imperceptible thunderbolts, that strike down those they are levelled at. Many times a word has thrown down headlong from the pinnacle of favour, those whom the murmurings of a whole people, combined against them, could not so much as shake. There are other hints which produce an effect quite contrary; that is to say, which support and increase the reputation of a man to whom they are addressed. But seeing they are cunningly glanced, so are they to be cautiously received, for the security consists in smelling out the intention, and the blow foreseen is always warded.

1113. Such words as *sympathy*, *occult qualities*, and a thousand more of the same stamp, have no sense nor signification at all. A man is wonderfully deceived, if he fancies himself one jot the wiser for them. They were only found out to supply the want of *reason*, and to be used when we would fain say something, but indeed have nothing to say.

1114. There are some obstinate people in the world, who have, as it were, sworn an allegiance to their grief, and contracted with it for their whole life. But what injury has nature done them, that they should throw themselves into the hands of their adversary? It is true, she has deprived them of what they loved; but since she makes us die without our own consent, why should we take it amiss that she destroys others without our permission?

APHORISMS *and* MAXIMS. 199

sion? Let us consider our friends whilst they live, as goods we are obliged to part with when dead, as goods we were to enjoy but for a short space. I am not surprized to find that tears were in so much reputation with the poets, and despised by the philosophers. Poetry borrows its beauty from the passions and the infirmities of nature, and philosophy derives all its excellence from the virtues and forces of the soul. A poet represents to us a *Niobe*, who melts into tears, for the death of her children. A philosopher shews us a *Cornelia*, who beholds, with dry eyes, the death of all her family: The one is very tender, the other very courageous: I would keep my admiration for *Cornelia*, and my compassion for *Niobe*. I pity *Niobe*, and commend *Cornelia*. *Niobe* submits to grief, grief submits to *Cornelia*. We should pity those whom grief overcomes, but commend those who overcome grief.

1115. In the study of human *learning*, our mind ought always to preserve its own freedom, and not to enslave itself to other people's fancies. The liberty of the judgment should have its full scope, and not take any thing upon trust, from the credit of any man's authority. When different *opinions* are proposed to us, we should consider and chuse, if there are such odds between them, as to admit of a choice; and if there be not, then we should continue in suspense still.

1116. It is *liberty* alone which inspires men with lofty thoughts, and elevates their souls to a higher pitch than rules of art can direct. Books of rhetorick make men copious and methodical; but they alone can never infuse that true enthusiastick rage which *liberty* breathes into their

their souls who enjoy it, and which, guided by a sedate judgment, will carry men further than the greatest industry, and the quickest parts can go without it.

1117. A neighbouring monarch has oftentimes taken wrong measures, upon account of our intestine jars, not considering that those who are factious among themselves, and jealous of one another, are more strongly prepared to encounter with a common enemy.

1118. As I wish a *prince* would not over slightly believe all men; neither would I have him, for small causes, distrust every man.

1119. The mind not having a sufficient time to recollect its forces, it immediately gushes into tears, before we can utter ourselves by sighs or complaints. The most notorious causes of these drops are pity, sorrow, joy, and reconciliation. The soft sex, who are made of man, and not earth, have a more delicate humanity, and pity is the common cause of their tears.

1120. Above any of the other senses that of hearing receives the first impression, most easily disturbs the mind, and subverts the understanding.

1121. All states ought to desire peace, yet so as to be always prepared for war.

1122. All nations do naturally imitate the manners of their *prince*; and observing his proceedings, resolve either to *bate* or *love* him. Therefore, it highly imports a king, upon his first accession to the throne, to give a good opinion of himself to his people; for it is that first step which determines either the *happiness* or *misery* of his reign. If the people happen once to *bate* their sovereign, then

APHORISMS *and* MAXIMS. 201

then his actions, good or evil, are never afterwards accounted good : But if at the beginning he gains the love of the people, then every bad action is reputed a virtue ; as though he could not be induced to do amiss, without good cause or reason.

1123. *Truth* discovers itself to *princes*, no longer than while they are young and under age : It flies a *crown*, and vanishes out of sight, as soon as they come to be invested with power. If these first years be not made use of, to give them good advice and instruction, there will be no retrieving it in the following part of their lives ; for all then goes off in mere juggle and disguise.

1124. A *Roman* consul had the thanks of the senate (though he was beaten) that he did not despair ; *and a French general was made a Marechal of France*, after he had lost *Namur* ; but with us, if any thing goes cross, we are presently for changing the ministry.

1125. *Cambden* observes, that the western people, of most countries, are the tallest and stoutest ; and it is certain that the eastern people of the world, the *Chinese*, are the most effeminate, and unwarlike ; it is also observable, that rocky, mountainous places breed warlike, tall people, as the *Highlanders*, *Swiss* and *Griffons*.

1126. It is observed, that armies marching from south to north, grow more hardy, according as the inward heat is either concentrated, or compressed by the outward air ; they which are transplanted from cold countries to hot, cannot bear the change ; whereas those that remove more northerly, grow more hardy.

1127. Among the antient *Greeks* and *Romans*, the philosophers

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losophers and orators were *brave*, and the *brave men* studied *philosophy* and *eloquence*; among us, the *scholar* is but a *scholar*, the lawyer does but plead, and the soldier only fights. In short, *if a man excel in any one thing, he either despises the rest, or is unfit for it.*

1128. Religion in a magistrate strengthens his authority, because it procures veneration, and gains a reputation to it. And in all the affairs of this world, so much reputation is, indeed, so much power.

1129. As clemency is produced by magnanimity, and fearlessness of dangers, so is cruelty by cowardice and fear, and argues not only a depravedness of nature, but also a meanness of courage, and imbecillity of mind; for which reason it is both hated by all that are within its reach and danger, and despised by all that are without.

1130. In answer to the query, whether *Turks* or *Tartars* be more easily converted to the christian faith? The *Tartars* doubtless; for pure paganism, and native infidelity, will sooner take the tincture of christianity; whereas the *Turks* are soiled and stained with the religion of *Mahomet*, which must first be discharged.

1131. We read in history, that most *princes*, who have been in the apprehension of conspiracies, have taken the course to meet and prevent them by punishment and revenge; but I find very few who have reaped any advantage by this proceeding, and whoever finds himself in this danger, ought not to expect much, either from his vigilancy or power; for how hard a thing is it for a man to secure himself from an enemy, who lies concealed under the countenance of the most officious friend we have; and to discover

APHORISMS *and* MAXIMS. 203

discover and know the wills and inward thoughts of those who are continually doing us service ! And moreover, this continual suspicion, that makes a *prince* jealous of all the world, must of necessity be a strange torment to him.

1132. *Princes* and their *ministers* have their nature much like that of *celestial bodies* ; they have much splendor, but no rest.

1133. Ill nature is a contradiction to the laws of providence, and the interest of mankind ; a punishment, no less than a fault, to those that have it.

1134. Men's thoughts are much according to their inclinations ; their discourse and speech is according to their learning, and infused opinions ; but their deeds are after, as they have been accustomed.

1135. The memory of things below remains with us after this life, either in heaven or hell. *Son ! remember in thy life time thou receivedst thy good things, Luke xvi. and Revel. xv. I am he that was dead, and am alive again.*

1136. War is proved to be lawful, First, By the Baptist's answer to the soldiers, when they came to his baptism. *Luke iii. 14.* Secondly, By *Christ's* commending the centurion's faith. Thirdly, By *St Paul's* using a band of soldiers, against the treachery of the *Jews*. Fourthly, By *St Peter's* baptizing *Cornelius*, without his giving over the military employment. We may conclude, then, a soldier is one of a lawful, necessary, and commendable profession : His pay is an honourable addition, but no valuable compensation for his pains.

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Though money be the sinews of war, yet if those sinews chance to shrink, and pay fall short, he takes a fit of this convulsion patiently; he will not expose himself to needless perils, but if a danger meets, he goes over it with valour, or under it with patience; and will never give ground, but on one of these three conditions, either an assured peace, absolute victory, or an honourable death.

1137. Our greatest vices derive their first propensity from our most tender infancy, and our principal education depends upon the nurse. Yet such wise fathers there are in the world, who look upon it as a notable mark of a martial spirit, when they hear their sons mis-call, or see them domineer over a poor peasant, or a lacquey, that dare not reply and turn again; and a great sign of wit, when they cheat and over-reach their playfellows, by some malicious trick of treachery and deceit; not considering that these are the true seeds of cruelty, tyranny and treason; they bud and put out there, and afterwards shoot up vigorously, and grow into a prodigious bulk and stature, being cultivated and improved by custom. Therefore, it is a very dangerous mistake to excuse these vile inclinations, upon the tenderness of their age, and the trivialness of the subject.

1138. No commendations are thought too great for *prudence*: And yet the highest pitch of it, cannot ensure a man the most inconsiderable *event*.

1139. We should often *blush* for our best *actions*, if the world did but see all the *motives* upon which they were grounded.

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APHORISMS *and* MAXIMS. 205

1140. God, in giving us the light of reason, has not thereby tied up his own hands from affording us, when he thinks fit, the light of revelation, in any of those matters wherein our natural faculties are able to give a probable determination. Revelation, where God has been pleased to give it, must carry it against all the probable conjectures of reason, because the mind, not being certain of the truth of that it does not evidently know, but only yielding to the probability that appears in it, is bound to give up its assent to such a testimony, which it is satisfied comes from one, who cannot err, and will not deceive. But, yet, it still belongs to reason, to judge of the truth of its being a revelation, and of the signification of the words wherein it is delivered. Indeed, if any thing shall be tho't revelation, which is contrary to the true principles of reason, and the evident knowledge the mind has of its own clear and distinct ideas, there, reason must be hearkened unto, as a matter within its province ; since a man can never have so certain a knowledge, that a proposition, which contradicts the clear principles and evidence of his own understanding, was divinely revealed, or that he understands the words rightly, wherein it is delivered, as he has, that the contrary is true ; and so is bound to consider, and judge of it as a matter of reason, and not swallow it without examination, as a matter of faith.

1141. I am scandalized at some christians, who will not allow salvation to any man that is not within the visible pale of their church, as if the eternal sun of justice were eclipsed to all that were out of their narrow horizon. Sure he enlightens every man that comes into this world,  
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and his rays are not confined to countries or parties. He shines universally, and no man can trace him in the zodiack of his mercy. I dare not, it is true (with *Justin Martyr*) canonize the philosophers, and place *Socrates* and *Heraclitus* in heaven; neither am I sure, that *Aristotle*, by his learned treatises of it, has obtained an inheritance there. It is too officious a regard, and too bold a charity, thus happily to dispose of particular men. On the other side, I dread to pass the sentence of damnation on all the antient *Pagans*, and to aver that none were saved who died before the fifteenth year of *Tiberius*. Tho' the meer light of natural reason was not sufficient to conduct them, nor all their morality enough to entitle them to supreme felicity; yet I cannot be persuaded, that the infinite goodness would doom the virtuous *Gentiles* to the abyss of misery: neither can any man demonstrate, that *Christ* was not the light of the *Gentiles*, before his incarnation; and since *Abraham* saw his day, and was glad, how do we know that men, renowned for their prudence, temperance, fortitude, chastity, liberality, and the like virtues, might not also be favoured with a glimpse of the *Messias*, the desire of all nations, before he appeared in the flesh? Though we have no records in scripture of *Hermes Trismegistus*, *Epicætetus*, *Homer*, *Theseus*, and *Hercules*, yet we cannot be assured but that they had faith, and expected the redeemer, as well as *Job*, who was not of the holy line, but a branch of the *Gentiles*. When I consider what pains some of the wiser heathens have taken to find out the truth; when I contemplate on *Pythagoras* travelling through *Asia*, and particularly conversant in *Palestine*;

APHORISMS *and* MAXIMS. 207

*Iestine* ; an *Empedocles* journeying into *Africa*, to learn the wisdom of the *Egyptians* ; an *Alexander* falling at the feet of the *Hebrew* high priest ; I cannot think the heathen world to be so ignorant of religion, as is commonly imagined : for ought we know, some of them might have had the scriptures of the Old Testament, or at least a part of them, even before the celebrated translation of the *Septuagint* ; since it was easy for those *Gentiles* who had commerce with the *Jews*, to procure copies of their law, while they were captives in *Media*, *Assyria*, *Egypt*, and *Babylon*. An *Esther* lying in the bosom of *Abasuerus*, a *Daniel* sitting at the right hand of *Nebuchadnezzar*, *Belshazzar*, and *Darius*, had fair opportunities of instructing those heathen monarchs in the mysteries of the *Mosaick* law ; and sure such holy persons would never neglect so noble a work, as proselyting the princes of the *Gentiles* to God. The fame of *Solomon* brought Kings from afar, and Queens from the remotest borders of the continent, to be disciples of that royal philosopher, and spectators of the *Hebrew* grandeur. Without doubt, these saw the dawning of the star of *Jacob*, and the south could calculate his meridian even before he rose ; neither were the north and the west without some glimmerings of his appearance : surely, he was the desire of all nations, the hope of the *Gentiles*, and the glory of his people *Israel*. It is both unreasonable and uncharitable, to pass the sentence of damnation on all the *Gentiles*, since God has assured us, that he is no respecter of persons, *but he that in every nation fears God, and works righteousness, is accepted of him.* Some grains of allowance may be given  
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to the involuntary frailties of human nature, some indulgence granted to the invincible ignorance of a great part of *Adam's* posterity, who, if they knew not the high way to heaven which was revealed to their brethren the *Jews* and Christians, it is too narrow a conceit of God's mercy, to think, that because he had chiefly manifested it in the royal road of the law and gospel, therefore he would never go out of the beaten track; this were to retrench the divine prerogative, and to tie him up to limited conditions, whose ways are in the great deep, and whose footsteps no created being can trace.

1142. *Custom* is the plague of *wise* men, and the idol of fools.

1143. You have done a kindness to such a person, and because he makes no return, you grow peevish and satirical upon him: in earnest, this is a sign that you had a mercenary view, and that you were but a *buckster* in the mask of a *friend*, for otherwise you would have been satisfied with a generous action, and made virtue her own reward. You have obliged a man, it is very well, what would you have more? Is not the consciousness of a good office, a sufficient consideration? You have humoured your own nature, and acted upon your constitution, and must you still have something over and above? For man is made to be kind and oblige, and his faculties are ordered accordingly, and therefore, when he does a good office, he follows the bent, and answers the end of his being.

1144. When I have tired myself with following the visible motions of nature, I return home again, thinking to take sanctuary in myself, and find rest in the contem-  
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APHORISMS *and* MAXIMS. 209

plation of my own soul : but there I do but commence a new fatigue, and am hurried about in a perpetual circle, by an invifible energy within me. I think, fpeak, and act with infinite variety, yet know not how I perform thofe different operations. I know myfelf to be an incorporeal fubftance, and can eafily feel out my own independency on the body : I look on this houfe of clay, I carry about me, to be only my prifon ; but how I am confined to this prifon, is a riddle which I cannot folve. I can better imagine how a beam of our invifible fun may be united to a marble ftatue, than that a pure thought fhould be faftened to a clod of earth, from which it cannot free itfelf but by death. What cement is it that thus clofely ties together two fuch incompatible effences, as heaven and earth, light and darknefs, fpirit and body ? This is a knot muft be left for *Elias* to untie, and is, indeed, one chief argument of the fhipwreck of human reafon, fince not only all other things are obfcure to us, but we are fo to ourfelves. The neareft objects, even our own domeftick operations, are as incomprehenfible to us, as thofe that are fartheft off ; the things that touch us, nay, the very faculties by which we touch, fee, underftand, &c. are as diftant from us as the ninth fphere, and we are as great ftrangers to ourfelves as the inhabitants of *Terra incognita*.

1145. There are not fo many *ungrateful men*, as there are thought to be ; becaufe there are not fo many *generous men* as we imagine. He that in filence fuppreffes a *favour* received, is an unthankful fellow, that deferved it not : but he that publifhes one that he has done, turns

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it to an injury, shewing, to your disgrace, the necessity you had of him.

1146. *Princes* are generally kept so much in the dark, as to *things*, and have so seldom a *true character* given them of *persons*, that it is a wonder they commit no greater errors, either in the management of affairs, or in the choice of their ministers.

1147. Formerly our nobles signalized their entrance upon the stage of the world, with fighting two or three battles, or at least a duel: now-a-days our young *Patriarchs* generally make themselves first talked of, either by debauching an actress, or by losing eight or ten thousand pounds at *Newmarket*.

1148. Nothing shews more the weakness of a government, than a loose administration of the exchequer; for it argues either a prince's negligence, or that he is unsettled in his throne, and obliged to make creatures with exorbitant gifts.

1149. We are all angry at backbiting, yet every body is more or less subject to it.

1150. The defect in idiots, or naturals, seems to proceed from want of quickness, activity and motion in the intellectual faculties, whereby they are deprived of reason; whereas mad-men, on the other side, seem to suffer by the other extreme; for they do not appear to me to have lost the faculty of reasoning, but having joined together some ideas very wrongly, they mistake them for truths, and they err, as men do that argue right from wrong principles; for by the violence of their imaginations, having taken their fancies for realities, they make a right deduction

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APHORISMS *and* MAXIMS. 211

tion from them. Thus you shall find a distracted man, fancying himself a king, with a right inference, require suitable attendance, and perfect obedience. Others, who have thought themselves made of glass, have used the caution necessary to preserve such brittle bodies; hence it comes to pass, that a man, who is very sober, and of a right understanding in all other things, may in one particular be as frantick as any one in bedlam, if either by any sudden, or very strong impression, or long fixing his fancy upon any one sort of thought, incoherent ideas have been cemented together so powerfully as to remain united. But there are as great degrees of madness as of folly; the disorderly jumbling ideas together, is in some more, in some less. In short, herein seems to lie the difference between ideots and madmen, that madmen put wrong ideas together, and so make wrong propositions, but argue and reason right from them; but ideots make very few or no propositions, and reason scarce at all. The difference may yet appear more plain by this comprehensive definition: A fool is he that from right principles makes a wrong conclusion, but a madman is one who draws a just inference from false principles.

1151. I have always preferred chearfulness to mirth, the latter I consider as an act, the former as a habit of the mind. Mirth is short and transient, chearfulness fixed and permanent. Those are often raised into the highest transports of mirth, who are subject to the greatest depressions of melancholy: on the contrary, chearfulness, though it does not give the mind such an exquisite gladness, yet prevents us from falling into any depths of sorrow. Mirth

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is like a flash of lightening, that breaks thro' a gloom of clouds, and glitters for a moment. Cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

1152. It is a pitiful sneaking sort of life, that of a *back-biter*, always to be pecking at, and feeding upon the imperfections of others.

1153. It is a *court humour*, to keep people upon the tenters; their *injuries* are quick and sudden, but their *benefactions* are slow. Great ministers love to wrack men with attendance, and account it an ostentation of their power to hold their suitors in hand, and to have many witnesses of their interest.

1154. The *devotion* of some *ladies*, on the turning of their years, is no better than a kind of decency, taken up to shelter themselves from the shame and the jest of antiquated *beauty*, and to secure, in every change, something that may still recommend them to the *world*.

1155. No man lives without *enemies*, and no *enemy* is so despicable, but some time or other he may do a body a shrewd turn. It is prudence to pass over those indignities, which are either too little for our consideration, or out of our power to reach and punish; for there is nothing more ridiculous, than an impotent anger, that spends itself to no manner of purpose; and there is no better way of dealing with it, than to laugh it out of countenance.

