

SELFISHNESS OF.

A man who is always well satisfied with himself is seldom so with others, and others as little pleased with him.

La Rochefoucauld.

STRENGTH OF.

Drawn by conceit from reason's plan
How vain is that poor creature man
How pleas'd in ev'ry paltry elf
To prate about that thing himself.

Charrill.

WORKINGS OF.

Conceit in weakest bodies strongest works.

Shakespeare.

CONCEIT AND CONFIDENCE.

Success seems to be that which forms the distinction between confidence and conceit. Nelson, when young, was piqued at not being noticed in a certain paragraph of the newspapers, which detailed an action wherein he had assisted. "But never mind," said he, "I will one day have a gazette of my own."

Colton.

CONCENTRATION.

NECESSITY OF.

The great majority of men must concentrate—must patiently cultivate some province of thought—or they will experience the disappointment of those heroes whose empire has been lost in the ambition of universal conquest.

William Matthews.

CONCILIATION.

IMMEDIATE.

Agree with thine adversary quickly while thou art in the way with him.

Matt. v, 25.

POLICY OF.

It is the part of a prudent man to conciliate the minds of others, and to turn them to his own advantage.

Cicero.

CONCLUSION.

O most lame and impotent conclusion.

Shakespeare.

CONDUCT.

(BAD,) EFFECT OF.

All the while thou livest ill, thou hast the trouble, distraction, inconveniences of life, but not the sweets and true use of it.

Fuller.

RULES FOR.

It is not enough that you can form, nay, and follow, the most excellent rules for conducting yourself in the world. You must also know when to deviate from them, and where lies the exception.

Greville.

Have more than thou showest,
Speak less than thou knowest,
Lend less than thou owest,
Learn more than thou trowest,
Set less than thou throwest.

Shakespeare.

I will govern my life, and my thoughts, as if the whole world were to see the one and to read the other; for what does it signify to make anything a secret to my neighbour when to God (who is the searcher of our hearts) all our privacies are open?

Seneca.

As in walking it is your great care not to run your foot upon a nail, or to tread awry, and strain your leg; so let it be in all the affairs of human life, not to hurt your mind or offend your judgment. And this rule, if observed carefully in all your deportment, will be a mighty security to you in your undertakings.

Epictetus.

Obey thy parents, keep thy word justly; swear not; commit not with man's sworn spouse; set not thy sweet heart on proud array. * * Keep thy foot out of brothels, thy pen from lenders' books.

Shakespeare.

CONFESSION.

WISDOM OF.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

Pope.

CONFIDANTS.

MOTIVES FOR MAKING.

Most frequently we make confidants from vanity, a love of talking, a wish to win the confidence of others, and to make an exchange of secrets.

La Rochefoucauld.

CONFIDENCE.

FEARLESSNESS OF.

Thou know'st how fearless is my trust in thee.

Miss L. E. Landon.

MUST BE MUTUAL.

It is unjust and absurd of persons advancing in years, to expect of the young, that confidence should come all and only on their side; the human heart, at whatever age opens only to the heart that opens in return.

Miss Edgeworth.

PLEASES.

Confidence always pleases those who receive it. It is a tribute we pay to their

merit, a deposit we commit to their trust, a pledge that gives them a claim upon us, a kind of dependence to which we voluntarily submit.

La Rochefoucauld.

SELF.

There is a kind of greatness which does not depend upon fortune; it is a certain manner that distinguishes us, and which seems to destine us for great things; it is the value we insensibly set upon ourselves; it is by this quality, that we gain the deference of other men, and it is this which commonly raises us more above them, than birth, rank, or even merit itself.

La Rochefoucauld.

WITHHOLDING OF.

Trust him not that hath once broken faith.

Shakespeare.

Trust him little who praises all, him less who censures all, and him least who is indifferent about all.

Lavater.

Trust him with little, who, without proofs trusts you with everything, or, when he has proved you, with nothing.

Ibid.

CONFLICT.

Dire was the noise of conflict.

Milton.

CONFUSION.

Confusion now hath made his masterpiece!

Shakespeare.

With ruin upon ruin, rout on rout,

Confusion worse confounded.

Milton.

GENERAL.

