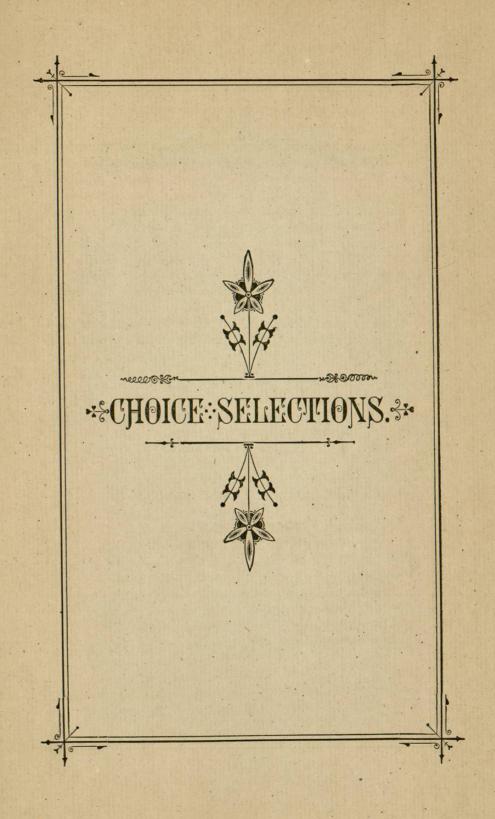
when some argument had intervened between them, to utter, with an emphasis which chilled the company, and which chills me now as I write it—"Woman, you are superannuated." John Billet did not survive long after the digesting of this affront; but he survived long enough to assure me that peace was actually restored! and, if I remember aright, another pudding was discreetly substituted in the place of that which had occasioned the offence. He died at the Mint (anno 1781), where he had long held what he accounted a comfortable independence; and with five pounds fourteen shillings and a penny, which were found in his escrutoire after his decease, left the world, blessing God that he had enough to bury him, and that he had never been obliged to any man for a sixpence. This was—a poor relation.







MAXIMS

F thou be ambitious of honor, and yet fearful of the canker of honor, envy, so behave thyself, that opinion may be satisfied in this, that thou seekest merit, and not fame; and that thou attributest thy preferment rather to Providence than thy own virtue. Honor is a due debt to the deserver; and who ever envied the payment of a debt? A just advancement is a providential act; and who ever envied the act of Providence?

If evil men speak good, or good men evil, of thy conversation, examine all thy actions, and suspect thyself. But if evil men speak evil of thee, hold it as thy honor; and, by way of thankfulness, love them; but upon condition that they continue to hate thee.

To tremble at the sight of thy sin, makes thy faith the less apt to tremble: the devils believe and tremble, because they tremble at what they believe; their belief brings trembling: thy trembling brings belief.

If thou desire to be truly valiant, fear to do any injury: he that fears not to do evil, is always afraid to suffer evil; he that never fears, is desperate; and he that fears always, is a coward. He is the true valiant man, that dares nothing but what he may, and fears nothing but what he ought.

If thou stand guilty of oppression, or wrongfully possest of another's right, see thou make restitution before thou givest an alms: if otherwise, what art thou but a thief, and makest God thy receiver?

When thou prayest for spiritual graces, let thy prayer be absolute; when for temporal blessings, add a clause of God's pleasure: in both, with faith and humiliation; so shalt thou,

undoubtedly, receive what thou desirest, or more, or better. Never prayer rightly made, was made unheard; or heard, ungranted.

Not to give to the poor, is to take from him. Not to feed the hungry, if thou hast it, is to the utmost of thy power to kill him. That, therefore, thou mayst avoid both sacrilege and murder, be charitable.

Hath any wronged thee? Be bravely revenged: slight it, and the work's begun; forgive it, and 'tis finished: he is below himself that is not above an injury

Gaze not on beauty too much, lest it blast thee; nor too long, lest it blind thee; nor too near, lest it burn thee: if thou like it, it deceives thee; if thou love it, it disturbs thee; if thou lust after it, it destroys thee: if virtue accompany it, it is the heart's paradise; if vice associate it, it is the soul's purgatory: it is the wise man's bonfire, and the fool's furnace.