1156. Frequent *executions* cast as great a blemish on the *reputation* of a king, as frequent *funerals* on that of a *physician*.

1157. The

APHORISMS *and* MAXIMS. 213

1157. The first and chieft part of a good patriot is to overlook wrongs.

1158. Among all the productions and inventions of human wit, none is more admirable and useful than writing, by means wherof a man may copy out his very thoughts, utter his mind without opening his mouth, and signify his pleasure at a thousand miles distance ; and this by the help of twenty four letters, by various joining, and infinite combinations of which, all words that are attainable and imaginable may be framed ; and the several ways of joining, altering and transposing these letters, do amount (as *Clavius* the Jesuite has taken pains to compute) to 52,636,738,497,664,000 ways ; so that all things that are in heaven and earth may be expressed by the help of this wonderous alphabet, which may be comprized in the compass of a farthing.

1159. Tea is good for people of great application, that study much and sit up late ; it surpasses the *Turks* coffee, and the *Americans* chocolate ; for coffee is too cooling and splenetick, and chocolate heats too much, especially in summer ; but tea is very temperate, and does no hurt. It is believed that the use of this drink preserves the *Chinese* from the stone and gout, for they are seldom troubled with either ; it is certain it cleanses the reins, purges the brain, and hinders crudities and indigestions, taken after meat. Sir *Thomas Pope Blount* says, green tea is the best and wholesomest.

1160. It is not for every twattling *gossip*, or some empty *pedant*, to undertake so difficult a province as the education of youth ; for it requires a critical nicety, both of  
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wit and judgment, to find out the genius and propensions of a child, and to divide so accurately betwixt the good and the evil, the gracious and perverse, as to hit the precise *medium* of encouraging the one, without discouraging the other: And this faculty of discerning is not enough neither, without a watchful assiduity of application. The just season of doing things must be nicked, and all accidents observed and improved; for weak minds are to be as narrowly attended as sick bodies. To say nothing of the infinite curiosity of the operation, in the forming of our lives and manners; and that not one man of ten thousand is competently qualified for the office. Upon the whole matter, there must be an awe maintained on the one hand, and, at the same time, a love and reverence preserved on the other. And all this must be ordered, too, with so gentle a softness of address, that we may not hazard, either the stifling or the quenching of generous inclinations, by bearing too hard upon them, or the licentiating of any thing that is coarse and vulgar, out of a foolish facility, or a mistaken pity.

1161. The exercise of logick was prosecuted with so much eagerness in *Zeno's* school, that the *Stoicks* refined more upon it than all the other sects of philosophers; perhaps the difficulty which they found in maintaining their wild visionary morals, obliged them to make up, in subtilty of speech, what they wanted in solidity of doctrine. Though logick be called the art of reasoning, yet it is more apt to injure than assist it; because having accustomed ourselves to take rules, we rather depend upon  
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## APHORISMS *and* MAXIMS. 215

them to determine our judgments, than permit ourselves to examine the true reasons of things.

1162. Moral philosophy is divided into two parts, ethics, and politics; the first instructs us in the private offices of virtue, the second in those which relate to the commonwealth.

1163. True philosophy is a spring and principle of motion; wherever it comes, it makes men active and industrious; it sets every wheel and faculty on going, it stores our minds with axioms and rules, by which to make a sound judgment; it determines our will to the choice of what is honourable and just, and it wings all our faculties to the swiftest prosecution of it. It is accompanied with an elevation and nobleness of mind, joined with a coolness and sweetness of behaviour, backed with a becoming assurance, and inflexible resolution.

1164. We oftentimes fancy that we love persons in authority, when it is nothing but interest that makes us fond of them. And all our applications and attendances are not so much upon the account of any good we desire to do them, as for what we expect and hope they may do us.

1165. It is next to impossible to have three friends; if you have but two, the one must be for advice, the other for reproof: If once they begin to interfere, the band is half dissolved, and an implacable enmity hanging over your heads.

1166. All *devotion*, which is not grounded upon *christian humility*, and the *love* of one's neighbour, is no better than form and pretence. It is generally the *pride* and *peevishness* of *philosophy*, which thinks, by despising the *world*,

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to revenge itself upon all the contempt and dissatisfaction men have met with from it.

1167. A man that reposes and assures himself upon divine protection and favour, gathers a force and faith, which human nature in itself could not obtain. Therefore as *atheism* is in all respects hateful, so in this, that it deprives human nature of the means to exalt itself above human frailty.

1168. The antient philosophy is grounded more upon authority, the modern upon experience. The antient is simple and natural, the modern artificial and refined; the latter has an assuming and magisterial air, the former more gravity and modesty; the antient is quiet and peaceable, the modern has made it an art to dispute of all things, and to train up youth in the tumult and contention of the schools; the antient is more constant and severe in its studies, more laborious and indefatigable; the modern is more unsettled in its application, more precipitant in its designs and pursuits. In short, constancy, fidelity, resolution, and good sense, was what they meant by philosophy in *Plato's* days; but philosophy, in the language of many of our time, is a disgust to business, a chagrin and melancholy, and renouncing of pleasure, when the taste of it is lost by the mortification of the passions.

1169. *Greece* has obliged the world with the greatest philosophers, and the greatest legislators, and we cannot deny but that other nations have borrowed from them all the politeness they can boast of.

1170. Comedy presents us with the imperfections of human nature; farce consists of forced and unnatural events,  
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APHORISMS *and* MAXIMS. 217

and entertains us with what is monstrous and chimerical. A plot in a well contrived comedy should be so cunningly wrought, that it discover not itself, until the last scene, when expectation acknowledges herself deluded by invention.

1171. Physicks is the science of things natural and sensible, and metaphysics the science of things purely intellectual, upon which all other sciences have their dependence.

1172. Presumption leads people to infidelity in a trice, and so by insensible degrees to atheism: For when men have once cast off a reverence for religion, they are come within one step of laughing at it.

1173. It were better to have no opinion of *God* at all, than such an one as is unworthy of him! For the one is unbelief, and the other contumely.

1174. No *prince* ever lost the love of his subjects by punishing the wicked, if, at the same time, he rewarded the good and well deserving; for no man can think him cruel, that for love to virtue uses severity, which will appear when he is bountiful to the virtuous.

1175. Next to *sensuality* and *sloth*, are the suspicion of *simplicity*, *cowardice*, or any such vice. Nothing renders a *prince* more contemptible to his people, than his being *mutable*, *irresolute*, *light*, and *inconsiderate* in bestowing *honours* and *offices* of state.

1176. There have been within this seventy years past more discoveries made in nature, by experiments and observations, and by the invention of some astronomical

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instruments, than had been made in two hundred years before.

1177. In the opinion of the most knowing and inquisitive mathematicians, there is towards the southern climates as much land undiscovered, as may equal in dimensions the late new world.

1178. In the *Mahometan* paradise they have several beasts apartments; such as *Abraham's* ram, *Moses's* heifer, *Solomon's* ant, the Queen of *Sheba's* parrot, *Esdra's* ass, *Jonah's* whale, the seven sleepers dog, and *Mahomet's* camel.

1179. If we set aside those cases in which *reason* is concerned, a man ought to measure his studies and his books by the *standard* of his own *reason*, and not enslave his *reason* to his books.

1180. The safety of a *prince* is never so firm and well established upon any other bottom, as the general safety, and thereby satisfaction of the common people, which make the bulk and strength of all great kingdoms, whenever they conspire and unite in any common passion, or interest: For the nobles, without them, are but like an army of officers without soldiers: and make only a vain show, or weak noise, unless raised and increased by the voice of the people; which, for this reason, is, in a common Latin proverb, called the *voice of God*.

1181. In all the cases of our lives, we fancy ourselves much more miserable than we are; for want of taking a true estimate of things, we fly into transports without reason, and judge of the happiness or calamity of human life, by false lights. A strict enquiry into the truth of

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APHORISMS *and* MAXIMS. 219

matters will help us in the one, and comparison will set us right in the other.

1182. True *devotion* is a temper of mind purely spiritual, and derives itself from God ; consequently it is a very nice thing, and ought to be observed very narrowly, and with exceeding caution, by those that would keep themselves from being deceived in it.

1183. The doctrine of transmigration obtains this day in *China* and both the *Indies*. The soul of a poet, they say, goes into a grasshopper, because it sings till it starves.

1184. From the indigested matter, or chaos, *Hesiod*, *Homer*, and *Ovid*, &c. steal the invention of the created world ; and from the gardens of Paradise they took the platform of the orchards of *Alcinous* and the *Hesperides* ; and from the tree of life their nectar and ambrosia, for nectar signifies making young, and ambrosia immortality ; therefore said to be the meat and drink of the gods.

1185. Tithes are due both by common and statute law ; from whence it follows, that, if there were nothing more to be urged, the church has as good a property and title in them, as any layman whatsoever can pretend to for his estate.

1186. We ought to be more solicitous to avoid *enemies*, than to gain *friends* ; by reason that the opportunities of doing mischief are generally more frequent than those of doing good.

1187. The mistake of a *friend* for an *enemy*, or of an *enemy* for a *friend*, is one of the most pernicious errors of a just man's life ; for there is judgment, good nature, generosity, justice, common prudence, and all at stake.

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Nothing can be more diſobliging to a *friend*, on the one hand, or more ruinous to one's ſelf on the other. Charity, however, bids us hope, and think the beſt, provided, at the ſame time, that we ſecure the main chance.

1188. A prudent *friend* eaſes many troubles, whereas, one who is not ſo, multiplies and increaſes them.

1189. *Hatreds* are generally ſo obſtinate and fullen, that the greateſt ſign of *death*, in a ſick body, is his deſire of being reconciled to his enemies.

1190. The moſt illuſtrious *revenge*, is to pardon where we might deſtroy.

1191. The antient *Persians*, deſpairing to find all requiſite accompliſhments in one, had four diſtinct perſons to teach their princes : One to inſtruct in religion, another in morals, a third the laws of his country, the fourth the art of war.

1192. The goſpel was, doubtleſs, preached over all the world by the apoſtles, and their ſucceſſors, as appears by three hundred and eighteen biſhops being at the council of *Nice*, out of all the chief provinces in the world.

1193. *Anacharſis* the philoſopher, when upbraided by an *Athenian* for being a *Scythian*, readily replied, “ My country's a reproach to me, but thou art a reproach to thy country.”

1194. *Socrates* acknowledges, he learned more by his ſcolding wife, than by all the precepts of his philoſophy.

1195. Sir *Paul Ricaut* ſays, at *Philadelphia* there is a wall of men's bones, ſaid to be erected by the prince who firſt took the city ; for having ſlaughtered many of the

APHORISMS *and* MAXIMS. 221

the besieged in a sally, for a terror to those who survived, he erected a wall of their bones, which is so well cemented, and the bones so entire, that they bring pieces of the wall to shew.

1196. Ditching a Peninsula near *Smyrna*, is said to have been the only enterprize that *Alexander* the great attempted without accomplishing.

1197. The Papiests can't agree among themselves what is the Catholick Church, to which every man is bound to submit; whether it be the virtual Church, the Pope, or the Pope jointly with his conclave of Cardinals, or the Pope with a provincial Council, or the Pope with a general Council, or a general Council without the Pope, or, lastly, the essential Church dispersed over the face of the world.

1198. The greatest misfortune in some affronts is, that we cannot revenge them.

1199. As we love more and more those we still oblige, so we hate most violently those we have injured.

1200. The impression of any notable misfortune will commonly stick by a man as long as he lives: for, things that we have once set our heart upon, will hardly be ever got out of our head, but every hint and occasion will be putting us in mind of them again: so that, upon the whole, the only way to be happy and quiet, is to make all contingencies indifferent to us.

1201. *Happiness* lies not in the things themselves, but in our own palate, and the relish we have of them; we are happy by the enjoyment of what we fancy and desire, and not what other people think lovely and desirable.

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1202. If a man cannot find ease within himself, it is preposterous for him to seek it any where else.

1203. *Jealousy* lives upon *doubts* and *suspensions*, but as soon as these become *certainties*, then the passion either ceases, or turns absolute madness.

1204. The bare name and pretence of *virtue*, is more serviceable to a man's *interest* than *vice*.

1205. Never any man laid open the vanity and ridiculousness of Paganism, the pride and ignorance of philosophers, together with the frailty and inconstancy of human things, more than *Lucian*. He represents the *Epicureans*, as luxurious and voluptuous; the *Peripateticks*, punctilious and covetous; the *Platonicks*, vain and proud; the *Pythagoreans*, superstitious and ridiculously scrupulous; the *Cynicks*, nasty and impudent; the *Stoicks*, opinionative and self-conceited, &c. He flourished in *Trajan's* reign, was remarkable for his great wit, and pure *Greek*, though he ridiculed all religions, nay, christianity itself did not escape him.

1206. *Irene* is with much difficulty conveyed to the temple of *Esculapius*, to consult the God about all her ills. She complains at first, that she is weary and fatigued; the God pronounces that it is occasioned by the length of her journey. She says she has no stomach to her supper; the oracle bids her eat the less at dinner. She adds, she is troubled at night with broken slumbers; he bids her never lie a-bed by day. She asks how her grossness may be prevented; the oracle replies, she ought to rise before noon, and now and then make use of her legs a little. She declares, that wine disagrees with her; the oracle bid

APHORISMS *and* MAXIMS. 223

bids her drink water. That she has a bad digestion; he tells her that she must go into a diet. My sight, says she, fails; use spectacles, says *Esculapius*. I grow weak, I am not half so strong and healthy as I have been; you grow old, says the God. But how, says she, shall I cure this languishing? Why you must die like your grandfathers and grandmothers, if you will get rid of it presently. What advice dost thou give me, thou son of *Apollo*, cries *Irene*! Is this the mighty skill men praise and worship thee for? What hast thou told me rare or mysterious? Did not I know thus much before? The God answers, Why then did you not put it in practice, without coming so far out of your way, and shortening your days by a tedious voyage, to no purpose?

1207. He must have studied children long, that is capable of teaching them well; every good scholar is not a good master; he must be a man of invincible patience, and singular observation; diligent and sober; not too familiar, nor reserved; neither amorous, nor fantastick; just, without fierceness; and merciful, without fondness: he must commend, without flattery; chide, without contumely; and correct, without passion; be chearful, without levity; affable, without fawning; grave, without moroseness; merry, without folly: he should be patient, humble, and meek, to pass by, dissemble, and bear with many impertinencies, dulnesses, and forgetfulnesses; he must endure many contempts, passions, and evil words. Besides these qualifications, he should have experience of foreign parts, understand learning and sciences, be well born, of a good presence and address, and wear his cloaths hand-

handsomely, which will procure him respect from his charge, and facilitate the performance of his duty.

1208. *Epietetus*, though but a poor slave, had such a veneration paid to his memory, that his earthen lamp, by which he was wont to study, was after his death sold for three thousand drachms.

1209. *Shakespear*, born with all the seeds of poetry, may be compared to the stone of *Pyrrhus's* ring, which had the figure of *Apollo* and the Muses in the veins of it, produced by the spontaneous hand of nature, without any help from art, as *Pliny* tells us.

1210. *Bishop Hall* was admired for the depth of his judgment, the elevation of his fancy, and the uncommonness of his notions. He was natural in his characters, and lively in his descriptions; his style easy, elegant, and concise. His gravity was so well tempered with good humour, that his virtue was troublesome to no man.

1211. The famous archbishop *Tillotson* is all over natural and easy, in the most unconstrained and freest elegance of thought and words; his discourse, both in his reasoning and style, is like a gentle, even current, clear and deep, calm and strong; the language so pure, as no water can be more so. It flows with so free and so uninterrupted a stream, that it never stops the reader or itself: every word possesses its proper place; no hard, unusual, mean, far-fetched, or over-strained expression; his diction, not in the naked terms of the things he speaks, but rather metaphorical, yet so easily are his metaphors transferred, that you would not say they intrude into another's place, but that they step into their own; so delicately  
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APHORISMS *and* MAXIMS. 225

he writes, with such an elegant simplicity, such an ornamental plainness of speech, such an easy majesty of stile, such brightness of thought, and beauty of expression, as are inimitable, and never enough to be admired.

1212. The late learned and venerable Dr *Beveridge*, bishop of St *Asaph*, delivered himself with those ornaments alone, which his subject suggested to him; he has written with that plainness and solemnity of stile, that gravity and simplicity, which give authority to the sacred truths he teaches, and is an unanswerable evidence to the doctrine he defends. There is something so great, primitive, and apostolical in his writings, that it creates an awe and veneration in our minds. The importance of his subject is above the decoration of words, and what is great and majestick, looks most like itself, the less it is adorned; the true sublime in the greatest articles of our faith is lodged in the plainest words.

1213. The lord *Clarendon* was one of the most noble and impartial historians our nation has produced; the compassion and resentment of his thoughts, the noble openness and freedom of his reflections, that peculiar felicity in designing characters, in which he has succeeded beyond example, the glorious debt he pays to friendship, and the veil he kindly draws over the sorrows and reproach of his country, are so admirably expressed, in such lively colours, that we are struck by sympathy, and feel by reading, that he wrote from his heart, under the deepest sense, and the most perfect impression of the evils he bewails. Few can compare with him in the weight and solemnity of his stile, in the strength and clearness of his diction, in the

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beauty and majesty of expreffion, and that noble negligence of phrafe, which makes his words wait every where upon his fubject, with a readinefs and propriety, that art and ftudy are almoft ftrangers to.

1214. I think, that fame after death is but an indifferent thing for a christian to trouble himfelf about; the heathens indeed were fond of it, becaufe they found within themfelves an impetuous defire of immortality, and could not fee any other way to effect it, but only by this; but for us christians to defpife the joys of paradife for the clattering of people's tongues, is an unpardonable affront offered to our religion; it is a worfe indignity put upon God, than the *Ifraelites* longing for garlick and onions when they fed upon the food of angels. What good is fame after death, I will illuftrate in the moft famous man of all antiquity, I mean *Aristotle*. As for *Alexander* and *Cæfar*, I look upon them to be infamoufly fo, far beneath that wretch that burnt the *Ephesian* temple; two barbarous butchers of mankind, that cut the throats of fo many innocent people to facrifice to their ambition: I fay *Aristotle*, that had the moft univerfal genius of all the fons of *Adam*; that brought philofophy into fome method and intelligiblenefs, which was cant and jargon before; that was, I may fay, the inventor of logick, that great pillar of reafon; that was fo admirable a critick in poetry, that both epick and lyrick, as well as the dramaticks, will ftand obliged to him for ever; that gave the moft admirable rules in rhetorick, which ever the world had, or, I dare fay, ever fhall have; that wrote fuch a fyftem of morality, as was never equalled until the fermon on the mount; whose  
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APHORISMS *and* MAXIMS. 227

physiology was better than the rest of his time, and will still be in reputation and request, when *Cartesius* and *Gassendus* shall not perhaps be heard of; whose heterodoxies in divinity are better defended than other men's truths; whose books have been read ten thousand times over, and as many volumes of comments wrote or printed upon them; who was almost the only study of learned men for many ages; whose assertions are taken in most controversies as undoubted axioms, and are defended every day in the most famous schools of *Europe*: I say, *Aristotle*, that has all this fame entailed upon him, can receive no benefit after death. If he be happy, he has something else to busy his thoughts about, or if he be miserable, it will not relieve him; if he has ceased to be, he knows nothing of it now, and before his death he could never have expected it; so that, in short, as to all the good this fame can have done this great philosopher since death, he had even as good have been *Cleanthes*, *Crantor*, or *Carneades*, for whom we are beholding to other authors that we know any thing of them.