Never was known a night of such distraction! Noise so confused and dreadful; justling crowds

That run, and know not whither; torches gliding

Like meteors, by each other in the streets.

Dryden.

CONJUROR.

They brought one Punch; a hungry lean

fac'd villain,

A mere anatomy, a mountebank,

A threadbare juggler, a fortune teller;

A needy, hollow ey'd, sharp looking wretch,

A living dead man; this pernicious slave,

Forsooth, took on him as a conjuror.

Shakespeare.

CONQUEST.

AIM OF.

Truly to speak, sir, and with no addition,

We go to gain a little patch of ground,

That hath in it no profit but the name.

Ibid.

RIGHT OF.

I claim by right

Of conquest; for when kings make war,

No law betwixt two sov'reigns can decide,

But that of arms, where fortune is the judge,

Soldiers the lawyers, and the bar the field.

Dryden.

CONSCIENCE.

Conscience is the champion of justice.

A BAD.

The torture of a bad conscience is the hell of a living soul.

Calvin.

A CLEAR.

The sweetest cordial we receive at last,

Is conscience of our virtuous actions past.

Goffe.

Light as a gossamer is the circumstance, which can bring enjoyment to a conscience, which is not its own accuser.

A GOOD.

The breast of a good man is a little heaven commencing on earth; where the Deity sits enthroned with unrivaled influence, every subjugated passion, "like the wind and storm, fulfilling his word."

Colton.

What stronger breast-plate than a heart untainted?

Thrice is he arm'd, who hath his quarrel just;

And he but naked, though lock'd up in steel,

Whose conscience with injustice is corrupted.

Shakespeare.

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 that can possibly befall us.

Addison.

A GUIDE.

A man of integrity will never listen to any reason against conscience.

Home.

A GUILTLESS.

When tyrannizing pain shall stop

The passage of thy breath,

And thee compel to swear thyself,

True servant unto death;

Then shall one virtuous deed impart

More pleasure to thy mind,

Than all the treasures that on earth

Ambitious thoughts can find.

The well-spent time of one short

One hour, one moment then,

Shall be more sweet than all the joys
Amongst us mortal men.
Then shalt thou find but one refuge
Which comfort can retain;
A guiltless conscience pure and clear
F'om touch of sinful stain. *Brandon.*

A GUILTY.

Suspicion haunts the guilty mind
The thief doth fear each bush an officer.
Shakespeare.

A guilty conscience is like a whirlpool
drawing in all to itself, which would other-
wise pass by. *Fuller.*

A PUNISHMENT TO THE WICKED.

Many a lash in the dark doth conscience
give the wicked. *Boston.*

There is no future pang
Can deal that justice on the self-condemn'd
He deals on his own soul. *Byron.*

A QUIET.

A quiet conscience makes one quite serene!
Christians have burnt each other quite per-
suaded
That all the apostles would have done as
they did. *Byron.*

I feel within me
A peace above all earthly dignities,
A still and quiet conscience.
Shakespeare.

A RELENTLESS.

'Tis ever thus
With noble minds, if chance they slide to
folly;
Remorse stings deeper, and relentless con-
science
Pours more gall into the bitter cup
Of their severe repentance. *Mason.*

A SOUND.

A sound conscience is a brazen wall of de-
fence. *From the Latin.*

A TENDER.

What's a tender conscience? 'Tis a botch
That will not bear the gentlest touch;
But breaking out despatches more
Than the epidemical'st plague sore.
Butler.

A WITNESS.

Consider all thy actions and take heed
On stolen bread, tho' it is sweet to feed.
Sin, like a bee, unto thy hive may bring
A little honey but expect the sting.
Thou may'st conceal thy sin by cunning art,
But conscience sits a witness in thy heart,
Which will disturb thy peace, thy rest undo,
For that is witness, judge, and prison too.
Watkins.

ACCUSINGS OF.

My conscience hath a thousand several
tongues,
And every tongue brings in a several tale;
And every tale condemns me for a villain.
Shakespeare.

AN INWARD MONITOR.