Use law and physic only for necessity; they that use them otherwise, abuse themselves into weak bodies and light purses; they are good remedies, bad businesses, and worse recreations.

If what thou hast received from God thou sharest to the poor, thou hast gained a blessing by the hand; if what thou hast taken from the poor, thou givest to God, thou hast purchased a curse into the bargain. He that puts to pious uses what he hath got by impious usury, robs the spittle* to make an hospital; and the cry of the one will out-plead the prayers of the other.

Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.

Wisdom without innocency is knavery; innocency without wisdom is foolery; be, therefore, as wise as serpents, and

innocent as doves. The subtilty of the serpent instructs the innocency of the dove; the innocency of the dove corrects the subtilty of the serpent. What God hath joined together, let no man separate.—Quarles.

MISCELLANEOUS APHORISMS.

Know, next to religion, there is nothing accomplisheth a man more than learning. Learning in a lord is as a diamond in gold.

He must rise early, yea, not at all go to bed, who will have every one's good word.

He needs strong arms who is to swim against the stream.

It is hard for one of base parentage to personate a king without overacting his part.

The pope knows he can catch no fish if the waters are clear.

The cardinals' eyes in the court of Rome were old and dim; and therefore the glass, wherein they see any thing, must be well silvered.

Many wish that the tree may be felled, who hope to gather chips by the fall.

The Holy Ghost came down, not in the shape of a vulture, but in the form of a dove.

Gravity is the ballast of the soul.

Learning hath gained most by those books by which the printers have lost.

He shall be immortal who liveth till he be stoned by one without fault.

It is the worst clandestine marriage when God is not invited to it.

Deceive not thyself by over-expecting happiness in the married state. Look not therein for contentment greater than God will give, or a creature in this world can receive, namely, to be free from all inconveniences. Marriage is not

^{*} This term was originally applied to the lazar-house, or receptacle for persons affected with leprosy, but afterwards to an hospital of any kind.

like the hill Olympus, wholly clear, without clouds. Remember the nightingales, which sing only some months in the spring, but commonly are silent when they have hatched their eggs, as if their mirth were turned into care for their young ones.—Fuller.

"Reading maketh a full man, conversation a ready man, writing an exact man. Therefore, if a man write little, he must needs have a great memory; if he confer little, he must needs have a great wit; and if he read little, he must needs have a great cunning, to seem to know that which he knoweth not."

"A good man upon the earth, is as the sun, passing through all pollutions, and remaining pure."

"Some men seem as if they sought in knowledge a couch whereon to rest a searching and restless spirit; or a terrace for a variable and wandering mind to walk up and down upon, with a fair prospect; or a tower of state for a proud heart to disport itself upon; or a fort for strife and contention; or a shop for profit and sale: not a rich storehouse for the glory of the Creator."

"Pride maketh the teacher not to know his own weakness, and sloth keepeth the disciple from knowing his own strength."

"After all our wanderings through the labyrinth of science, religion is the haven and Sabbath of man's contemplations."

—Bacon.

MORAL SENTIMENTS.

BENEFICENCE.

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

What joy it is in the power of the wealthy to give themselves, whenever they please, by comforting those who struggle with undeserved distress. Nothing in human nature is so God-like as the disposition to do good to our fellow-creatures.

Such is the blessing of a benevolent heart, that, let the world frown as it will, it cannot possibly bereave it of all happiness; since it can rejoice in the prosperity of others.

CALUMNY, CENSURE.

No one is exempt from calumny. Words said, the occasion of saying them not known, however justly reported, may bear a very different construction from what they would have done had the occasion been told.

Were evil actions to pass uncensured, good ones would lose their reward; and vice, by being put on a foot with virtue in this life, would meet with general countenance.