1215. Human reason, well improved, makes us the more capable of divine. Those that have most studied men and histories, do observe, that the greatest men and best wits, when once they find their own mortality, do then, with the strongest resolution, quit the world, and apply themselves wholly to devotion, and so end their days with most quietude and peace. A remarkable instance of this we have in the resignation of the emperor *Charles V.* in the year 1555, at which time the *Spanish* greatness received its first shock, and which drew the eyes of all

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*Europe* on it. After this great man had enjoyed his hereditary dominions forty, and the empire thirty eight years, and had endured wonderful hardships by the many journeys he had made, nine into *Germany*, six into *Spain*, seven into *Italy*, four through *France*, had been ten times in the *Netherlands*, made two expeditions into *Africa*, been twice in *England*, and crossed the sea eleven times: After unusual successes in wars, in which he had taken a Pope, a King of *France*, and some *German* princes prisoners, and had a vast accession of wealth and empire from the *West Indies*: after all, when success followed him no more, and he was much afflicted with the gout, he grew out of love with the pomps and glories of this world, and began seriously to prepare for another; upon which he resigned all his dominions to *Ferdinand* his brother, and *Philip* his son (that was married to *Mary* of *England*) with a greatness of mind that was much superior to all his other conquests. He retired to a private lodge of seven rooms, that he had ordered to be built for him in the confines of *Portugal*; he kept only twelve servants to wait on him, and reserved, for his expence, but an hundred thousand crowns pension. In this his last retreat, he lived not full three years: The first part of his time he spent chiefly in mechanical inventions, that he said were a great diversion and pleasure to him; from that he turned to the cultivating his garden, in which he placed a great part of his felicity, and in it he employed those hands that now no more would be troubled with swords and scepters: afterwards he addicted himself more entirely to study and devotion, and it is believed in many points he came to be

APHORISMS *and* MAXIMS. 229

be of the opinion of the Protestants before he died : His confessor was burnt soon after his death for heresy ; and *Miranda*, archbishop of *Toledo*, that conversed frequently with him, in his retirement, was clapt into prison on the same suspicion. Before the three years end he died, having given a very great instance of a noble mind, surfeited with the glories of the world, and voluntarily retiring thus from it, to seek for quiet and contentment, in a private lonely cell, which it had long in vain searched after, but never found, in courts, in camps, or palaces.

1216. I should esteem the world but a desert, were it not for the society of the fair sex ; and the most polished part of mankind would appear but like hermits in masquerade, or a kind of civilized satyrs ; so imperfect and unaccomplished are we without the reunion of our lost rib, that substantial and integral part of us : They are the guardians of our infancy and youth, the companions of our riper years, and the cherishers of our old age. From the cradle to the grave we are wrapped in a circle of obligations to them for their love and good offices, and he is a monster in nature who returns them not the caresses of an innocent affection, the spotless fallies of virtue and gratitude. Love is the soul of the world, the vital prop of the elements ; it is the cement of human society, and strongest fence of nature. Earth would be a hell without it, neither can there be any heaven where this is absent. I would have our commerce with females as general as is their number that deserve it, whose knowledge and virtue will be a sufficient security against criminal familiarity, and from the scandal of the world.

Reason

Reason itself will appear more eloquent in the mouth of an innocent maid, than in that of the most florid orator, and there are no figures in the system of rhetorick so moving and forcible as the peculiar graces of that sex; it is believed that men can boast of no endowments of the mind, which women possess not, with as great, or greater eminence: There have been Muses as well as Amazons, and no age or nation, but has produced some females renowned for their wisdom and virtue; so that the conversation of women is no less useful than pleasant, and the dangers which attend their friendship and commerce are abundantly recompensed by vast advantages. It will be a little hard to pronounce that women are naturally inferior to men, when it is considered how much extrinsec weight is put in the ballance, to turn it on the men's side: men have their parts cultivated and improved by education, refined and subtilized by learning and arts; they are like an enclosed piece of a common, which, by industry, and husbandry, becomes a different thing from the rest, though the natural turf owned no such inequality. And truly had women the same advantage, I dare not say, but they would make as good returns of it. Some of those few that have been tried, have been eminent in several parts of learning. Let them not charge God foolishly, or think that, by making them women, he necessitated them to be proud or wanton, vain or peevish, since it is manifest he made them to better purposes, was not partial to the other sex, but that having, as the prophet speaks, abundance of spirit, he equally dispensed it, and gave the feeblest woman as large and capacious a soul, as  
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APHORISMS *and* MAXIMS. 231

that of the greatest heroe. After all, the eternal, wife being seems to have placed them in more advantageous circumstances than he has done men: He has implanted in them some native propensions, which much facilitate the operations of grace upon them. Besides, there are many temptations to which men are exposed, that are out of their road. How hard is it for a man to converse in the world, but he shall be importuned by debauchery and excess, must forfeit his sobriety, to maintain the reputation of a sociable person. Again, how liable are men, by a promiscuous conversation among variety of humours, to meet with some affronts, which the maxims of honour will tell them must (in spite of all *Christ's* interdicts) be revenged; and this engages them in quarrels, sometimes in murders. Now none of these are incident to women; they must in these and some other instances attack temptation, and abandon their sex, and the whole œconomy of their estate, before they can divest themselves of their innocence: So that God seems, in many particulars, to have closer fenced them in, and not left them to those wilder excursions, for which the customary liberties of the other sex afford a more open way. In short, they have so many advantages towards virtue, that though the † philosopher made it one of his solemn acknowledgments to God, that he had made him a man, and not a woman, yet, I think, christian women have now reason enough to invert that form, and to thank God that he has made them women, and not men. How many women do we read of in the gospel, who, in all the duties of assiduous attendance

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† *Socrates.*

on *Christ*, liberalities of love and respect, nay even in zeal and courage, surpassed the apostles themselves. We find his cross surrounded, his passion celebrated, by the avowed tears and lamentations of devout women, when the most courageous of his disciples had denied, yea forsworn, and all had forsaken him: Nay even death itself could not extinguish their love; we find the devout *Marys* designing a laborious, chargeable, and, perhaps, hazardous respect to his corps; and accordingly it is a memorable attestation *Christ* gives to their piety, by making them the first witnesses of his resurrection, the prime evangelists to declare the glad tidings. Nor is the devotion of that sex to be found only in the sacred records, the primitive times have left us many memorials of the like, and the martyrologies are full of female sufferers of all ages and conditions, who, by the fervour of their zeal, had overcome the timorousness of their nature, and wearied the cruelty of their persecutors. And as women helped to augment the number of martyrs, so did they of confessors also, in a stout owning, and diligent practice of christianity. Queens and empresses knew then no title so glorious, as that of nursing-mother to the church, and have often exchanged their large and magnificent palaces, for little retired cells, and private oratories; and valued not their own diadems in comparison with their Saviour's crown of thorns. And though, by a perpetual declination from their pristine zeal, the examples have in every age grown less numerous, yet none has wanted some very illustrious patterns, enough to credit and ennoble the female world. For instance, our late incomparable and  
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APHORISMS *and* MAXIMS. 233

never enough to be admired Queen *Mary II.* This great, this virtuous queen, was a compound, of the various good qualities, that embellish the whole species, adorned with most of the beauties of her sex below, and virtues of the blest above; grave, when her duty to God required it, yet, in her common conversation, she had a spring of chearfulness not to be exhausted; so steady in her friendship, that whoever was so happy as to gain her approbation, never lost it, because she did not give it blindly. It was scarce possible to look on her without veneration, her countenance being unspeakably awful, yet most exquisitely grateful, being sweetened with humility, raised with contemplation, emboldened with resolution, and adorned with all the most agreeable airs, that proceed from the secret habits of virtue. Tho' she was advanced to one of the highest pinacles of human glory, yet she readily condescended to the very meanest offices of piety, and charity; for she was reckoned one of the most obliging and best of wives to her husband, as well as the most excellent and indulgent of mistresses to her domestick servants; a great patroness of religion and learning; a true and certain friend, a christian, mild and merciful to her enemies; her life a perpetual course of pious practice, not distempered with fits of unsubstantial zeal, which are suddenly raised, and as suddenly vanish: No, the spring was in the judgment and the heart, and from thence the whole living was regular and constant.

*Mild as the blest above, without serene*

*As Edom's air, and calm as heaven within.*

Her goodness (like the unwearied sun, ever moving, but

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never tired) had advanced her in reputation faster than in years ; and, if one may depend on all that is said of her, scarce any woman lived more worthy of fame ; so that her character is too celestial to be frequently met with, and deserves to be described with the utmost flights of human imagination, but that she has been so long the subject of panegyrick, that nothing new can be said in her praise. To conclude, therefore, as all her life was crowned with glory, so was her death with peace ; and few in the world ever lived more beloved, or died more lamented, than this glorious queen.

*To christian rules she strictly liv'd confin'd,  
Was just to God, and good to all mankind.*

1217. The wickedness of other men we have always in our eye, but we cast our own over our shoulders. He that loves his neighbour's wife, and for that very reason because she is another's, locks up his own ; and a worse father chastises a better son.

1218. It is with justice as with sick men : In time past, when we had few doctors, as well of *law* as of *physick*, we had more *right* and more *health*. But we are now destroyed by multitudes and consultations, which serve to no other end, than to inflame both the *distemper* and the *reckoning*.

1219. The most tolerable sort of *revenge*, is, for those wrongs, which there is no law to redress : But, then, let a man take heed that the *revenge* be such as there is no law to punish ; else a man's enemy is still before hand, and it is two for one.

1220. It

APHORISMS *and* MAXIMS. 235

1220. It is a troublesome sort of *disease*, the living strictly by rule, for the preservation of *health*.

1221. *Sobriety*, in the generality of men, is only a fondness of *health*, or the effect of a weak constitution, which will not bear *intemperance*.

1122. It is highly necessary for a man to avoid too much familiarity in conversation. He that familiarizes himself presently, loses the superiority that his serious air gave him, and by consequence his credit. The more common human things are, the less they are esteemed : for communication discovers imperfections that reservedness concealed. We must not be too familiar with superiors, because of danger ; nor with inferiors, by reason of indecency ; and far less with mean people, whom ignorance renders insolent ; in as much as being insensible of the honour that is done them, they presume it is their due.

1223. It may seem to be a kind of a malicious satisfaction, that one man derives from the misfortunes of another. But the philosophy of this reflection stands upon another ground ; for our comfort does not arise from other people's being miserable, but from this inference upon the balance, that we suffer only the lot of human nature ; and as we are happy or miserable, compared with others, so other people are miserable or happy, compared with us : By which justice of providence, we come to be convinced of the sin, and the mistake of our ingratitude.

1224. *Unfaithfulness* ought to quench our *love* quite ; and we do ill to be jealous when there is no reason : No

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body deserves the jealousy of another, who will give any just occasion for it.

1225. He that trims between two *interests*, loses himself with both, when he comes to be detected, for being true to neither.

1226. The knowing of others well is a fair step to gain an *ascendant* and *mastery* over them ; for the man that is thoroughly known, depends, in some measure, upon the person that knows him.

1227. There are some sort of people that never look into a book, and yet, with their own stock of natural parts, have a better sense of things, that depend upon clear and true *reason*, than some great and bookish *professors*.

1228. *Government* can no more subsist without subjection, than the multitude can agree without government; and the duty of obliging is no less of divine appointment, than the authority of commanding.

1229. They who give the first shock to a state, are ordinarily the first overwhelmed in its ruin. The fruits of publick commotions are seldom enjoyed by him who was the first master : He only troubles the water for another's net ; and beats the bush, whilst another gets the hare.

1230. A *prince* should constantly reflect that he governs men, and that he himself is but a man.

1231. The affability of some great men, is to make us believe their *goodness* greater than their *fortune*.

1232. *Jealousy* is the greatest of *evils*, and yet the least pitied by those that occasion it.

1233. There

APHORISMS *and* MAXIMS. 237

1233. There is an eloquence, a certain simplicity, which surpasses all ornament; and the more simple any discourse is, the more true, noble, and magnificent will it appear; like those uncultivated places, which nature has so much enriched by their situation, as to allow no room for additional beauties and improvements.

1234. It is a pleasure to stand upon the shore, and to see ships tossed upon the ocean; a pleasure to stand in the window of a castle, and behold a battle, its adventures, and success: but no pleasure like that of standing upon the advantage ground of truth, (a hill not to be commanded, and where the air is ever clear and serene) and to see the errors, the wanderings, the mists, and tempests in the vale below; so always, that this prospect be with pity, not with contemptuous pride. It is, certainly, heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.

1235. He who is in possession of the supremest dignity, and can mount no higher, has but one way left to distinguish himself, that is, by his humility, because governors of the world need fear nothing less than the making themselves too cheap, by a condescension of this nature.

1236. Assumed and false greatness is brutish and inaccessible; as she is conscious of her foible, so does she conceal herself, at least, she never shews a full face, and but just so much as is requisite to impose upon the spectators, and to hide the real imperfections, which are truly mean and contemptible: but true greatness is free, gentle, familiar, and popular; is tractable, and easy of

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access; loses nothing by a close enquiry; the more she is seen, the more admired: as her goodness inclines her to bend to her inferiors, so, without constraint, she resumes her native dignity. She abandons, neglects herself, and divests herself of her native privileges. She dares smile, play, and trifle, but always with some sort of dignity, so that she may be approached with liberty, and reserve, at the same time. Her character is noble, easy, inspires respect and confidence, and makes the rulers of the world appear great, nay, very great, without making us sensible of our littleness and insignificancy.

1237. In the judgment of *Pliny the younger*, that person has the greatest honour, and purest morals, who is ready to pardon all mistakes in other people, as if he himself offended daily; and at the same time so rigorously abstains from all appearance of evil, as if he forgave nobody.

1238. It is much easier to know what men are in general, than to know a single man in particular.

1239. It is so usual with most men to judge of things so very slightly and superficially, that the most ordinary *words* and *actions*, set off with a good grace, and some little knowledge how matters go in the world, very often gain a man more reputation than the most profound wisdom and learning.

1240. As the absence of an ill *prince* seldom fails of raising disquiets and commotions among the people, in a government which is obeyed only from fear; so nothing contributes more to the satisfaction and obedience of subjects, than the presence of a good *king*: and this is the reason

APHORISMS *and* MAXIMS. 239

reason why all distant provinces, governed by commiffions, or subordinate authorities, are fo subject to frequent feditions and revolts, how lawfully foever they are inherited, or how well foever they are established, after any new conquest or acquisition; the force and influence of authority growing ftill weaker by the change of hands, and diftance of place.

1241. Reasons of ftate are fo very intricate, that a *good minister* can hardly be a good man.

1242. Courage is not always *innate*; and men may learn to be *brave*, as well as to exercife a *battalion*.

1243. *Interest* puts men upon exercifing *virtues* and *vices*, as the occafion *requires*.

1244. An author fpeaking in his prince's commendation, fays, He thinks himfelf one of us, and this confideration renders him ftill more glorious. For remembering always that he commands men, he is lefs apt to forget that he is one of that number.

1245. The ambitious are generally deceived, and impofe moft of all upon themfelves, when they propofe fome certain end; for when they have once attained this purpofe, it only inflames their minds, and ferves as the means to fome new purfuit.

1246. When great men fink under the length and prefure of difappointments, it is plain they fupported them by the vigour of their ambition, and not by the greatnefs of their minds; and that, excepting an exceffive vanity, your heroes are made juft like other men; but they have never failed of flatteries, living or dead.

1247. The picture of *Oliver Cromwell*, as it is drawn  
by

by a *French* gentleman deserves notice. A man appeared, who was endowed with an incredible depth of judgment. In hypocrisy, as exquisitely refined, as seen in politicks; capable of undertaking and conducting every design with the greatest secrecy; who trusted nothing to fortune, which he could possibly put out of her power by counsel or foresight; but withal so vigilant, and so prepared for every turn, that he never suffered the least opportunity to escape him, with the which she presented him. In a word, he was one of those restless and daring spirits, which seemed created on purpose to turn the world upside down. He was good-natured and cruel, as it best suited his interest; he had not the least faith in religion, honour in his words, or fidelity in his friendship, any farther than the appearance of those virtues could any ways contribute to the aggrandizing of himself. He understood, better than any man, the art of putting in practice the grimaces and hypocritical cant of all sectaries; and which way to conceal, under an humble and popular demeanour, an unbounded ambition. In short, he possessed, in the most eminent degree, the qualities of a great politician; and nothing was wanting to his fortune, but the attaining it by more justifiable measures, a greater extent of days, and having children worthy of succeeding him. He was a great man, with respect as well to his virtues as vices; since having attained to a power and rank of acting as arbitrarily as he pleased, he led, however, a life of continency, sobriety, modesty, vigilancy, and in business, was ever indefatigable: but was still under the dominion of a restless and boundless ambition, and

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APHORISMS *and* MAXIMS. 241

was scarce satiated with the blood of his king, and oppression of his country.

1248. He must be a man of sense (says C. de Buffi) who can resist the strokes of fortune, without being stunned, and sinking under them; and is able, at the same time, to give a dextrous turn to whatever ill accident befalls him.

1249. The same person says, however, in another place, I apply the best consolations I can meet with, against those cares that infest me; but that same mind which furnisheth me with the means of resistance, invents every moment new occasions of concern and sadness; in-  
somuch, that I am ever to begin where I left off.

1250. On the occasion of his confinement, he says, In truth, the most exalted and desperate thoughts of prisoners are incomprehensible: when they conceive the least hopes, they wonder how they could ever have desponded; and when they feel the impressions of fear, they wonder how they could ever have admitted the least hope. The same things which at some certain seasons served to console them, render them desperate in others.

1251. The reason why the pains we feel from *shame* and *jealousy*, are so smart and cutting, is, because *vanity* cannot assist us to bear them.

1252. When Princes, that ought to be common parents, make themselves as a party, and lean to a side, it is like a boat that is overthrown by uneven weight on one side. For when the authority of Princes is made but an accessory to a cause, and that there are other bands that



tie faster than the band of sovereignty, Kings begin to be almost put out of possession.

1253. There is no way more effectual to engage all to adhere to the *crown*, than the grateful acknowledgments of past services.

1254. In a weak government, an ill-digested insurrection raises the power of the Prince, and adds as much spirit to his friends, as it depresses the faction against him; and it also gives a handle to do some things, for which it were not easy, otherwise, to find either colours or instruments.

1255. Men are most esteemed when the *world* does not know the utmost of their parts and abilities; for things that are understood but by halves, are always presumed greater than really they are.

1256. Civility is a strong political magick. It is a gentle hook, to be used rather for attracting hearts, than drawing of profit; or rather, indeed, for all things. Merit will not do the work, if it be not seconded by agreeableness, on which depends all the plausibility of actions. This agreeableness is the most efficacious instrument of sovereignty: there is a luck in it to put others into appetite; yet, artifice contributes to that also. From thence springs that unaccountable *Je ne sai quoy*, which gains universal favour.

1257. As there is no man but what may draw great supplies and advantages from *learning*, so there are very few who do not find great prejudices from the notions they acquire by studies, except they use them as if they were natural to them.

1258. The

APHORISMS *and* MAXIMS. 243

1258. The eager desire men have of making their parts and abilities known, hinders them generally from acquiring any considerable improvements : for whilst they are busy to let the world see what knowledge they have, they lose the opportunity to learn that which they want.

1259. An antient philosopher, who could distinguish things very well by proper names, calls *Hope* the *dream of a man awake* : and the *French Sappho* says, that *Hope* seems to be a young giddy-headed creature, that gives credit to every thing that pleases her ; whose imagination is much stronger than her judgment, and who is infinitely delighted with shadows and chimeras ; who takes truth for falsehood, and falsehood for truth ; and who extracts, out of the most airy appearances, a thousand pleasures which have no being.

1260. Nothing can so well inform us of other people's irregular appetites, as a just reflection upon our own. If we please to look into our own hearts, we shall there find the seed of all those vicious sentiments which we cast in other people's teeth. Although these may not spring into action, we may still, by attention, apprehend their life and motion. There is no sort of malice that self-love does not offer to the wit for its use upon proper occasions, and few there are who have sufficient virtue to resist the temptation.

1261. Prudence, which conducts all human affairs, is nothing more than a circumspect and well informed self-love ; its opposite is inconsiderateness and blindness.

1262. Men of honour often fight for a trifle, not but that there are some provocations not to be born with.

1263. It is fancy, not the reason of things, that makes

life so uneasy as we find it. It is not the place, nor the condition, but the mind alone, that can make any body miserable or happy; and men that are impatient under imaginary afflictions, change commonly for worse.

1264. It is with some good *qualities*, as with our *senses*; those that never had the use of them, can never have any notion of them.

1265. *Ignorance* creates weakness and fear, but *learning* makes men bold and assured. Nothing affects or disturbs a mind that has a true apprehension of things, and knows how to distinguish them rightly.

1266. *Reason of state*, in the simplicity of the notion, is only that of *political wisdom*, abstracted from the ordinary rules and method of *conscience* and *religion*; it consults only legal utility, and never matters it, provided the publick may be the better for it, though the instruments and managers go to the devil. In short, it is most certain that *reason of state* is a very devilish thing under a specious name, and a cover for all wickedness. What are alliances and ruptures, but temporary expedients? And the ordinary reasons of war and peace, are very little better than banter and paradox.

1267. Conversation seems not only ordained to be the cement of society, but the greatest consolation to reasonable creatures; and yet has company grown so dangerous, and discourse so depraved, that it is become the spring of many misfortunes; and what contributed once to the civilizing of mankind, and cultivating of their minds, has turned it at last into a wilderness of wild beasts, where all pursue a lawless appetite of tearing and devouring one another.

APHORISMS *and* MAXIMS. 245

another. The reason of this seems to be, that every individual is too highly prejudiced in his own favour, and thinks that, while he himself is under the influence of an unerring judgment, others are bore down by a torrent of natural infirmities, and perverse inclinations, forgetting all the while, that what may appear to him at first sight very ridiculous, may be owing to some reasons, as solid, and convincing, as they are concealed.

1268. As virtue is an interior beauty, so is beauty an exterior virtue; yet we see, that it may, in great measure, be either deformed, or lose a great part of its brilliancy, by affectation, and an ill taste: But this does not appear only in the manners, but in dress; and, it too frequently happens, that when the inside is the least disordered, or distracted, the outside is obliged to wear its livery. Hence comes it, that you see Lord *Freake* generally equipped with a rat-tail twisted wig, a coat of an odd cut, and whimsically adorned, his breeches strapped under the knee, a heavy cane in his hand, a severe aspect, and altogether denouncing somewhat of defiance, and ill nature to mankind.

1269. An industrious and virtuous education of children, is a better inheritance for them, than a great estate. To what purpose is it, said *Crates*, to heap up great estates, and have no concern what manner of heirs you leave them to?

1270. Many bad things are done only for *custom*; which will make a *good* practice as easy to us as an *ill* one.

1271. *Agefilaus*, being asked, What he thought most proper

proper for boys to learn, answered, What they ought to do when they come to be men.

1272. The mind ought sometimes to be diverted, that it may return to thinking the better. Little *reading*, and much *thinking*, little *speaking*, and much *bearing*, is the best way to improve in knowledge.

1273. Virtue is nevertheless venerable for being out of fashion.

1274. *Judges* ought to be more learned than witty, more reverend than plausible, and more advised than confident: Above all things, integrity is their portion, and proper virtue.

1275. Magistrates are to obey, as well as execute laws. *Power* is not to do wrong, but to punish the doers of wrong.

1276. A lawyer and a physician having a dispute about precedency, they referred the merits of the cause to *Diogenes*; who gave sentence in favour of the lawyer, in these terms, Let the thief go before, and the executioner follow.

1277. A damsel of *Bologna* having proceeded against a young gentleman, and procured a sentence of damages for a rape upon her person: After the tryal, the pretended ravisher protested his innocence so heartily, that the judge thought proper to make use of an ingenious expedient, to try whether or no the accusation, and the sentence he had pronounced were just and righteous. He ordered, therefore, the money to be brought into court, and to be delivered to the plaintiff; who received it with more joy than became one who had lost something infinitely more valuable: But as she was going off the stage, the judge bid

APHORISMS *and* MAXIMS. 247

bid the young man try if he could get the money from her : He first used fair words ; when that would not do, he endeavoured to pull the bag from her by main force ; but she played her part so well, that she kept her possession in spite of his teeth. After this second tryal was over, the judge ordered the young man the restitution of his money ; there being no room to believe, but that she who had strength enough to retain the money, might have employed the same effectually, had she pleased, in the defence of her honour.

1278. It is a *maxim*, that law and physick should only be made use of for necessity.

1279. Nature has been extremely fruitful of wonders in these kingdoms, that compose the *British* monarchy ; and it is a ridiculous custom, that gentlemen of fortune should be carried away with a desire of seeing the curiosities of other countries, before they have any tolerable insight into their own. Travelling sometimes makes a wise man better, but always a fool worse.

1280. Innocence is no protection against tyrannical power, for *accusing* is *proving*, where malice and force are joined in the prosecution. *Force* governs the world, and *success* consecrates the cause. What avails it the *lamb* to have the better cause, if the *wolf* have the stronger teeth ? It is to no purpose to stand reasoning, where the adversary is both party and judge.

1281. *Archidamus* being asked, Who was the master of *Sparta* ? The laws, said he ; and next them the magistrates.

1282. A *Turkish* ambassador residing some time at *Paris*,

ris, in the reign of *Henry the fourth*, took notice that his master had ever an army on foot consisting of 400000 men, and declared, at the same time, that he wondered so great a prince as the king of *France* was, had so small an army. To which that prince reply'd, Where justice reigns, force is little required.

1283. Necessity, that great refuge and excuse for human frailty, breaks through all laws ; and he is not to be accounted in fault, whose crime is not the effect of choice, but force.

1284. The man who wants mercy, makes the law of the land his gospel, and all his cases of conscience are determined by his attorney. The guilt of being unfortunate, is never to be defended by the best advocate in the world ; all he can do or say, will be received with prejudice by an uncompassionate creditor.

1285. There have been many laws made by men, which swerve from honesty, reason, and the dictates of nature. By the *law of arms*, he is degraded from all honour, who puts up an affront ; and by the *civil law*, he that takes vengeance for it, incurs a capital punishment : He that seeks redress by law for an affront, is disgraced ; and he that does not seek redress this way, is punished by the laws.

1286. Self denial is the most exalted pleasure ; and the conquest of evil habits is the most glorious triumph.

1287. Virtue is made for difficulties, and grows stronger and brighter for such tryals.

1288. Some glorious actions are buried in oblivion, which would have made a great figure in story, had they  
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been atchieved by persons of great quality and distinction. In the islands where a traffick of slaves is carried on, a villainous *Moor* sold his wife, who had not been delivered for above a month of twins; and some christians, no less villains than he, had the cruelty to buy her, and she was put in the hold amongst the rest; but as it happened to be fine weather, the vessel did not fail above a league before the slaves were brought above board, and passed in review before the master. This poor mother, touched with compassion for her children, who used to have their whole nourishment from her breasts, threw herself instantly into the sea, with the natural purpose of preserving their lives. The charitable crew let fly a hundred balls at the poor swimming wretch; but whether they did this only to frighten her into a return, or whether heaven favoured so laudable a venture, she escaped all wounds, and reached the shore, to which her just and natural concern conducted her. Did ever woman, of the greatest quality, merit, and virtue perform a more illustrious and heroick exploit? And with what encomiums would some princesses have been recorded, had she acted with the same tendernefs and resolution!

1289. *Denis* the tyrant, asking one day *Aristippus*, why philosophers were seen frequently making their court to princes, but princes never enquiring after philosophers; *Aristippus* made answer, that philosophers very well understood their own wants, but princes did not understand theirs. In this manner, did he reproach most great men with the want of virtue, wisdom, and good advice, which they were not themselves apprized of, and for which

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reason they did not look out for proper and able persons to supply those defects.

1290. Let the accidents of this world be never so surprizing, and their variety never so great, yet do all effects hang upon a secret and providential chain of causes, which come up in their turn, and follow the course of their destiny.

1291. Incivility is not a vice of the soul, but the effect of many vices; of ridiculous vanity, of ignorance, idleness, stupidity, giddiness, contempt of others, ill nature, and jealousy.

1292. Happiness consists in the moderation of our desires. Excessive desires hinder the ambitious, the voluptuous, and the covetous from being ever satisfied; because they breed in the heart an insatiability, which tempts them still to seek after what they do not possess, and to rest never content with what they have. *Seneca* says, there is no difference betwixt possessing a thing, and not desiring it.

*Happy the man, of mortals happiest he,  
Whose quiet mind from vain desires is free :  
Whom neither hopes deceive, nor fears torment,  
But lives at peace within himself, content :  
In thought or act accountable to none,  
But to himself, and to the Gods alone.  
O sweetness of content ! seraphick joy !  
That, wanting nothing, nothing can destroy !  
Where dwells this peace, this freedom of the mind ?  
Where, but in shades, remote from human kind ?*

*In*

APHORISMS, MAXIMS, &c. 251

*In flow'ry vales, where nymphs and shepherds meet,  
But never comes within the palace gate.*

*Farewel then cities, courts, and camps, farewel :*

*Welcome, ye groves, here let me ever dwell,*

*From cares, from business, and mankind remove,*

*All but the muses, and inspiring love.*

*How sweet the morn, how gentle is the night,*

*How calm the evening, and the noon how bright !*

*From hence, as from a hill, I view, below,*

*The crowded world that like some wood does show.*

*Where several wand'ers travel day and night,*

*Through several paths, and none are in the right.*

1293. We envy the great for those very things, which are the greatest *plagues* to them ; I mean their great *retinue*.

1294. The duties are at present so high upon preferment, that men of honour do not care for trading.

1295. A king of *England* should cause his coronation oath to be written in golden capitals in his closet, as the ten commandments are in his chapel ; the observation of the first being as necessary for his happiness in this world, as the keeping of the other for his felicity hereafter.

1296. A wise *prince* had much better make a *favourite* of his *minister*, than a *minister* of his *favourite*. But *beasts* of *pleasure*, are seldom *beasts* of *burthen*.

1297. Innovations are generally pernicious in government, as well as in religion ; and, therefore, it is much better to bear with small grievances, than unravel the present constitution.

1298. The disease of a kingdom first breaks out in the

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ministry, which, if not removed, will infallibly corrupt and destroy the whole body politic.

1299. It is very dangerous to try experiments in a state, unless in cases of extreme necessity; and it is better to connive for a while at any inconveniences, than suddenly to run upon a reformation.

1300. *Seneca* says, if a man, truly great, falls, honour attends him in his lowest condition; the same veneration is paid to him as to a temple that lies in ruins, for which the devout and considerate entertain the same religious respect, as if it were in the best repair, and shone with the greatest splendor and glory.

1301. Nothing can be seen finer than the image of the reign of *Augustus*, after the death of *Cæsar*. Plain dealing is recalled to the bar; discord is banished the senate; equity and justice return to the city, attended with ability and industry; the magistrates have resumed their authority; the senators their ancient majesty; decrees and judgments their wonted force: We see the citizens re-inspired with a generous emulation of doing good actions; or forced upon such by a happy necessity: Virtue is honoured, vice punished; the inferior rank have a veneration for the superior, without any mixture of awe or aversion; and the latter consider the former without any sentiments of contempt.

1302. Monsieur *Balzac* writing to a friend from his solitude, expresseth himself with a good deal of humour. "I do not care, says he, to return to a country, where men become hunch-backed by scraping, and cringing. I am so happily situated, that all the princes of the world  
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act comedies for my diversion: I possess all the abundance of the universe, from the heights of heaven, down to the brooks and springs; and, with the greatest ease, obtain, from the moderation of my desires, what I never hoped from the liberality of fortune. This being the true state of my case, would you advise me to leave these possessions, which no body envies, and to neglect that precious liberty, for which the *Hollanders* have sacrificed so much blood, and contended with the *Spaniards* these fifty years?"

1303. Let a *prince* that would beware of plots, be rather jealous of such whom his *favours* have advanced, than of those whom his *displeasure* has discontented: these want the *means*, the others have, to execute their desire; and *ambition to rule*, is more vehement than *malice to revenge*.

1304. Perseverance is either meritorious, or otherwise, according as the purpose of it is good or bad, and the conduct discreet or desperate. In a righteous cause, and under the direction of reason, it assumes the name of *constancy*, and is numbered among the virtues: but when pressed into the service of iniquity, and goaded on by rashness and folly, it is called *obstinacy*, and can lead to nothing but ruin.

1305. Whilst courtiers speak for one another, all of them obtain what none of them deserve.

1306. The publick is but one body, and the prince the head of it; so that what member soever withdraws his service from the head, is no better than a negative traitor to his country and himself.

1307. It

1307. It is with *glory*, as with *beauty*; for as a single fine lineament cannot make a handsome face, neither can a single good *quality* render a man accomplished; but a concurrence of many fine features and good qualities makes true *beauty*, and true *honour*.

1308. Every man sets up a court of *honour* within himself, pronounces every thing *honourable* that serves his purpose, and laughs at them that think otherwise.

1309. He cannot be without a great deal of compassion, that is always sensible of another's misery.

1310. It is not so very difficult for men to know themselves, if they did but take the pains to enquire into themselves; but they are more solicitous to be thought what they should be, than really careful to be what they should be.

1311. This maxim, *Let a thing be never so secret, yet it will be discovered at one time or other*, is very uncertain, if not false; for it has no other ground, than those things that have been found out; and, for ought we know, there may be as many that never did, or shall come to our knowledge.

1312. An affectation of popularity has often proved a snare, strong enough to tempt many men, who have otherwise been of great temperance and virtue: nor, indeed, can there be any more dangerous enemies to a state or a kingdom, than such as come sober to endeavour its destruction.

1313. Laws, with penalties, are made for the government of the simple and weak, like cobwebs, to catch flies;

APHORISMS, MAXIMS, &c. 255

flies; but power is the law of laws, and there is no disputing with it, but upon the sword's point.

1315. Nothing can make a King of *England* absolute, but his goodness, and strict regard to the laws.

1316. A *prince* that governs by parties, is like a philosopher that grows wise by starts, and broken fancies.

1317. When a *prince* has overcome the rebels, he should deliver the forfeited estates into the hands of his people, who have beforehand paid the purchase, by enabling him to triumph over his enemies.

1318. A *prince* who has the love and veneration of his people, may easily satisfy all parties; whereas, courting them is endless.

1319. The times past read useful lectures to the time present; he that would see what shall be, let him consider what has been.

1320. It is as impossible for a government to be without faults, as for a man to be so.

1321. *Favourites* are justly the envy of the people; they get *every thing*, and generally merit *nothing*.

1322. Governing by parties may keep a prince above water for a while, but will sink him at last.

1323. A *steady conduct* is the great art of governing a *fickle* people; whereas, chopping and changing of measures keeps them always in a ferment, and ready to rebel.

1324. It is a hard matter to determine whether those who preached *passive obedience* did King *James* more harm, than those who spake against his *prerogative*? We may rail against the King of *France* as much as we please, but

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to give him his due, he ever rewarded *virtue* and *merit*, and punished *vice* better than some of his neighbours.

1325. It is almost impossible for any *prince*, or magistrate, utterly to avoid the evil report of men; for if he be *good*, he incurs the offence of wicked people; if he be *evil*, good men will exclaim against him. This danger, therefore, wise and virtuous princes have little regarded, because hate may be gained, as well by *good*, as *evil doing*.

1326. The richest endowments of the mind, are *temperance*, *prudence*, and *fortitude*. *Prudence* is an universal virtue, which enters into the composition of all the rest; and where she is not, *fortitude* loses its name and nature.

1327. It is a maxim of prudence, to leave things before they leave us.

1328. The true way to advance another's virtue, is to follow it; and the best means to cry down another's vice, is to decline it.

1329. Nothing would fortify us more against any manner of accidents, than the possessing our souls with this maxim, that *we can never be hurt but by ourselves*. If our reason be what it ought, and our actions according to it, we are invulnerable.

1330. A wise man is out of the reach of fortune, and all attempts upon him are no more than *Xerxes's* arrows; they may darken the day, but they cannot strike the sun.

1331. It is a *Spanish* maxim, *he who loseth wealth, loseth much; he who loseth a friend, loseth more; but he that loseth his spirits, loseth all*.

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APHORISMS, MAXIMS, &c. 257

1332. A virtuous habit of the mind is so absolutely necessary to influence the whole life, and beautify every particular action; to over-balance or repel all the gilded charms of avarice, pride, and self-interest; that a man deservedly procures the lasting epithets of *good* or *bad*, as he appears either swayed by, or regardless of it.

1333. The prerogatives of good men appear plainly in this, that men bear more honour to the *sepulchres* of the *virtuous*, than to the boasted *palaces* of the *wicked*.

1334. An angry man, who suppresses his passion, thinks worse than he speaks; and an angry man that will chide, speaks worse than he thinks.

1335. Anger may glance into the breast of a wise man, but rests only in the bosom of fools.

1336. In all things mistakes are excusable; but an error that proceeds from any good principle, leaves no room for resentment.

1337. It was a good method observed by *Socrates*; when he found in himself any disposition to anger, he would check it by speaking *low*, in opposition to the motions of his displeasure.

1338. Whosoever *gains* by the dead, has not much kindness for the living.

1339. That sort of *ignorance* which is but a privation or emptiness of *knowledge*, is much less despicable than the other kind of *ignorance*, which is full of, and puffed up with error and impertinence, and which the world oftentimes mistakes for learning and knowledge.

1340. Discord is every where a troublesome companion; but when it is shut up within a family, and happens a-

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mongst relations that cannot easily part, it is harder to deal with.

1341. None more impatiently suffer injuries, than those that are most forward in doing them.

1342. It is the only valour, to remit a wrong; and the greatest applause, that I might hurt, and would not.

1343. None should be so implacable as to refuse an humble submission. He whose very best actions must be seen with favourable allowance, cannot be too mild, moderate, and forgiving.

1344. There cannot possibly be a greater extravagance, than for a man to run the hazard of losing his life, to satisfy his revenge. When *Mark Antony*, after the battle of *Actium*, challenged *Augustus*, he took no further notice of the insult, than sending back this answer, "That if *Antony* was weary of his life, there were other ways of dispatch besides fighting him; and for his part, he should not trouble himself to be his executioner."

1345. To err, is human; to forgive, divine.

1346. A more glorious victory cannot be gained over another man, than this, that when the injury began on his part, the kindness should begin on ours.

1347. A wise man hath no more anger than shews he can apprehend the *first* wrong, nor any more revenge than justly to prevent a *second*.