A good person will rather choose to be censured for doing his duty than for a defect in it.

CHILDREN.

There is such a natural connection and progression between the infantile and more adult state of children's minds, that those who would know how to account for their inclinations, should not be wholly inattentive to them in the former state.

At two or three years old, or before the buds of children's minds will begin to open, a watchful parent will then be employed, like a skilful gardener, in defending the flower from blights, and assisting it through its several stages to perfection.

EDUCATION.

Tutors should treat their pupils, with regard to such of their faulty habits as cannot easily be eradicated, as prudent physicians do their patients in chronical cases; rather with gentle palliatives than harsh extirpatives; which, by means of the resistance given to them by the habit, may create such ferments as may utterly defeat their intention.

A generous mind will choose to win youth to its duty by mildness and good usage, rather than by severity.

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

The Almighty, by rewards and punishments, makes it our interest, as well as our duty, to obey Him; and can we propose to ourselves, for the government of our children, a better example.

FRIENDSHIP.

The more durable ties of friendship are those which result from a union of minds formed upon religious principles.

An open and generous heart will not permit a cloud to hang long upon the brow of a friend, without inquiring into the reason of it in hopes to be able to dispel it.

Freely to give reproof, and thankfully to receive it, is an indispensable condition of true friendship.

One day, profligate men will be convinced that what they call friendship is chaff and stubble, and that nothing is worthy of that sacred name that has not virtue for its base.

GENERAL OBSERVATIONS.

The man or woman who will obstinately vindicate a faulty step in another, seems to indicate that, in like circumstances, he or she would have been guilty of the same fault.

All our pursuits, from childhood to manhood, are only trifles of different sorts and sizes, proportioned to our years and views.

We must not expect that our roses will grow without thorns; but then they are useful and instructive thorns, which, by pricking the fingers of the too hasty plucker, teach future caution.

THE GOOD MAN.

A good man lives to his own heart. He thinks it not good manners to slight the world's opinion; though he will regard it only in the second place.

A good man will look upon every accession of power to do good as a new trial to the integrity of his heart.

A good man, though he will value his own countrymen, yet will think as highly of the worthy men of every nation under the sun.

A good man is a prince of the Almighty's creation.

A good man will not engage even in a national cause, without examining the justice of it.

How much more glorious a character is that of the friend of mankind, than that of the conqueror of nations?

The heart of a worthy man is ever on his lips; he will be pained when he cannot speak all that is in it.

An impartial spirit will admire goodness or greatness wherever he meets it, and whether it makes for or against him.

THE GOOD WOMAN.

A good woman is one of the greatest glories of the creation.

How do the duties of a good wife, a good mother, and a worthy matron, well performed, dignify a woman!

A good woman reflects honor on all those who had any hand in her education, and on the company she has kept.

A woman of virtue and of good understanding, skilled in, and delighting to perform the duties of domestic life, needs not fortune to recommend her to the choice of the greatest and richest man, who wishes his own happiness.

YOUTH.

It is a great virtue in good-natured youth to be able to say NO.

Those who respect age deserve to live to be old, and to be respected themselves.

Young people set out with false notions of happiness; with gay, fairy-land imaginations.

It is a most improving exercise, as well with regard to style as to morals, to accustom ourselves early to write down every thing of moment that befalls us.

There is a docile season, a learning-time in youth,

which, suffered to elapse, and no foundation laid, seldom returns.

Young folks are sometimes very cunning in finding out contrivances to cheat themselves.—Richardson.

"Too often do we lose humility, in contentions for faith, and forfeit hope, by forgetting charity."

"Better is the humble peasant who serveth God, than the proud philosopher who can describe the course of the planets, but is destitute of the knowledge of himself."

"Wherever thou art, turn everything to an occasion of improvement; if thou beholdest good examples let them kindle a desire of imitation; if thou seest aught wrong, beware of doing it thyself."

"To maintain peace with the churlish and perverse, the irregular and impatient, and those that most contradict and oppose our opinions and desires, is a heroic and glorious attainment."