1348. Our passions are like the seas, agitated by the winds; and as God hath set bounds to those, so should we to these: *So far they shall go, and no farther.*

1349. There is not any revenge more heroic, than that which torments envy, by doing good.

1350. It

APHORISMS, MAXIMS, &c. 259

1350. It was a pretty victory which *Euclid* got of his angry brother, who, being highly displeased, cried out, *Let me perish if I be not revenged!* But he answered, *And let me perish, if I do not make you kind, and quickly to forget your anger!*

1351. Cruelty is so contrary to nature, that it is distinguished by that scandalous name of *inhumanity*.

1352. Hatred is so durable and so obstinate, that reconciliation on a sick bed is the greatest sign of death.

1353. To live above our station, shews a proud heart; and to live under it, discovers a narrow soul.

1354. Pride and ill nature will be hated, in spite of all the wealth and greatness in the world. Civility is always safe, but pride creates us enemies.

1355. If a proud man makes me keep my distance, the comfort is, he keeps his at the same time.

1356. Riches should be admitted into our houses, but not into our hearts; we may take them into our possession, but not into our affections.

1357. Money, like dung, does no good till it is spread. There is no real use of riches, except it be in the distribution; the rest is but conceit.

1358. Some are by nature so covetous and miserable, that it is as much in vain to attempt to enlarge their minds, as to go about to plough the rocks.

1359. *Seneca* observes well, that it is the constant fault, and inseparable ill quality of ambition, never to look behind it.

1360. What can be a more wretched sight, than to see a starving miser mortify without religion? To submit to

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such voluntary hardships to no purpose, and lose the present, without providing for the future.

1361. It is a much easier task to dig metal out of its native mine, than to get it out of the covetous man's coffer. Death only has the key of the miser's chest.

1362. Pitiful ! that a man should so care for riches, as if they were his own ; yet so use them, as if they were another's ; that when he might be happy in spending them, will be miserable in keeping them ; and had rather, dying, leave wealth with his enemies, than, being alive, relieve his friends.

1363. Nothing can be more vain than the courting of popular applause ; if we consider the emptiness of the sound, the precarious tenure, the little judgment of those that give it us, and the narrow compass it is confined to.

1364. Some people are all quality, you would think they were made up of nothing but title and genealogy. The stamp of dignity defaces in them the very character of humanity, and transports them to such a degree of haughtiness, that they reckon it below them, to exercise either good nature or good manners.

1365. If we would trace our descents, says *Seneca*, we should find all slaves to come from princes, and all princes from slaves. We are all of us composed of the same elements, all of us equal, if we could but recover our evidence ; but when we can carry it no further, the *herald* provides us some *heroe* to supply the place of an illustrious original, and there is the rise of arms and families.

1366. A poor spirit is poorer than a poor purse. A  
very

APHORISMS, MAXIMS, &c. 261

very few pounds a year would ease a man of the scandal of avarice.

1367. He that swells in prosperity, will shrink in adversity.

1368. Where is that advantage under the sun, that any but a madman would be proud of? Or where is that pride itself, that any mortal in his right wits would not find reason to be ashamed of?

1369. There is not the greatest man living, but may stand in need of the meanest, as much as the meanest does of him.

1370. The best way to humble a proud man, is to take no notice of him.

1371. The tallest trees are most in the power of the winds, and ambitious men of the blasts of fortune; great marks are soonest hit.

1372. A person who squanders away his fortune in rioting and profuseness, is neither just to himself, or others; for, by a conduct of this kind, his superfluities flow in an irregular channel, and those that are the most unworthy, are the greatest sharers of them, who do not fail to censure him when his substance is exhausted.

1373. If money be not thy servant, it will be thy master. The covetous man cannot so properly be said to possess wealth, as that may be said to possess him.

1374. What man in his right senses, that has wherewithal to live free, would make himself a slave for superfluities? What does that man want that has enough? Or what is he the better for abundance, that can never be satisfied?

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1375. *Tantalus*, it is said, was ready to perish with thirst, though the water was up to his chin. Change but the name, and every rich miser is the *Tantalus* in the fable. He sits gaping over his money, and dares no more touch it, than he dares commit sacrilege.

1376. No kind admonition of friends, nor fear of poverty, can make a prodigal become thrifty. The *Grecians* had a law that denied them their father's sepulchre, that wasted their patrimony. It is wretched to see a house ruined by a prodigal.

1377. The *prodigal* has as little charity in him as the miser : His flinty soul is not to be touched with any tenderness, humanity or commiseration ; neither poverty nor distress, innocence nor merit, can melt him : That noble truth in *sacred writ*, of a superior happiness in *giving than receiving*, he never experienced.

1378. When *Darius* offered *Alexander* 10,000 talents, and to divide *Asia* equally with him, he answered, The earth cannot bear two suns, nor *Asia* two kings. *Parmenio*, a friend of *Alexander*, hearing the great offers *Darius* had made, said, Were I *Alexander*, I would accept them. So would I, replied *Alexander*, were I *Parmenio*.

1379. *Cleobulus* being asked, why he sought not to be advanced to honour and preferment, made this reply ; O friend, as long as I study and practise humility, I know where I am ; but when I shall hunt after dignities and promotion, I am afraid I should lose myself.

1380. Turn your carcase the wrong side outward (said the emperor *Aurelius*) and be proud, if you can ; and

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APHORISMS, MAXIMS, &c. 263

to improve your thought, consider what a beauty, age, diseases, and death, will make of you.

1381. Worldly glory ends with the world; and, for what concerns us, the world ends with our lives. What have we to be proud of? Are not all things perishable? The time of flourishing pride is soon over, and our little greatness is lost in eternity.

1382. He that envieth, maketh another man's virtue his vice, and another's happiness his torment; whereas he that rejoiceth at the prosperity of another, is partaker of the same.

1383. *Envy* is a passion so full of cowardice and shame, that no body ever had the confidence to own it.

1384. A good work is an easy obligation; but not to speak ill, requires only our silence, which costs us nothing.

1385. Slanderers are like flies; they leap over all a man's good parts, to light upon his foibles.

1386. There is an odious spirit in many persons, who are better pleased to detect a fault, than commend a virtue.

1387. The worthiest people are most injured by slanderers; as we usually find that to be the best fruit, which the birds have been pecking at.

1388. *Socrates*, when informed of some derogating speeches one had used of him behind his back, made only this facetious reply, *Let him beat me too when I am absent.*

1389. *Envy* is fixed only on merit; and, like a fore eye, is offended with every thing that is bright.

1390. *Diogenes* being asked, How one should be revenged of his enemy? answered, By being a virtuous and an honest man.

1391. En-

1391. Envious people are doubly miserable, in being afflicted with others prosperity, and their own adversity.

1392. *Philip* of *Macedon* said, He was beholden to the *Athenian* orators for reproving him ; for he would endeavour both by words and actions to make them lyers. And *Plato* hearing it was asserted by some persons, that he was a very bad man, said, I shall take care to live so, that nobody will believe them.

1393. Nothing is truly infamous, but what is wicked ; and therefore shame can never disturb an innocent and virtuous mind.

1394. If we well knew how little others enjoy, it would rescue the world from one sin, there would be no such thing as envy upon earth.

1395. The surest sign of a noble disposition, is to have no envy in one's nature.

1396. Our industrious search and inquiries should chiefly be employed about our own affairs at home ; for here we shall find so many offences in our conversation, such variety of perturbations in our souls, and manifest failures in our duty, that it will take up so much time to reform them, as not to leave us any leisure to be impertinent or ill-natured in remarking upon the faults of others.

1397. The failings of good men are commonly more published in the world, than their good deeds ; and one fault of a well deserving man shall meet with more *reproaches*, than all his virtues *praise* : Such is the force of ill-will and ill-nature.

1398. It is in the power of every man to preserve his probity ; but no man living has it in his power to say,  
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APHORISMS, MAXIMS, &c. 265

that he can preserve his reputation, while there are so many evil tongues in the world, ready to blast the fairest character ; and so many open ears, ready to receive their reports.

1399. It is fancy, not the reason of things, that makes life so uneasy to us as we find. It is not the place, nor the condition, but the mind alone, that can make any body happy or miserable.

1400. Every man has it in his own power, by the force of natural reason, to master the temptation of falling either into presumption, or despair.

1401. When *Anaxagoras* was told of the death of his son, he only said, I knew he was mortal. So we in all casualties of life should say, I knew my riches were uncertain, that my friend was but a man. Such considerations would soon pacify us, because all our troubles proceed from their being unexpected.

1402. None should despair, because God can help them ; and none should presume, because God can cross them.

1403. A noble spirit must not vary with his fortune : In your worst estate, hope ; in the best, fear ; and in all be circumspect.

1404. A man cannot be truly happy here, without a well grounded hope of being happy hereafter.

1405. A firm trust in the assistance of an almighty being, naturally produces patience, cheerfulness, and all other dispositions of mind, that alleviate those calamities which we are not able to remove.

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1406. It is virtue only that repels fear and fear, only that makes life troublesome.

1407. There can be no peace in human life, without the contempt of all events. He that troubles his head with drawing consequences from mere contingencies, shall never be at rest.

1408. We could willingly change fortune and riches with many; but there are few, who would be any of those men in every circumstance.

1409. It were no virtue to bear calamities, if we did not feel them.

1410. Divine providence always places the remedy near the evil. There is not any duty, to which providence has not annexed a blessing; nor any affliction, for which virtue has not provided a remedy.

1411. A contented mind, and a good conscience, will make a man happy in all conditions. He knows not how to fear, who dares to die.

1412. When faith, temperance, the graces, and other celestial powers, left the earth (says one of the ancients) hope was the only goddess that staid behind.

1413. The expectation of future happiness is the best relief of anxious thoughts, the most perfect cure of melancholy, the guide of life, and the comfort of death.

1414. Hopes and cares, anger and fears, divide our life: Would you be free from these anxieties? Think every day will be your last, and then the succeeding hours will be the more welcome, because unexpected.

1415. There is but one way of fortifying the soul against all gloomy presages, and terrors of mind; and that is,

APHORISMS, MAXIMS, &c. 267

is, by securing to ourselves the friendship and protection of that being, who disposes of events, and governs futurity.]

1416. The utmost perfection we are capable of in this world, is to govern our lives and actions by the rules which nature hath set us, and keeping the order of our creation.

1417. He is the wise man, who, though not skilled in science, yet knows how to govern his passions and affections. Our passions are our infirmities. He that can make a sacrifice of his will, is lord of himself.

1418. Physick hath not more remedies against the diseases of the body, than reason hath preservatives against the passions of the mind.

1419. Excess of sorrow is as foolish as profuse laughter. Loud mirth, or immoderate sorrow, inequality of behaviour, either in prosperity or adversity, are alike ungraceful in a man that is born to die.

1420. Nothing alleviates grief so much as the liberty of complaining: Nothing makes one more sensible of joy, than the delight of expressing it.

1421. Philosophy and religion shew themselves in no one instance so much, as in the preserving our minds firm and steady.

1422. To be covetous of applause, discovers a slender merit; and self-conceit is the ordinary attendant of ignorance.

1423. Every man's vanity ought to be his greatest shame, and every man's folly ought to be his greatest secret.

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1424. There

1424. There are a thousand fops made by art, for one fool by nature.

1425. It is to affectation the world owes its whole race of coxcombs; nature in her whole drama never drew such a part; she has sometimes made a fool, but a coxcomb is always of a man's own making.

1426. The observation that no man is ridiculous for being what he is, but only in the affectation of being something more, is equally true in regard to the mind and the body.

1427. *Socrates* had so little esteem of himself, that he thought he knew nothing certainly, *but that he knew nothing.*

1428. The vanity of human life is like a river, constantly passing away, and yet constantly coming on.

1429. It is the infirmity of poor spirits to be taken with every appearance, and dazzled with every thing that sparkles: But great genius's have but little admiration, because few things appear new to them.

1430. A wise man endeavours to shine in himself, a fool to outshine others: The first is humbled by the sense of his own infirmities, the last is lifted up by the discovery of those which he observes in others. The wise man considers what he wants, and the fool what he abounds in. The wise man is happy when he gains his own approbation, and the fool when he recommends himself to the applause of those about him.

1431. Rectitude of will is a greater ornament and perfection, than brightness of understanding; and to be divinely

APHORISMS, MAXIMS, &c. 269

vinely good, more valuable than any other wisdom and knowledge.

1432. *Aristippus* said, That the only fruit he had received from his philosophy, was to speak plainly to all the world, and to tell freely his thoughts of things.

1433. To preserve the entire liberty of one's judgment, without being prepossessed with false reason, or pretended authority, is a strength of mind whereof few are capable.

1434. Fine sense, and exalted sense, are not half so useful as common sense.

1535. A sincere confession of our ignorance, is one of the fairest and surest testimonies of our judgment.

1436. What is the whole creation, but one great library; every volume in which, and every page in these volumes, are impressed with radiant characters of infinite wisdom; and all the perfections of the universe are contracted with such inimitable art in man, that he needs no other book but himself, to make him a complete philosopher.

1437. There is no end of books; our libraries are furnished for fight and ostentation, rather than use; the very indexes are not to be read over in an age; and in this multitude, how great a part of them are either dangerous, or not worth the reading. A few books well chosen, and well made use of, will be more profitable, than a great confused *Alexandrian* library.

1438. *Lycurgus* remarked, That subtle speculations, and all the refinements of science, served to spoil the understanding, and corrupt the heart; for which reason he made little account of them.

1439. Most

1439. Most men take least notice of what is plain, as if that were of no use; but puzzle their thoughts, and lose themselves in those vast depths and abyffes, which no human understanding can fathom.

1440. It is a silly conceit, that men without languages, are also without understanding. It is apparent in all ages, that some such have been even prodigies for ability; for it is not to be believed, that wisdom speaks to her disciples only in *Latin, Greek, and Hebrew*.

1441. There is no necessity of being led through the several fields of knowledge; it will be sufficient to gather some of the fairest fruit from them all, and so lay up a store of good sense, sound reason, and solid virtue.

1442. We read of a philosopher, who declared of himself, that the first year he entered upon the study of philosophy, he knew all things; the second year he knew something; but the third year nothing: the more he studied, the more he declined in the opinion of his own knowledge, and saw more of the shortness of his understanding.

1443. The curiosity of seeing into every thing, explaining every thing, and adjusting it to our weak ideas, is the most dangerous disease of the human mind.

1444. Of all parts of wisdom, the practice is the best. *Socrates* was esteemed the wisest man of his time, because he turned his acquired knowledge into morality, and aimed at goodness more than greatness.

1445. One philosopher is worth a thousand grammarians. Good sense and reason ought to be the umpire of all rules, both antient and modern.

1446. Too

APHORISMS, MAXIMS, &c. 271

1446. Too fervile a submission to the books and opinions of the antients hath spoiled many an ingenious man; and plagued the world with abundance of extravagant and absurd notions.

1447. Wrangling about frivolous criticisms in words, tho' it is a great part of the business of a school, is too pedantic and low for a generous converse; while he that is well grown in knowledge may perhaps forget, or not so much respect, the first rudiments of letters; it being more grateful to the mind to contemplate the structures of learning, as they stand finished and adorned, than to discuss the low materials of their foundations.

1448. True eloquence is good sense, delivered in a natural and unaffected way, without the artificial ornaments of tropes and figures. Our common eloquence is usually a cheat upon the understanding; it deceives us with appearances, instead of things, and makes us think we see reason, whilst it is only tickling our sense.

1449. It was an idle fancy of some, to run out perpetually upon similitudes, confounding their subject by the multitude of likenesses, and making it like so many things, that it is like nothing at all.

1450. The reason of things lies in a narrow compass, if the mind could at any time be so happy as to light upon it. Most of the writings and discourses in the world are but illustration and rhetorick, which signifies as much as nothing to a mind in pursuit after the philosophical truth of things.

1451. Though it may be an argument of a great wit, to give ingenious reasons for many wonderful *appearances*  
in

in *nature*; yet it is an evidence of small judgment; to be positive in any thing but the knowledge of our own ignorance.

1452. It passes for an ornament to borrow from other tongues, where we may be better furnished in our own.

1453. Suppose a man knows what is *Greek, Latin, French, Spanish, or Italian* for a *Horse*; this makes the man no more the wiser, than the *Horse* the better.

1454. Languages are not to be despised, but things are still to be preferred.

1455. The most resplendent ornament of man, is judgment; here is the perfection of his innate reason; here is the utmost power of reason joined with knowledge.

1456. It was a saying of *Cicero*, That oratory was but his ornament as a commonwealth's man, and that philosophy and reason were his profession as a man.

1457. Such books as teach sapience and prudence, and serve to eradicate errors and vices, are the most profitable writings in the world, and ought to be valued and studied more than all others whatsoever.

1458. The wisdom of the *antients*, as to the government of life, was no more than certain *precepts*, what to do, and what not; and men were much better in that simplicity; for as they came to be more learned, they grew less careful of being good: that plain and open *virtue* is now turned into a dark and intricate *science*, and we are taught to dispute, rather than to live.

1459. Wise men are instructed by reason; men of less understanding, by experience; the most ignorant, by necessity; and beasts, by nature.

1460. Our

APHORISMS, MAXIMS, &c. 273

1460. Our controversies about religion have brought, at last, even religion itself into controversy. The schoolmen have spun the thread too fine, and made christianity look liker a course of philosophy, than a system of faith, and supernatural revelation: so that the spirit of it evaporates into niceties, and exercises of the brain; and the contention is not for truth, but victory.

1461. Knowledge, that is of use, must be allowed to be the greatest and noblest acquist that man can gain: but to run on in disputations, whether privation be a principle; whether any thing can be made of nothing; whether there be an empty space in the compass of nature; or whether the world shall have an end, and such like, is without end, and to no end.

1462. True philosophy, says *Socrates*, consists more in fidelity, constancy, justice, sincerity, and in the love of our duty, than in a great capacity.

1463. The primitive christians excelled us in goodness as much as we do them in learning; and were better without those advantages, than we are with them.

1464. It was a usual saying of *M. Pascal*, that sciences produced no consolation in the times of affliction; but the knowledge of christianity was a comfort, both in adversity, and defect of all other knowledge.

1465. He that knows what belongs to his salvation, has learned what is sufficient.

1466. Contentment is only to be found within ourselves. A man that is content with a little, has enough; he that complains, has too much.

1467. Were matters so managed, that men turned their

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speculation into practice, and took care to apply their reading to the purposes of human life, the advantage of learning would be unspeakable; and we see how illustriously such persons shine in the world: and, therefore, nothing can be said to the prejudice of learning in general, but only to such a false opinion of it, as depends upon this alone for the most eligible and only qualification of the mind of man; and so rests upon it, and buries it in inactivity.

1468. *Socrates* rightly said of contentment, opposing it to the riches of fortune and opinion, that it is the wealth of nature; for it gives every thing that we want, and really need.

1469. Prosperity hath always been the cause of far greater evils to men, than adversity; and it is easier for a man to bear this patiently, than not to forget himself in the other.

1470. He who thinks no man above him but for his virtue, none below him but for his vice, can never be obsequious or assuming in a wrong place.

1471. Many afflictions may befall a good man, but no evil; for contraries will never incorporate. All the rivers in the world are never able to change the taste and quality of the sea.

1472. "The race is not always to the swift, nor the battle to the strong; neither bread to the wise, nor riches to men of understanding, nor favour to men of skill; but time and chance happeneth to them all."

1473. Wealth and titles are only the gifts of fortune, but peace and content are the peculiar endowments of a well-

APHORISMS, MAXIMS, &c. 275

well-disposed mind ; a mind that can bear affliction without a murmur, and the weight of a plentiful fortune without vain glory ; that can be familiar without meanness, and reserved without pride.

1474. I find it a very hard thing, says *Montaigne*, to undergo misfortunes ; but to be content with a competent measure of fortune, and to avoid greatness, I think a very easy matter.

1475. *Solon* being asked by *Cræsus*, Who in the whole world was happier than he ? he answered, *Tellus*, who, though he was poor, was a good man, and content with what he had, and died in a good old age.

1476. The best need afflictions, for trial of their virtue. How can we exercise the grace of contentment, if all things succeed well ? Or that of forgiveness, if we have no enemies ?

1477. A good conscience is to the soul, what health is to the body ; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.

1478. He that needs *least*, said *Socrates*, is most like the Gods, who need *nothing*.

1479. When *Alexander* saw *Diogenes* sitting in the warm sun, and asked what he should do for him ? He desired no more, than that he would stand out of his sunshine, and not take from him what he could not give.

1480. A quiet and contented mind is the supreme good, the utmost felicity man is capable of in this world, and the maintaining such an uninterrupted tranquillity of spirit, is the very crown and glory of wisdom.

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1481. This

1481. This is the foundation of contentment in all conditions, and of patience under sufferings; that death, which is not far off, when it removes us out of this world, will take us from all the sufferings of it.

1482. We should chuse a friend endued with virtue, as a thing in itself lovely and desirable; which consists in a sweet and obliging temper of mind, and a lively readiness in doing good offices.

1483. It was ever my opinion, says *Horace*, that a chearful good-natured friend is so great a blessing, that it admits of no comparifon but itself.

1484. *Cicero* used to say, That it was no less an evil for a man to be without a friend, than to have the heavens without a sun. And *Socrates* thought friendship the sweetest possession, and that no piece of ground yielded more or pleasanter fruit, than a true friend.

1485. True friends are the whole world to one another; and he that is a friend to himself, is also a friend to mankind. There is no relish in the possession of any thing without a partner.

1486. It is no flattery to give a friend a due character, for commendation is as much the duty of a friend, as reprehension.

1487. It is a strange thing to behold what gross errors, and extreme absurdities, many (especially of the greater sort) do commit, for want of a friend to tell them of them, to the great damage both of their fame and fortune.

1488. Worthy minds deny themselves many advantages,

to

APHORISMS, MAXIMS, &c. 277

to satisfy a generous benevolence, which they bear to their friends in distress.

1489. The kindness of a friend lie deep; and whether present, or absent, as occasion serves, he is solicitous about our concerns.

1490. A friendship with a generous stranger is commonly more steady than with the nearest relation.

1491. The greater a man is, the more need he hath of a friend; and the more difficulty there is in finding and knowing him.

1492. A forwardness to oblige is a great grace upon a kindness, and doubles the intrinsic worth: in these cases, that which is done with *pleasure*, is always received so.

1493. Friendship improves happiness, and abates misery, by the doubling of our joy, and dividing of our grief.

1494. There is little friendship in the world, and least of all between equals, which was wont to be magnified: that which is, is between superior and inferior, whose fortunes may comprehend one the other.

1495. Many begin friendships, and cancel them on flight occasions; and great enmity often succeeds to a tender affection.

1496. If you have not the indulgence to pardon your friends, nor they the same to pardon you, your friendship will last no longer than it can serve both your interests.

1497. "Late ere I love, said *Augustus*, as long ere I leave."

1498. The best friendship, is to prevent a request, and never put a man to the confusion of asking. To *ask*, is a word that lies heavily on the tongue, and cannot well  
be

be uttered but with a dejected countenance. We should, therefore, strive to meet our friend in his wishes, if we cannot prevent him.

1499. A man may have a thousand intimate acquaintance, and not a friend among them all. If you have one friend, think yourself happy.

1500. It is a certain principle, that friendship cannot long subsist between many persons.

1501. A great advantage of friendship is the opportunity of receiving good advice; it is dangerous relying always upon our own opinion. Miserable is his case, who, when he needs, hath none to admonish him.

1502. Being sometimes asunder, heightens friendship. The great cause of the frequent quarrels between relations, is their being so much together.

1503. Whoever would reclaim his friend, and bring him to a true and perfect understanding of himself, may privately admonish, but must never publicly reprehend him. An open admonition is an open disgrace.

1504. A man without complaisance ought to have a great deal of merit in the room of it.

1505. Friendship has a noble effect upon all accidents and conditions: It relieves our cares, raises our hopes, and abates our fears. A friend, who relates his success, talks himself into a new pleasure; and, by opening his misfortunes, leaves part of them behind him.

1506. All men have their frailties; whoever looks for a friend without imperfections, will never find what he seeks; we love ourselves with all our faults, and we ought to love our friend in like manner.

1507. No

APHORISMS, MAXIMS, &c. 279

1507. No man can lay himself under an obligation to do an ill thing. *Pericles*, when one of his friends importuned his service in an unjust matter, excused himself, saying, *I am a friend as far as the altar.*

1508. Friends must be preserved with good deeds, and enemies reconciled with fair words.

1509. Some cases are so nice, that a man cannot appear in them himself, but must leave the soliciting wholly to his friend. For the purpose: A man cannot recommend himself without vanity, nor ask many times without uneasiness: But a kind proxy will do justice to his merits, and relieve his modesty, and effect his business, without trouble or blushing.

1510. One friend is not bound to bear a part in the follies of another, but rather to dissuade him from them; and, if he cannot prevail, to tell him plainly, as *Phocyon* did *Antipater*, I cannot be both your friend and flatterer.

1511. Hearts may agree, though heads differ.

1512. It is difficult to act the part of a true friend; for many times, by telling one of his failings, we lose his affection; and, if we are silent, we betray our own confidence. But we cannot lose a friend in a more honourable way, than in seeking by good will to preserve him.

1513. A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

1514. Nothing more engages the affections of men, than an handsome address, and graceful conversation.

1515. When you come into any company, observe their humours, and suit your own carriage thereto, by which  
insinuation

infinuation you will make their converse more free and open. Let your discourse be more in queries and doubtings, than peremptory assertions or disputings.

1516. Our conversation should be such, that youth may therein find improvement, women modesty, the aged respect, and all men civility.

1517. Talkativeness is usually called a feminine vice; but it is possible to go into masculine company, where it will be as hard to wedge in a word, as at a female gossiping.

1518. He that is peremptory in his own story, may meet with another that is peremptory in the contradiction of it; and then the two *Sir Positives* must have a skirmish.

1519. He whose honest freedom makes it his *virtue* to speak what he thinks, makes it his *necessity* to think what is good.

1520. Vile and debauched expressions are the sure marks of an abject and grovelling mind, and the filthy overflowings of a vicious heart.

1521. The hatred of the vicious will do you less harm, than their conversation.

1522. Some say, that hurt never comes by silence: But they may as well say, that good never comes by speech; for where it is good to speak, it is ill to be silent.

1523. The art of pleasing in company, is not to explain things too circumstantially, but to express only one part, and leave your hearer to make out the rest.

1524. He that is truly polite, knows how to contradict with respect, and to please without adulation; and is equally remote from an insipid complaisance, and a low familiarity.

1525. In

APHORISMS, MAXIMS, &c. 281

1525. In discourse it is good to hear others first ; for silence hath the same effect as authority.

1526. Rhetorick in serious discourse is like the flower in corn ; pleasing to those who come only for amusement, but prejudicial to him who would reap profit from it.

1527. If you think twice before you speak once, you will speak twice the better for it.

1528. We sometimes shall meet with a frothy wit, who will rather lose his best friend, than his worst jest.

1529. A man without secrecy is an open letter for every one to read.

1530. Some men are silent for want of matter, or assurance ; and some again are talkative for want of sense.

1531. It is a sign of great prudence to be willing to receive instruction ; the most intelligent person sometimes stands in need of it.

1532. Studied figures, and ornaments in speech, are not always conformable to good sense ; they serve more to amuse than to instruct, and are oftentimes a burden to the speaker, as well as to the hearer.

1533. A reproof has more effect when it comes by a side wind, than if it were levelled directly at the person.

1534. Too much asseveration gives ground of suspicion. Truth and honesty have no need of loud protestations.

1535. The tongue is as a wild beast, very difficult to be chained again, when once let loose.

1536. We must speak well, and act well ; brave actions are the substance of life, and good sayings the ornament of it.

1537. He can never speak well, that can never hold his tongue. It is one thing to speak much, and another to

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Speak pertinently. Much tongue and much judgment seldom go together; for talking and thinking are two quite different faculties; and there is commonly more depth where there is less noise.

1538. Conversation is generally confined to indifferent, low, or, perhaps, vicious subjects; and all that is serious or good, is almost banished the world. Some are so black in the mouth, as to utter nothing that is decent, supplying want of wit with want of modesty, and want of reputation with want of shame.

1539. There is nothing more disagreeable, than continual jesting. By endeavouring to purchase the reputation of being pleasant, a man loses the advantage of being thought wise.

1540. He that can reply calmly to an angry man, is too hard for him.

1541. A man secluded from company can have but the devil and himself to tempt him; but he that converses much in the world, has almost as many snares as he has companions.

1542. Some, under a fool's cap, exercise a knave's wit; making a seeming simplicity the excuse of their impudence.

1543. A too great credulity is great simplicity; and to believe nothing, because our narrow capacities cannot comprehend it, is a great stupidity.

1544. The life of life, is society; of society, freedom; of freedom, the discreet and moderate use of it.

1545. It is a fair step towards happiness and virtue, to delight in the conversation of good and wise men; and  
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APHORISMS, MAXIMS, &c. 283

where that cannot be had, the next point is, to keep no company at all.

1546. He who treats men ingenuously, and converses kindly with them, gains a good esteem with a very easy expence.

1547. Good nature (says a polite author) is more agreeable in conversation than wit, and gives a certain air to the countenance, which is more amiable than beauty.

1548. Instructions are entertained with better effect, when they are not too personally addressed. We may with civility *glance at*, but cannot, without rudeness and ill manners, *stare upon*, the faults and imperfections of any man.

1549. The greatest wisdom of speech, is to know when, and what, and where to speak; the time, matter, manner; the next to it, is silence.

1550. To use too many circumstances before one come to the matter, is wearisome; to use none, is blunt.

1551. Some are so slow of speech, and so very dull, that their heads may be compared to a *limbeck*, which gives you drop by drop an extract of the simples in it.

1552. Common swearing argues in a man a perpetual distrust of his own reputation; and is an acknowledgment, that he thinks his bare word not to be worthy of credit.

1553. You will never be thought to talk too much, when you talk well; and always to speak too much, when you speak ill.

1554. As a man should not construe that in earnest, which is spoken in jest; so he should not speak that in jest, which may be construed in earnest.

1555. In reasoning, the best way to carry the cause, and which will bring the controversy to a speedy determination, is by asking questions, and proceeding still upon the adversary's concessions.

1556. Wherever the speech is corrupted, so is the mind.

1557. Words are the pledges and pictures of our thoughts, and therefore ought not to be obscure and obsolete. Truth (as *Euripides* says) loves plain language.

1558. A man may contemplate on virtue in solitude and retirement; but the practical part consists in its participation, and the society it hath with others; for whatsoever is good, is the better for being communicable.

1559. Contradiction should awaken our attention and care, but not our passion; we must be of no side or interest but that of truth.

1560. A great talker will always speak, though no body minds him; nor does he mind any body, when they speak to him.

1561. *Zeno*, of all virtues, made his choice of silence: For by it, said he, I hear other men's imperfections, and conceal my own.

1562. The too frequent fashion of oaths and imprecations has no temptation to excuse it, no man being born of a *swearing constitution*.

1563. He that reveals a secret, injures them to whom he tells it, as well as himself. The best maxim, concerning secrets, is, neither to hear, nor to divulge them.

1564. Gentle reply to scurrilous language is the most severe revenge.

1565. No injury makes so deep an impression in one's memory,

APHORISMS, MAXIMS, &c. 285

memory, as that which is done by a cutting malicious jest; for let it be never so good, yet it is always extremely bad when it occasions enmity.

1566. They who have the true taste of conversation, enjoy themselves in a communication of each other's excellencies, and not in a triumph over their imperfections.

1567. In conversation, a man of good sense will seem to be less knowing, to be more obliging; and choose to be on a level with others, rather than oppress with the superiority of his genius.

1568. Excess of ceremony shews want of breeding. That civility is best, which excludes all superfluous formality.

1569. As amongst wise men, he is the wisest that thinks he knows least; so, amongst fools, he is the greatest that thinks he knows most.

1570. A good understanding, with a bad will, makes a very unhappy conjunction. That is an unlucky wit which is employed to do evil. The *Spanish* proverb says, Knowledge will become folly, if good sense do not take care of it.

1571. There is a time when nothing, a time when something, but no time when all things are to be spoken.

1572. The speech of the antient *Grecians* was usually short, and very significant: as, when *Philip*, King of *Macedonia*, sent a threatening letter, that if he entered into *Laconia* he would overthrow them; they wrote back to him only this word, IF.

1573. Let your subject (says *Epicætetus*) be something of necessity and use; something that may advance the love and practice of virtue, reform the passions, or instruct the understanding; such as may administer advice  
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to men in difficulties, comfort them under afflictions, assist them in the search of truth, give them a reverend sense of God, and an awful admiration of his divine excellencies.

1574. Good nature is the very air of a good mind, the sign of a large and generous soul, and the peculiar soil in which virtue prospers.

1575. It is according to nature to be merciful; for no man, that hath not divested himself of humanity, can be hard-hearted to others, without feeling a pain in himself.

1576. Emulation is a noble passion, and it strives to excel by raising itself, and not by depressing another.

1577. There is far more satisfaction in doing, than receiving good. To relieve the oppressed, is the most glorious act a man is capable of; it is, in some measure, doing the business of God and providence, and is attended with a heavenly pleasure, unknown but to those that are beneficent and liberal.

1578. It is not in the power of a good man to refuse making another happy, where he has both ability and opportunity.

1579. Without good-nature and gratitude, men had as well live in a wilderness, as in a civil society.

1580. Some who are reduced to the last extremity, would rather perish, than expose their condition to any, *save the great and noble-minded*. They esteem such to be wise men, generous, and considerate of the accidents which commonly befall us: they think, to those they may freely unbosom themselves, and tell their wants without  
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APHORISMS, MAXIMS, &c. 287

the hazard of a reproach, which wounds more deeply than a short denial.

1581. It was well said of him that called a good office that was done harshly, *a stony piece of bread*; it is necessary for him that is hungry, to receive it; but it almost choaks him in the going down.

1582. It is a good rule, for every one that has a competency of fortune, to lay aside a certain proportion of his income for pious and charitable uses; he will then always give easily and cheerfully.

1583. *Anaxagoras*, who had a large estate, gave the greatest part of it to his friends; and being blamed for his carelessness, answered, It is enough for you to care. One asking him, why he had no regard for his country? I have, said he, and pointed towards heaven. When he returned home after travel, and saw his former possessions, he said, Had I not lost these, I should have been lost myself. And at the time he was dying, his friends asking where he would be buried? No matter, said he, there is a short cut into the other world every where.

1584. It is the character of an unworthy nature, to write injuries in marble, and benefits in dust.

1585. The words of *Lewis the twelfth* of *France* shewed a great and noble mind; who being advised to punish those that had wronged him before he was King, answered, It is not becoming a King of *France* to avenge injuries done to a duke of *Orleans*.

1586. He that is noble-minded, has the same concern for his own fortune, that every wise man ought to have; and the same regard for his friend, that every good man really  
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really has : his easy, graceful manner of obliging carries as many charms as the obligation itself : his favours are not extorted from him by importunity, are not the late rewards of long attendance and expectation, but flow from a free hand, and open heart.

1587. We read a pretty passage of a certain *Cardinal*, who, by the multitude of his generous actions, gave occasion for the world to call him, *The patron of the poor*. This *ecclesiastic prince* had a constant custom, once or twice a week, to give publick audience to all indigent people, in the *hall* of his *palace*, and to relieve every one according to their various necessities, or the motions of his own bounty. One day a poor widow, encouraged with the fame of his generosity, came into the *hall* of this *cardinal*, with her only daughter, a beautiful maid, about fifteen years of age. When her turn came to be heard, among a croud of petitioners, the *cardinal* observing the marks of an extraordinary modesty in her face and carriage, as also in her daughter, he encouraged her to tell her wants freely. She, blushing, and not without tears, thus addressed herself to him ; *My Lord, I owe for the rent of my house five crowns ; and such is my misfortune, that I have no other way to pay it, save what would break my heart, since my landlord threatens to force me to it, that is, to prostitute this my only daughter, whom I have hitherto with great care educated in virtue. What I beg of your eminence, is, That you would be pleased to interpose your authority, and protect us from the violence of this cruel man, till by our honest industry we can procure the money for him.* The cardinal, moved with admiration of the women's virtue,

APHORISMS, MAXIMS, &c. 289

virtue, and innocent modesty, bid her be of good courage. Then he immediately wrote a billet, and giving it into the widow's hands, *Go*, said he, *to my steward, and he shall deliver thee five crowns to pay thy rent.* The poor woman, overjoyed, and returning the *cardinal* a thousand thanks, went directly to the *steward*, and gave him the note; which when he had read, he told her out fifty crowns. She, astonished at the meaning of it, and fearing this was only the *steward's* trick to try her honesty, refused to take above five, saying, she mentioned no more to the *cardinal*, and she was sure it was some mistake. On the other side, the *steward* insisted on his *master's* order, not daring to call it in question: but all the arguments he could use were insufficient to prevail on her to take any more than five crowns. Wherefore, to end the controversy, he offered to go back with her to the *cardinal*, and refer it to him. When they came before that *munificent prince*, and he was fully informed of the business, *It is true*, said he, *I mistook in writing fifty crowns: give me the paper, and I will rectify it.* Thereupon he wrote again, saying thus to the woman, *So much candor and virtue deserve a recompence. Here I have ordered you five hundred crowns, what you can spare of it, lay up as a dowry to give with your daughter in marriage.*

1588. Ingratitude is a crime so shameful, that there was never yet one found, that would acknowledge himself guilty of it.

1589. *Cato*, in *Tully*, boasts of *this* as the great comfort and joy of his old age, That nothing was more pleasant to him, than

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the conscience of a well spent life, and the remembrance of many benefits and kindneffes done to others.

1590. He that preaches gratitude, pleads the cause both of God and man; for without it we can be neither sociable nor religious.

1591. Antiently the *Romans* worshipped Virtue and Honour for Gods; whence it was that they built two temples, which were so seated, as none could enter the temple of Honour, without passing through the temple of Virtue.

1592. Nobility is to be considered only as an imaginary distinction, unless accompanied with the practice of those generous virtues by which it ought to be obtained. Titles of honour, conferred upon such as have no personal merit to deserve them, are at best but the royal stamp set upon base metal.

1593. It is mentioned in history to the honour of the emperor *Alexander Severus*, that he would in no case permit *offices* to be sold: For, said he, he who buyeth must sell: I will not endure any merchandize of authority, which, if I tolerate, I cannot afterwards condemn; and I shall be ashamed to punish him who sold what I permitted him to buy.

1594. The prepossessions of the vulgar for men in power and authority, are so blind, and they are generally so admired in every thing they do, that if they could bethink themselves of being good, the multitude would, in a manner, idolize them. But, as *Gratian* observes, when excellence concurs with high birth and fortune, it passes for a prodigy.