"Endeavor to be always patient with the faults and imperfections of others. Hast thou not many faults and imperfections of thine own, that require a reciprocation of forbearance? And if thou art not able to make thyself that which thou wishest to be, how canst thou expect to mould another into conformity with thine own will?"—Kempis.

MEMORY.

It is the treasure-house of the mind, wherein the monuments thereof are kept and preserved. Plato makes it the mother of the Muses. Aristotle sets it in one degree further, making experience the mother of arts, memory the parent of experience. Philosophers place it in the rear of the head; and it seems the mine of memory lies there, because there men naturally dig for it, scratching it when they are at a loss. This again is two-fold, one, the simple retention of things; the other, a regaining them when forgotten.

First, soundly infix in thy mind what thou desirest to remember. What wonder is it if agitation of business jog that out of thy head which was there rather tacked than fastened? It is best knocking in the nail over night, and clinching it the next morning.

Overburden not thy memory to make so faithful a servant a slave. Remember, Atlas was weary. Have as much reason as a camel, to rise when thou hast thy full load. Memory, like a purse, if it be over full that it cannot shut, all will drop out of it; take heed of a gluttonous curiosity to feed on many things, lest the greediness of the appetite of thy memory spoil the digestion thereof.

Marshal thy notions into a handsome method. One will carry twice more weight trussed and packed up in bundles, than when it lies untoward, flapping and hanging about his shoulders. Things orderly fardled up under heads are most portable.—Fuller.

LIFE HATH NO "UNMEDDLED" JOY.

There is in this world continual interchange of pleasing and greeting accidence, still keeping their succession of times, and overtaking each other in their several courses; no picture can be all drawn of the brightest colors, nor a narmony consorted only of trebles; shadows are needful in expressing of proportions, and the bass is a principal part in perfect music; the condition here alloweth no unmeddled joy; our whole life is temperate between sweet and sour, and we must all look for a mixture of both: the wise so wish: better that they still think of worse, accepting the one if it come with liking, and bearing the other without impatience, being so much masters of each other's fortunes, that neither shall work them to excess. The dwarf groweth not on the highest hill, nor the tall man loseth not his height in the lowest valley; and as a base mind, though most at ease, will be dejected, so a resolute virtue in the deepest distress is most impregnable—Southwell.

THOUGHTS ON DEATH AND IMMORTALITY.

In a field of Old Walsingham, not many months past, were digged up between forty and fifty urns, deposited in a dry and sandy soil, not a yard deep, not far from one another: not all strictly of one figure, but most answering these described; some containing two pounds of bones, distinguishable in skulls, ribs, jaws, thigh-bones, and teeth, with fresh impressions of their combustion; besides, the extraneous substances, like pieces of small boxes, or combs handsomely wrought, handles of small brass instruments, brazen nippers, and in one some kind of opal.

That these were the urns of Romans, from the common custom and place where they were found, is no obscure conjecture; not far from a Roman garrison, and but five miles from Brancaster, set down by ancient record under the name of Brannodunum; and where the adjoining town, containing seven parishes, in no very different sound, but Saxon termination, still retains the name of Burnham; which being an early station, it is not improbable the neighbor parts were filled with habitations, either of Romans themselves, or Britons Romanised, which observed the Roman customs.

But the iniquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction to merit of perpetuity. Who can but pity the founder of the pyramids? Herostratus lives, that burnt the temple of Diana! he is almost lost that built it. Time hath spared the epitaph of Adrian's horse, confounded that of himself. In vain we compute our felicities by the advantage of our good names, since bad have equal durations; and Thersites is like to live as long as Agamemnon, without the favor of the everlasting register. Who knows whether the best of men be known, or whether there be not more remarkable persons forgot, than any that stand remembered in the known account of time? The first man had been as unknown as the last, and Methuselah's long life had been his only chronicle.