1595. The

APHORISMS, MAXIMS, &c. 291

1595. The greater a man is in power above others, the more he ought to excel them in virtue : wherefore *Cyrus* said, that none ought to govern, who was not better than those he governed.

1596. Let any one remove his eye from the most magnificent parade, or triumph, to the expanse of heaven ; and instantly, what was great is little, what was publick is private.

1597. Nothing is more odious than the practice of those great men, who with fine looks and promises make one hope for services they never mean to perform. *Find out something wherein I can serve you*, says a court minion ; and then upon the discovery he lays hold of it to some other purpose.

1598. There is no nobility like to that of a great heart ; for it never stoops to artifice, nor is wanting in good offices, where they are seasonable.

1599. The preferments and honours of this world are, generally speaking, either the inheritance of folly, or the recompense of vice.

1600. No government can flourish, where the morals and manners of the people are corrupted : for, as *Tully* observes, take but away the awe of *religion*, all that fidelity and justice, so necessary for the keeping up of human society, must perish with it.

1601. Who would not desire the honour that *Agefilaus* King of *Sparta* had ? who was fined by the *Ephori* for having stolen away all the hearts of the people to himself alone ; of whom it is said, That he ruled his country by obeying it.

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1602. Though

1602. Though an honourable title may be conveyed to posterity, yet the ennobling qualities, which are the soul of greatness, are a sort of incommunicable perfections, and cannot be transferred. Indeed, if a man could bequeath his virtues by will, and settle his sense and learning upon his heirs, as certainly as he can his lands, a brave ancestor would be a mighty privilege.

1603. Title and ancestry render a good man more illustrious, but an ill one more contemptible. Vice is infamous, though in a *prince*; and virtue honourable, though in a *peasant*.

1604. The *man* of honour is an internal, the *person* of honour an external, the one a real, the other a fictitious character. A *person* of honour may be a profane libertine, penurious, proud, may insult his inferiors, and defraud his creditors; but it is impossible for a *man* of honour to be guilty of any of these.

1605. Honours are in this world under no regulation; true quality is neglected, virtue is oppressed, and vice triumphant: The last day will rectify this disorder, and assign to every one a station suitable to the dignity of his character; ranks will then be adjusted, and precedence set right.

1606. There are few persons to be found, but are more concerned for the reputation of wit and sense, than honesty and virtue.

1607. He that sets no value upon a good repute, is as careless of the actions that produce it.

1608. The coin that is most current among mankind, is  
*flat.*

APHORISMS, MAXIMS, &c. 293

*flattery*: The only benefit of which is, that, by hearing what we are not, we may be instructed what we ought to be.

1609. For people of worth it is not necessary to fetch praises from their predecessors; it is enough to speak of their own particular merit: It is happy to have so much merit, that our birth is the least thing respected in us.

1610. We should be careful to deserve a good reputation, by doing well; and when that care is once taken, not to be over anxious about the success.

1611. No man should be confident of his own merit: The best err, and the wisest are deceived.

1612. Praise from the common people is generally false, and rather follows vain persons than virtuous.

1613. He that will sell his fame, will also sell the publick interest.

1614. It is frequent with many, upon every trivial matter, to pawn their reputation: A most inconsiderate thing! For what is so often lent, and passeth so many hands upon every occasion, cannot but lose much of its value.

1615. Great and good men will rather look for their characters in the writings and precepts of philosophers, than in the *hyperboles* of flatterers; for they know very well, that wise books are always true friends.

1616. It is a maxim of *Cato's*, that a man ought to respect himself, *i. e.* respect his reason, that recommends an honest boldness, and forbids a servile fear, which is a kind of licence and permission for others to have no regard and consideration for us.

1617. If we would perpetuate our fame or reputation, we must do things worth writing, or write things worth reading.

1618. It

1618. It is many times as troublesome to make good the pretence to a good quality, as to obtain it.

1619. Men are not to be judged by their looks, habits, and appearances; but by the character of their lives and conversations, and by their works. It is better that a man's own *works*, than that another man's *words*, should praise him.

1620. Many take less care of their *conscience* than their *reputation*. The religious man *fears*, the man of honour *scorns*, to do an ill action.

1621. It is a thing exceeding rare to distinguish virtue and fortune; the most impious, if prosperous, are always applauded; the most virtuous, if unprosperous, are sure to be despised.

1622. It is very strange, that no estimate is made of any creature, except ourselves, but by its proper qualities. He has a *magnificent house*, *so many thousand pounds a year*, is the common way of estimating men, though these things are only *about them*, not *in them*, and make no part of their character.

1623. Honours, monuments, and all the works of vanity and ambition, are demolished and destroyed by time, but the *reputation* of *wisdom* is venerable to posterity.

1624. Wisdom is better without an inheritance, than an inheritance without wisdom.

1625. How despicable is his condition, who is above necessity, and yet shall resign his reason, and his integrity, to purchase superfluities!

1626. The luxurious live to eat and drink, but the wise and temperate eat and drink to live.

1627. Vice

APHORISMS, MAXIMS, &c. 295

1627. Vice is covered by wealth, and virtue by poverty.

1628. He that is violent in the pursuit of pleasure, will not stick to turn villain for the purchase.

1629. Pleasures unduly taken enervate the soul, make fools of the wise, and cowards of the brave. A libertine life is not a life of liberty.

1630. Though want is the scorn of every wealthy fool, an innocent poverty is yet preferable to all the guilty affluence the world can offer.

1631. *Aristotle* wondered at nothing more than at this, That they were thought richer that had superfluous things, than they who had what were profitable and necessary.

1632. From the manner of men's bearing their condition, we often pity the prosperous, and admire the unfortunate.

1633. So stupid and brutish, so worthless and scandalous, are too many seen in this degenerate age, that grandeur and equipage are looked upon as more indispensable than charity; and those creatures, which contribute merely to our pomp, or our diversion, are more tenderly and sumptuously maintained, than such as are in necessity among ourselves.

1634. *Caligula* made himself ridiculous by the softness and fantasticalness of his habit; and *Augustus* was as much admired for the modesty and gravity of his.

1635. What if a body might have all the pleasures in the world for the asking? Who would so unman himself, as, by accepting of them, to desert his soul, and become a perpetual slave to his senses?

1636. The temperate man's pleasures are durable, because

cause they are regular ; and all his life is calm and serene, because it is innocent.

1637. Those who make no other use of life than to gormandize, never employ their faculties : their Reasoning is idle, and their understanding lies fallow. Hence it is our *great folks* in those days surpass other people only in glutting their appetites, and are as poor in knowledge, as they are rich in estates.

1638. The *Egyptians* at their feasts, to prevent excesses, set a *skeleton* before their guests, with this *motto*, Remember ye must be shortly such.

1639. What is a man the worse for the last year's plain diet? Or what now the better for the last great feast? What is a voluptuous dinner, and the frothy vanity of discourse that commonly attends these pompous entertainments? What is it but a mortification to a man of sense and virtue, to spend his time among such people?

1640. He that looks into the offices of the luxurious, and sees the troops of servants sweating and hurrying up and down; the massacre of beasts and fowls, and every thing afloat in the richest wine, cannot but wonder at so horrible a profusion for the guts of one family.

1641. The consideration of the dignity and excellence of our nature plainly informs us, how mean and unworthy it is, to dissolve in luxury, softness, and effeminacy; and how becoming it is, on the other hand, to lead a life of frugality, temperance, and sobriety.

1642. A good man will love himself too well to lose, and his neighbour also to win, an estate by gaming. Love of gaming corrupts the best principles in the world.

1643. Gaming

APHORISMS, MAXIMS, &c. 297

1643. Gaming, like a quicksand, swallows up a man in a moment. Our follies and vices help one another, and blind the *bubble*, at the same time that they make the *sharper* quick-fighted.

1644. Among many other evils that attend gaming, are these; *Loss of time, loss of reputation, loss of health, loss of fortune, loss of temper, ruin of families, defrauding of creditors, and, what is often the effect of it, the loss of life itself.*

1645. Richness of dress contributes nothing to a man of sense, but rather makes his sense enquired into. The more the body is set off, the mind appears the less.

1646. It is seen, to the terror of wisdom, that from a large estate are fetched all virtues: a man in such possession, shall be honest, wise, valiant, and learned: the strength of his ability is not from his wit, but from his revenue; which is a conspiracy, between ignorance and adulation, to confound knowledge.

1647. Cast an eye into the gay world, what see we? For the most part, but a set of querulous, emaciated, fluttering, fantastical beings, worn out in the keen pursuit of pleasure; creatures that *know, own, condemn, deplore*, yet still *pursue* their own infelicity; the decayed *monuments* of error; the thin *remains* of what is called *delight*.

1648. He only is worthy of esteem, that knows what is just and honest, and dares do it; that is master of his own passions, and scorns to be a slave to another's: such an one, in the lowest poverty, is a far better man, and merits more respect, than those gay *things*, who owe all

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their greatness and reputation to their rentals and revenues.

1649. Religion is so far from barring men any innocent pleasure, or comfort of human life, that it purifies the pleasures of it, and renders them more grateful and generous; and, besides this, it brings mighty pleasures of its own, those of a glorious hope, a serene mind, a calm and undisturbed conscience, which do far outrelish the most studied and artificial luxuries.

1650. There needs no train of servants, no pomp or equipage, to make good our passage to heaven; but the graces of an honest mind will serve us upon the way, and make us happy at our journey's end.

1651. The utmost of a woman's character is contained in domestick life; first, her piety towards God; and, next, in the duties of a daughter, a wife, a mother, and a sister.

1652. A prudent woman is in the same class of honour as a wise man.

1653. Nothing can atone for the want of modesty and innocence; without which, beauty is ungraceful, and quality contemptible.

1654. A good wife (says *Solomon*) is a good portion, and there is nothing of so much worth as a mind well instructed.

1655. Many of the misfortunes in families arise from the trifling way the women have in spending their time, and gratifying only their eyes and ears, instead of their reason and understanding.

1656. There is nothing that wears out a fine face like the vigils of the card table, and those cutting passions which

APHORISMS, MAXIMS, &c. 299

which naturally attend them. Haggard looks, and pale complexions, are the natural indications of a female gamester.

1657. The plainer the dress, with greater lustre does beauty appear. Virtue is the greatest ornament, and good sense the best equipage.

1658. A woman had need be perfectly provided of virtue, to repair the ruins of her beauty.

1659. Howsoever a lewd woman may please a man for a time; he will hate her in the end, and she will study to destroy him.

1660. A woman of great spirit, and little understanding, exposes herself to derision and reproach, and is despised wherever she appears.

1661. There are such perverse creatures that fall to some men's lots, with whom it requires more than common proficiency in philosophy to be able to live. What charming companions for life are such women!

1662. *Alcibiades* being astonished at *Socrates's* patience, asked him, How he could endure the perpetual scolding of his wife? *Why*, said he, *as those do who are accustomed to the ordinary noise of wheels to draw water.*

1663. There is an old sarcastical saying concerning the *Italian women*, That they are *magpies* at the door, *syrens* in the window, *saints* in the church, and *devils* in the house.

1664. The reputation of a *statesman*, the credit of a *merchant*, and the modesty of a *woman*, prevail more than their power, riches, or beauty.

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1665. He

1665. He who marries a woman he could never love, will, it is to be feared, love a woman he never married.

1666. In reading romances, women (who are mostly addicted this way) do not only learn the evil they should be ignorant of, but also the most delicate ways of committing it.

1667. As the poets represented the *Graces* under the figures of women, so the *Furies* too. Let a woman be decked with all the embellishments of art, and care of nature, yet if boldness be to be read in her face, it blots all the lines of beauty.

1668. There scarce was ever any such thing under the sun, as an *inconsolable widow*: grief is no incurable disease, but time, patience, and a little philosophy, with the help of human frailty and address, will do the business.

1669. He who gets a good husband for his daughter, hath gained a son; and he who meets with a bad one, hath lost a daughter.

1670. The Emperor *Conrade*, when he besieged *Guelpho* duke of *Bavaria*, would not accept of any other conditions than that the men should be prisoners; but that the women might go out of the town, without violation of their honour, on foot, and with so much only as they could carry about them: which was no sooner known, but they contrived presently to carry out upon their shoulders their husbands and children, and even the duke himself. The emperor was so affected with the generosity of the action, that he treated the duke and his people, ever after, with great humanity.

1671. Truth and falsehood, like the iron and clay in  
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APHORISMS, MAXIMS, &c. 301

*Nebuchadnezzar's* image, may cleave, but they will not incorporate.

1672. In all the characters we read of excellent women, there is not a more illustrious instance of filial piety, than in the story of *Cimonus*; who being cast into prison, and there adjudged to be starved to death, his daughter *Xantippe* fed him through the iron grate with the milk of her own breasts.

1673. *Themistocles* being asked, How he would marry his daughter, whether to one of small fortune, but honest, or to one that was rich, but of an ill reputation? made answer, I had rather have a man without an estate, than have an estate without a man.

1674. When, after having dined too well, a husband is received at home without a storm, or a reproachful look, the wine will naturally work out all in kindness; which a wife should encourage, let it be wrapped up in never so much impertinence.

1675. The *Lacedemonians* prohibited any but common women to wear gay and sumptuous cloaths: this was looked upon as the mark to distinguish such infamous people by, but the ladies of reputation desired to be known by their modesty and shining virtues.

1676. Though *Solomon's* description of a wise and good woman may be thought too mean and mechanical for this refined generation, yet certain it is, that the business of a family is the most profitable, and the most honourable study they can employ themselves in.

1677. Women should be acquainted, that no beauty hath any charms, but the inward one of the mind; and that

that a gracefulness in their manners is much more engaging than that of their persons: that meekness and modesty are the true and lasting ornaments: for she that has these, is qualified as she ought to be, for the management of a family, for the educating of children, for an affection to her husband, and submitting to a prudent way of living. These only are the charms that render wives amiable, and give them the best title to our respect.

1698. There is nothing so delightful, says *Plato*, as the hearing, or speaking of the truth: for this reason, there is no conversation so agreeable as that of the man of integrity, who hears without any design to betray, and speaks without any intention to deceive.

1679. Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and fits upon our lips, and is ready to drop out before we are aware; whereas a lye is troublesome, and sets a man's invention upon the rack, and one trick needs a great many more to make it good.

1680. Plain truth must have plain words; she is innocent, and accounts it no shame to be seen naked: whereas the hypocrite, or double-dealer, shelters and hides himself in ambiguities and reserves.

1681. Truth is born with us, and we must do violence to nature, to shake off our veracity.

1682. An honest man is believed without an oath; for his reputation swears for him. *Xenocrates* was a man of that truth and fidelity, that the *Athenians* gave him alone this privilege, *That his evidence should be lawful without swearing.* And it is said of *Fabricius*, that a man might

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APHORISMS, MAXIMS, &c. 303

as well attempt to turn the fun out of its course, as bring him to do a base or a dishonest action.

1683. When a man hath forfeited the reputation of his integrity, he is set fast; and nothing will then serve his turn, neither truth nor falsehood.

1684. A man who is *rightly honest*, looks not to what he *might* do, but to what he *should*. He wears always the same countenance; speaks the truth. His cheeks are never stained with the blushes of recantation, nor does his tongue falter, to make good a lye with the secret glosses of double or reserved meaning.

1685. *Aristotle* lays it down for a maxim, *That a brave man is clear in his discourse, and keeps close to truth*. And *Plutarch* calls lying, *The vice of a slave*.

1686. Sincerity is, to speak as we think; to do as we pretend and profess; to perform and make good what we promise; and really to be what we would seem and appear to be.

1687. Did men take as much care to mend, as they do to conceal their failings, they would both spare themselves that trouble which diffimulation puts them to, and gain over and above the commendations they aspire to by their seeming virtues.

1688. Truth is so great a perfection (*says Pythagoras*) that if God would render himself visible to men, he would choose *light* for his *body*, and *truth* for his *soul*.

1689. There is a sort of oeconomy in providence, that one shall excel, where another is defective, in order to make men more useful to each other, and mix them in society.

1690. It

1690. It is observed in the course of worldly things, That men's fortunes are oftener made by their tongues, than by their virtues; and more men's fortunes overthrown thereby, than by their vices.

1691. Some will read over, or rather over-read a book, with a view only to find fault, like venomous *spiders*; extracting a poisonous quality, where the industrious *bees* sip out a sweet and profitable juice.

1692. When a man draws himself into a narrow compass, fortune has the least mark at him.

1693. We do not want *precepts* so much as *patterns*, says *Pliny*, and *example* is the softest and least invidious way of commanding.

1694. It is a standing rule in philosophy, never to make the opinion of others the measure of our behaviour.

1695. Small transgressions become great, by frequent repetition; as small expences, multiplied insensibly, waste a large revenue.

1696. At twenty years of age, the will reigns; at thirty, the wit; and at forty, the judgment.

1697. It is easier to preserve health, than to recover it; and to prevent diseases, than to cure them.

1698. To judge impartially, we are to put men's good qualities in the balance against their bad ones; and if the scale of the first outweighs, the latter ought not to be brought into account.

1699. For a man to run a long race through the world, and to leave no token of good behind him, it were better if he never had been born at all.

1700. He

APHORISMS, MAXIMS, &c. 305

1700. He that scoffs at the crooked, had need go very upright himself.

1701. A certain person being asked, How old he was, answered, He was in health. Being asked, How rich he was, he said, He was not in debt.

1702. He that hinders not a mischief when it is in his power, is guilty of it.

1703. He that has fewest faults, has constructively none at all; because it is a common case: but no man has more faults, than he that pretends to have none.

1704. If a man cannot find ease within himself, it is to little purpose to seek it any where else.

1705. One month in the school of affliction will teach us more wisdom, than the grave precepts of *Aristotle* in seven years.

1706. Gentleness is the best way to make a man loved and respected in his family: he makes himself contemptible, when he talks passionately to his servants, for no reason but to shew his authority.

1707. It goes a great way towards making a man faithful, to let him understand that you think him so; and he that does but suspect that I will deceive him, gives me a kind of right to cozen him.

1708. There is this difference between a man of sense and modesty, and a person of cunning and impudence: one shines in his abilities, and the other debases himself, and is a disgrace to society.

1709. Reading serves for delight, for ornament, and for ability; it perfects nature, and is perfected by experience.

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1710. There



1710. There seems, says *Seneca*, to be so near an affinity betwixt wisdom, philosophy, and good counsels, that it is rather matter of curiosity, than of profit, to divide them.

1711. Be not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.

1712. Pitch upon that course of life which is the most excellent, and custom will render it the most delightful.

1713. Rather avoid those vices you are naturally inclined to, than aim at those excellencies and perfections which you were never made for.

1714. When the idea of any pleasure strikes your imagination, make a just computation between the duration of the pleasure, and that of the repentance sure to follow it.

1715. Think before you speak, and consider before you promise. Take time to deliberate and advise, but lose no time in executing your resolutions.

1716. Spend the day well, and thou wilt rejoice at night.

1617. Never expect any assistance or consolation, in thy necessities, from drinking companions.

1718. Endeavour to make peace among thy neighbours; it is a worthy and reputable action, and will bring greater and juster commendations to thee, and more benefit to those with whom thou conversest, than wit or learning, or any of those so much admired accomplishments.

1719. Pursue not a coward too far, lest you make him turn valiant to your disadvantage.

1720. Be

APHORISMS, MAXIMS, &c. 307

1720. Be not easily exceptious, nor rudely familiar; the one will breed contention, the other contempt.

1721. Prefer solid sense to wit; never study to be diverting, without being useful; let no jest intrude upon good manners, nor say any thing that may offend modesty.