There is nothing strictly immortal, but immortality. Whatever hath no beginning, may be confident of no end. All others have a dependent being, and within the reach of destruction, which is the peculiar of that necessary essence that cannot destroy itself, and the highest strain of omnipotency, to be so powerfully constituted, as not to suffer even from the power of itself. But the sufficiency of Christian immortality frustrates all earthly glory, and the quality of either state after death makes a folly of posthumous memory.

Man is a noble animal, splendid in ashes, and pompous in the grave; solemnizing nativities and deaths with equal lustre

To subsist in lasting monuments, to live in their productions, to exist in their names, and predicament of chimeras, was large satisfaction unto old expectations, and made one part of their Elysiums. But all this is nothing in the metaphysics of true belief. To live indeed is to be again ourselves, which being not only a hope, but an evidence in noble believers, it is all one to lie in St. Innocent's churchyard, as in the sands of Egypt; ready to be anything in the ecstacy of being ever, and as content with six foot as the moles of Adrianus.—*Browne*.

THE DEATH OF A FATHER.

The first sense of sorrow I ever knew was upon the death of my father, at which time I was not quite five years of age; but was rather amazed at what all the house meant, than possessed with a real understanding why nobody was willing to play with me.

I remember I went into the room where his body lay. and my mother sat weeping alone by it. I had my battledore in my hand, and fell a beating the coffin, and calling papa; for. I know not how, I had some slight idea that he was locked up there. My mother catched me in her arms, and, transported beyond all patience of the silent grief she was before in, she almost smothered me in her embraces; and told me in a flood of tears, "Papa could not hear me, and would play with me no more, for they were going to put him under ground, whence he could never come to us again." She was a very beautiful woman, of a noble spirit, and there was a dignity in her grief amidst all the wildness of her transport; which, methought, struck me with an instinct of sorrow, that before I was sensible of what it was to grieve, seized my very soul, and has made pity the weakness of my heart ever since. The mind in infancy is, methinks, like the body in embryo; and receives impressions so forcible, that they are as hard to be removed by reason, as any mark, with which a child is born, is to be taken away by any future application. Hence it is, that good nature in me is no merit; but having been so frequently overwhelmed with her tears before I knew the cause of my affliction, or could draw defences from my own judgment, I imbibed commiseration, remorse, and an unmanly gentleness of mind, which has since ensnared me into ten thousand calamities; from whence I can reap no advantage, except it be, that, in such a humor as I am now in, I can the better indulge myself in the softness of humanity, and enjoy that sweet anxiety which arises from the memory of past afflictions .- Steele. .

ALL CAN DO GOOD.

Every one of us may in something or other assist or instruct some of his fellow-creatures: for the best of human race is poor and needy, and all have a mutual dependence on one another: there is nobody that cannot do some good: and everybody is bound to do diligently all the good they can. It is by no means enough to be rightly disposed, to be serious, and religious in our closets: we must be useful too, and take care, that as we all reap numberless benefits from society, society may be the better for every one of us. It is a false, a faulty, and an indolent humility, that makes people sit still and do nothing, because they will not believe that they are capable of doing much: for everybody can do something. Everybody can set a good example, be it to many or to few. Everybody can in some degree encourage virtue and religion, and discountenance vice and folly. Everybody has some one or other whom they can advise, or instruct, or in some way help to guide through life. Those who are too poor to give alms, can yet give their time, their trouble, their assistance in preparing or forwarding the gifts of others; in considering and representing distressed cases to those who can relieve them; in visiting and comforting the sick and afflicted. Everybody can offer up their prayers for those who need them: which, if they do reverently and sincerely, they will never be wanting in giving them every other assistance that it should please God to put in their power.—Talbot.

RULES OF IMPROVEMENT BY CONVERSATION.

1. If we would improve our minds by conversation, it is a great happiness to be acquainted with persons wiser than ourselves. It is a piece of useful advice, therefore, to get the favor of their conversation frequently, as far as circumstances will allow: and if they happen to be a little reserved,