1722. In marriage, prefer the person before wealth, virtue before beauty, and the mind before the body; then you have a *wife*, a *friend*, and a *companion*.

1723. Be slow in chusing a friend, and slower to change him; courteous to all, intimate with few; flight no man for his meanness, nor esteem any for their wealth and greatness.

1724. At every action and enterprize, ask yourself this question; What will the consequence of this be to me? Am I not likely to repent of it? I shall be dead in a little time, and then all is over with me.

1725. Time is what we want most, but what we use worst; for which we must all account, when time shall be no more.

1726. An idle body is a kind of monster in the creation: all nature is busy about him. How wretched is it to hear people complain, that the day hangs heavy upon them, that they do not know what to do with themselves! How monstrous are such expressions, among creatures who can apply themselves to the duties of religion and meditation, to the reading of useful books: who may exercise themselves in the pursuits of knowledge and virtue, and every hour of their lives make themselves wiser and better than they were before!

1727. Of all the diversions of life, there is none so

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proper

proper to fill up its empty spaces, as the reading of useful and entertaining authors; and, with that, the conversation of a well chosen friend.

1728. He that is well employed in his study, though he may seem to do nothing, does the greatest things yet of all others: he lays down precepts for the governing of our lives, and the moderating of our passions, and obliges human nature, not only in the present, but in all succeeding generations.

1729. *Epaminondas*, prince of *Thebes*, had such hatred to idleness, that, finding one of his captains asleep in the day time, he slew him; for which act being reproved by his nobles, he replied, *I left him as I found him*; comparing *idle* men to *dead* men.

1730. Should the greatest part of people sit down, and draw up a particular account of their time, what a shameful bill would it be! So much extraordinary for eating, drinking, and sleeping, beyond what nature requires; so much in revelling and wantonness; so much for the recovery of the last night's intemperance; so much in gaming, plays, and masquerades; so much in paying and receiving formal and impertinent visits, in idle and foolish prating, in censuring and reviling our neighbours; so much in dressing our bodies, and talking of fashions; and so much wasted and lost in doing nothing.

1731. It was a memorable practice of *Titus Vespasian*, throughout the course of his whole life: he called himself to an account every night for the actions of the past day, and so often as he found he had slipt any one day with-

APHORISMS, MAXIMS, &c. 309

without doing some good, he entered upon his diary this memorial; *I have lost a day.*

1732. The greatest loss of time is delay and expectation, which depends upon the future: we let go the present, which we have in our power, and look forward to that which depends upon chance, and so quit a certainty for an uncertainty.

1733. There is no man but hath a foul, and if he will look carefully to that, he need not complain for want of business: where there are so many corruptions to mortify, so many inclinations to watch over, so many temptations to resist, the graces of God to improve, and former neglect of all these to lament; sure there can never want sufficient employment, for all these require time; and so men at their deaths find; for those who have lived carelessly, and wasted their time, would then give all the world to redeem it.

1734. The silent virtues of a good man in solitude, are more amiable than all the noisy honours of active life.

1735. Sir *Francis Walsingham*, towards the end of his life grew very melancholy, and wrote to the Lord *Burleigh* to this purpose: We have lived long enough to our country, to our fortunes, and to our sovereign; it is high time we begin to live to ourselves, and to our God.

1736. He who resigns the world, is in constant possession of a serene mind; but he who follows the pleasures of it, meets with nothing but remorse and confusion.

1737. The man that lives retired, lives quiet. He fears no body, of whom no body is afraid. He that stands below, upon the firm ground, needs not fear falling.

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1738. A wise man, that lives up to the principles of reason and virtue, if one consider him in his solitude, as taken in the system of the universe, observing the mutual dependance and harmony, by which the whole frame of it hangs together, raising his thoughts with magnificent ideas of providence; makes a nobler figure in the eye of an intelligent being, than the greatest conqueror amidst all the pomps and solemnities of a triumph.

1739. The pleasure which affects a human mind with the most lively and transporting touches, is the sense, that we act in the eye of infinite wisdom, power, and goodness, that will crown our virtuous endeavours here, with a happiness hereafter, large as our desires, and lasting as our immortal souls: without this the highest state of life is insipid, and with it the lowest is a paradise.

1740. I can hardly think that man to be in his right mind, says *Cicero*, who is destitute of religion.

1741. An atheist is the most vain pretender to reason in the world. The whole strength of atheism consists in contradicting the universal reason of mankind: they have no principles, nor can have any; and therefore they can never reason, but only confidently deny and affirm.

1742. They lye, says *Seneca*, who say they believe there is no God: though they may profess this somewhat confidently, in the day time, when they are in company; yet in the night, and alone, they have doubtful thoughts about it.

1743. Nothing is so important to any man, as his own state and condition; nothing so amazing as eternity: If therefore we find persons indifferent to the loss of their  
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APHORISMS, MAXIMS, &c. 311

being, and to the danger of endless misery, it is impossible that this temper should be natural.

1744. For men to resolve to be of no religion till all are agreed in one, is just as wise and as rational, as if they should determine not to go to dinner till all the clocks in town strike twelve together.

1745. *Cicero* hath observed, That no kind of men are more afraid of God, than such as pretend not to believe his being. These are the men who above all others are most liable to be affected with dread and trembling, more especially in the time of sickness, and the approaches of death.

1746. My lord *Bacon*, towards the latter end of his life, said, That a little smattering in philosophy would lead a man to atheism, but a thorough insight into it will lead a man back again to a first cause; and that the first principle of right reason is religion: and seriously professed that, after all his studies and inquisition, he durst not die with any other thoughts than those religion taught, as it it professed among the Christians.

1747. The consent of all men, says *Seneca*, is of very great weight with us; a mark that a thing is true, is when it appears so to all the world. Thus we conclude there is a divinity, because all men believe it, there being no nations, how corrupt soever they be, which deny it.

1748. I never had a fight of my soul (says the Emperor *Aurelius*) and yet I have a great value for it, because it is discoverable by its operations; and, by my constant experience of the power of God, I have a proof of his being, and a reason for my veneration.

1749. God

1749. God hath wisely provided, in his present administration of things, to give us instances enough of his just procedure towards the good and bad ; and yet to leave us instances enough of unrewarded virtue, and prosperous wickedness, to assure us he intends an after reckoning.

1750. As infidelity is the greatest sin, so for God to give a man over to it, is the greatest punishment.

1751. It was good counsel given to the *Athenians*, To be sure that King *Philip* was dead, before they expressed their joy at the report of it, lest they might find him alive to revenge their hasty triumph. The like advice may be proper to all unbelievers ; let them be sure there is no God, before they presume to defy him, lest they find him at last to assert his being to their destruction.

1752. Nothing has more horror than annihilation. The worst that good men can fear, is the best that evil can wish for, which is the dissolution of the soul in death.

1753. Virtue needs no outward pomp ; her very countenance is so full of majesty, that the proudest pay her respect, and the profanest are awed by her presence.

1754. If we believe that God *is*, and act consonantly, we shall be *safe* if he be *not*, and eternally *happy* if he *be* : whereas, if we believe that he is *not*, we are sure to be *miserable* forever if he *be*, and are only safe from being miserable for ever, if he be *not*.

1755. What is this life, but a circulation of little mean actions ? We lie down and rise again, dress and undress, feed and wax hungry, work or play, and are weary, and then we lie down again, and the circle returns. We spend the day in trifles, and, when the night comes, we throw

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APHORISMS, MAXIMS, &c. 313

ourselves into the bed of folly, amongst dreams, and broken thoughts, and wild imaginations. Our reason lies asleep by us, and we are for the time as errant brutes as those that sleep in the stalls, or in the fields. Are not the capacities of man higher than these? and ought not his ambition and expectation to be greater? Let us be adventurers for another world; it is at least a fair and noble chance, and there is nothing in this worth our thoughts, or our passions. If we should be disappointed, we are still no worse than the rest of our fellow mortals; and, if we succeed in our expectations, we are eternally happy.

1756. Wisdom allows nothing to be good, that will not be so for ever; no man to be happy, but he that needs no other happiness than what he has within himself; no man to be great or powerful, that is not master of himself.

1757. When a man has once got a habit of virtue, all his actions are equal.

1758. The first step towards virtue, is to abstain from vice. No man has true sound sense, who is immoral.

1759. A good man is influenced by God himself, and has a kind of divinity within him.

1760. It is a great disgrace to religion, to imagine that it is an enemy to mirth and cheerfulness, and a severe exacter of pensive looks, and solemn faces.

1761. The true spirit of religion cheers as well as composes the soul. It is not the business of virtue to extirpate the affections of the mind, but to regulate them.

1462. Were there but one virtuous man in the world,

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he would hold up his head with confidence and honour; he would shame the world, and not the world him.

1763. Though it be a truth very little received, that virtue is its own reward; it is surely an undeniable one, that vice is its own punishment.

1764. If a man would but consult this golden rule, *of dealing as he would be dealt by*; those very passions which incline him to *wrong* others, would instruct him to *right* them.

1765. It is insolent, as well as unnatural, to trample upon the venerable decays of human nature. He that acts in this manner, does but expose his own future condition, and laugh at himself beforehand.

1766. No body giving attention to *Diogenes* while he discoursed of virtue, he fell a singing, and every one crouding to hear him, Great Gods! said he, how much more is folly admired than wisdom!

1767. Virtue is a steady principle, and gives stability to every thing else; though while good men live in a giddy and rolling world, they must in some measure feel its uncertain motions.

1768. All earthly delights are sweeter in the expectation, than in the enjoyment; all spiritual pleasures more in fruition, than expectation.

1769. The *Arabians* have a saying, It is not good to jest with God, death, or the devil: for the first neither can nor will be mocked; the second mocks all men, one time or another; and the third puts an eternal sarcasm on those that are too familiar with him.

1770. It is said of *Socrates*, whether he is teaching the rules

APHORISMS, MAXIMS, &c. 315

rules of an exact morality, whether he is answering his corrupt judges, whether he is receiving sentence of death, or swallowing the poison, he is still the same man; that is to say, calm, quiet, undisturbed, intrepid, and, in a word, wise to the last.

1771. It was said by one of the *Antients*, That trouble marched before virtue, and after vice: but pleasure followed virtue, and vice was followed by repentance.

1772. A firm faith, and true honesty, are not to be forced by necessity, or corrupted by reward.

1773. To love the publick, to study universal good, and to promote the interest of the whole world, as far as lies within our power, is the height of goodness, and makes that temper which we call *divine*.

1774. A little wrong done to another, is a great injury done to ourselves. The severest punishment of an injury, is the conscience of having done it; and no man suffers more than he that is turned over to the pain of repentance.

1775. It costs us more to be miserable, than would make us perfectly happy: how cheap and easy to us is the service of virtue, and how dear do we pay for our vices!

1776. He that falls into error for want of care and diligence to find out the truth, can have no pretence to pardon. We are as much bound to know our duty, as obliged to practise it.

1777. A virtuous man may be innocently revenged of his enemies, by persisting in well doing; and a wicked man, by reforming his life.

1778. *Alexander Severus* allowed *Christianity* out of love

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to that one precept, *Do not that to another, which thou wouldst not have done to thyself.*

1779. The fear of hell does a great deal towards the keeping of us in our way to heaven, and if it were not for the penalty, the laws neither of God nor of man would be obeyed.

1780. Were angels, if they look into the ways of men, to give in their catalogue of worthies, how different would it be from that which any of our own species would draw up! We are dazzled with the splendor of titles, the ostentation of learning, and the noise of victories: they, on the contrary, see the philosopher in the cottage, who possesses his soul in patience and thankfulness, under the pressures of what little minds call poverty and distress. The evenings walk of a wise man is more illustrious in their sight, than the march of a general at the head of a hundred thousand men. A contemplation of God's works, a generous concern for the good of mankind, and unfeigned exercise of humility, only denominate men great and glorious.

1781. The first of all virtues is innocence, the next is modesty. If we banish modesty out of the world, she carries away with her half the virtue that is in it.

1782. A peaceful conscience, honest thoughts, virtuous actions, and an indifference for casual events, are blessings without end or measure: this consummated state of felicity is only a submission to the dictate of right nature; the foundation of it is wisdom and virtue, the knowledge of what we ought to do, and the conformity of the will to that knowledge.

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APHORISMS, MAXIMS, &c. 317

1783. A firm faith is the best divinity, a good life the best philosophy, a clear conscience the best law, honesty the best policy, and temperance the best physic.

1784. Sir *W. Raleigh* discoursing with some friends in the *Tower*, of *happinefs*, urged, that it was not only a freedom from diseases and pains of the body, but from anxiety and vexation of spirit; not only to enjoy the pleasures of sense, but peace of conscience, and inward tranquillity: and this happiness, so suitable to the immortality of our souls, and the eternal state we must live in, is only to be met with in religion.

1785. What can be more suitable to a rational creature, than to employ reason to contemplate that divine being, which is both the author of its reason, and noblest object about which it can possibly be employed.

1786. Religion is exalted reason, refined from the grosser parts of it: it is both the foundation and crown of all virtues: it is morality improved, and raised to its height, by being carried nearer heaven, the only place where perfection resideth.

1787. Every virtue gives a man a degree of felicity in some kind. Honesty gives a man a good report; justice, estimation; prudence, respect; courtesy and liberality, affection; temperance gives health; fortitude, a quiet mind, not to be moved by any adversity.

1788. Virtue is a blessing which man alone possesses, and no other creature has any title to but himself. All is nothing without her, and she alone is all. The other blessings of this life are oftentimes imaginary: she is always real. She is the soul of the soul, the life of life, and

and crown of all perfections. If mortal excellence be worthy of our desires, sure the eternal ought to be the object of our ambition.

1789. There is not a more effectual way to revive the true spirit of christianity, than seriously to meditate on what we commonly call the four last things, *death, judgment, heaven, and hell.*

1790. Destiny has decreed all men to die; but to die well, is the particular privilege of the virtuous and good.

1791. Our decays are as much the work of nature, as the first principles of our being. We die as fast as we live. Every moment subtracts from our duration on earth, as much as it adds to it.

1792. He that has given God his worship, and man his due, is entertained with comfortable presages, wears off smoothly, and expires in pleasure.

1793. A little while is enough to view the world in: nature treads in a circle, and has much the same face through the whole course of eternity. Live well, and make virtue thy guide, and then let death come sooner or later, it matters not.

1794. We need not care how short our passage out of this life is, so it be safe: never any traveller complained that he came too soon to his journey's end.

1795. Few take care to live well, but many to live long; though it is in a man's power to do the former, but in no man's power to do the latter.

1796. The cast of mind which is natural to a wise man, makes him look forward into futurity, and consider what will

APHORISMS, MAXIMS, &c. 319

will be his condition millions of ages hence, as well as what it is at present.

1797. To live, is a gift; to die, is a debt. This life is only a prelude to eternity.

1798. Men take more pains for this world, than heaven would cost them; and when they have what they aim at, do not live to enjoy it. The grave lies unseen between us and the object which we reach after. Where one lives to enjoy whatever he has in view, ten thousand are cut off in the pursuit of it.

1799. It is an excellent proof of wisdom, frequently to meditate of the eternity of our worthiest part, and to consider, that this compages of the elements must soon suffer a dissolution. Beauty is a flower which soon withers, health changes, and strength abates; but innocency is immortal, and a comfort both in life and death.

1800. How miserable is that man, that cannot look backward, but with shame; nor forward, without terror! What comfort will his riches afford him in his extremity? or what will all his sensual pleasures, his vain and empty titles, robes, dignities, and crowns, avail him in the day of his distress?

1801. In the grave there is no distinction of persons, which made *Diogenes* say, when searching a charnel house, That he could find no difference betwixt the skull of King *Philip*, and another man's.

1802. The young may die shortly, but the aged cannot live long: green fruit may be plucked off, or shaken down; but the ripe will fall of itself.

1803. A certain gentleman, upon his death-bed, laid  
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this one command upon his wild son, That he should every day of his life be an hour alone : which he constantly observed, and thereby growing ferious, became a new man.

1804. An holy desire of a religious death, is not the humour, the fancy, the fear of some men, but the ferious wish of all. Many have *lived* wickedly, very few in their senses *died* so.

1805. There is nothing in history which is so improving to the reader, as those accounts which we meet with of the deaths of eminent persons, and of their behaviour in that dreadful season.

1806. The great philosopher *Socrates*, on the day of his execution, a little before the draught of poison was brought to him, entertaining his friends with a discourse on the immortality of the soul, said, Whether or no God will approve of my actions, I know not ; but this I am sure of, that I have at all times made it my endeavour to please him, and I have a good hope, that this my endeavour will be accepted by him.

1807. *Philip* III. King of *Spain*, seriously reflecting upon the life he had led in the world, cried out upon his death bed, Ah ! how happy were I, had I spent those twenty three years that I have held my kingdom, in a retirement ! saying to his confessor, My concern is for my soul, not my body.

1808. Cardinal *Wolfey*, one of the greatest ministers of state that ever was, poured forth his soul in these sad words, *Had I been as diligent to serve my God, as I have been*

APHORISMS, MAXIMS, &c. 321

*been to please my King, he would not have forsaken me now in my grey hairs.*

1808. Cardinal *Richlieu*, after he had given law to all *Europe* many years together, confessed to *P. du Moulin*, that, being forced upon many irregularities in his life time, by that which they call *reason of state*, he could not tell how to satisfy his conscience upon several accounts: and, being asked one day by a friend, Why he was so sad? he answered, *The soul is a serious thing, it must be either sad here for a moment, or be sad for ever.*

1809. Sir *John Mason*, Privy Counsellor to King *Henry VIII.* &c. upon his death bed, delivered himself to those about him, to this purpose: "I have seen five princes, and been privy counsellor to four. I have seen the most remarkable observations in foreign parts, and been present at most state transactions for thirty years together, and have learned this, after so many years experience, That seriousness is the greatest wisdom, temperance the best physic, and a good conscience the best estate: and were I to live again, I would change the court for a cloyster; my privy counsellor's bustles, for an hermit's retirement; and the whole life I lived in the palace, for one hour's enjoyment of God in the chapel: all things else forsake me, besides my God, my duty, and my prayer.

1810. Sir *Thomas Smith*, secretary of state to *Q. Elizabeth*, a quarter of a year before he died, sent to his friends, the bishops of *Winchester* and *Worcester*, intreating them to draw him, out of the word of God, the plainest and exactest way of making his peace with him; adding, that it was great pity men knew not to what end

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they were born into this world, till they were ready to go out of it.

1811. Sir *Philip Sidney* left this his last farewell among his acquaintance ; *Love my memory, cherish my friends; but, above all, govern your will and affections by the will and word of your creator; in me behold the end of this world, and all its vanities.*

1812. Dr *Donne*, a person of great parts and learning, being upon his death-bed, and taking his solemn farewell of his friends, left this with them ; *I repent of all my life, but that part of it I spent in communion with God, and doing good.*

1813. When I look upon the tombs of the great, every emotion of envy dies in me ; when I read the epitaphs of the beautiful, every inordinate desire goes out ; when I meet with the grief of parents upon a tomb-stone, my heart melts with compassion ; when I see the tombs of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow ; when I see Kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind ; when I read the several dates of the tombs of some that died as yesterday, and some six hundred years ago, I consider that great day, when we shall all of us be contemporaries, and make our appearance together.

F I N I S.