I'll not meddle with it; it is a dangerous
thing; it makes a man a coward: a man
cannot steal but it accuseth him; a man
cannot swear but it checks him; a man
cannot lie with his neighbour's wife but it
detects him; 'tis a blushing shame-fac'd
spirit that mutinies in a man's bosom; it
fills one full of obstacles; it made me restore
a purse of gold that by chance I found; it
beggars a man that keeps it; it is turned out
of all towns and cities for a dangerous thing;
and every man, that means to live well, en-
deavors to trust to himself and live with-
out it. *Shakespeare.*

APPROBATION OF.

A man's first care should be to avoid the
reproaches of his own heart; his next, to
escape the censures of the world. If the last
interferes with the former, it ought to be
entirely neglected; but otherwise there
cannot be a greater satisfaction to an honest
mind, than to see those approbations which
it gives itself, seconded by the applauses of
the public. *Addison.*

APPROVAL OF.

That conscience approves of and attests,
such a course of action, is itself alone an
obligation. *Butler.*

ATTENDANT ON VIRTUE.

The virtuous mind that ever walks attended
By a strong siding champion, Conscience.
Harrison.

AWE OF.

Be fearful only of thyself; and stand in
awe of none more than thine own conscience.
There is a Cato in every man; a severe cen-
sor of his manners. And he that reverences
this judge will seldom do anything he need
repent of. *Fuller.*

BOTH FRIEND AND FOE.

O! conscience! conscience! man's most
faithful friend,
Him canst thou comfort, ease, relieve, de-
fend;
But if he will thy friendly checks forego,
Thou art, Oh! woe for me, his deadliest foe
Crabbe.

CANNOT BE SILENCED.

Not all the glory, all the praise,
That decks the hero's prosperous days,
The shout of men, the laurel crown,
The pealing anthems of renown,
May conscience's dreadful sentence drown.
Mrs. Holford.

DEFIANCE OF.

Where are thy terrors, conscience? where
thy justice?
That this bad man dare boldly own his
crimes,
Insult thy sacred power, and glory in it?
Francis.

DEFINITION OF.

God's vicegerent in the soul. *Buchan.*
The pulse of reason. *Coleridge.*
The sense of right. *Dr. Watson.*

DELIGHTS OF.

A palsy may as well shake an oak, or a
fever dry up a fountain, as either of them
shake, dry up, or impair the delight of
conscience. For it lies within, it centres in
the heart, it grows into the very substance
of the soul, so that it accompanies a man to
his grave; he never outlives it, and that for
this cause, only, because he cannot outlive
himself. *South.*

FEAR OF.

In the commission of evil, fear no man so
much as thyself; another is but one witness
against thee; thou art a thousand; another
thou may'st avoid; thyself thou canst not.
Wickedness is its own punishment.
Quarles.

LIBERTY OF.

Liberty of conscience (when people have
consciences) is rightly considered the most
indispensable of liberties. *Chambers.*

ORACLE OF GOD.

Man's conscience is the oracle of God!
Byron.

OUT OF PLACE.

Conscience has no more to do with gal-
lantry than it has with politics. *Sheridan.*

PEACEFUL.

With peace of conscience like to innocent
men. *Massinger.*

POWER OF.

Conscience, what art thou? thou tremen-
dous power!
Who dost inhabit us without our leave
And art within ourselves another self
A master-self, that loves to domineer

And treat the monarch frankly as the slave.
How dost thou light a torch to distant deeds,
Make the past, present, and the future
frown?

How, ever and anon, awake the soul,
As with a peal of thunder, to strange hor-
rors,
In this long restless dream, which idiots
hug—

Nay, wise men flatter with the name of life.
Young.

Let a prince be guarded with soldiers, at-
tended by councillors, and shut up in forts;
yet if his thoughts disturb him, he is mis-
erable. *Plutarch.*

Even in the fiercest uproar of our stormy
passions, conscience, though in her softest
whispers, gives to the supremacy of recti-
tude the voice of an undying testimony.
Chalmers.

Thus conscience doth make cowards of us
all. *Shakespeare.*

PURITY OF.

We should have all our communications
with men as in the presence of God; and
with God, as in the presence of men.
Colton.

REMORSE OF.

Remorse of conscience is like an old
wound; a man is in no condition to fight
under such circumstances. The pain abates
his vigor, and takes up too much of his at-
tention. *Jeremy Collier.*

REVENGEFULNESS OF.

No man ever offended his own conscience,
but first or last it was revenged upon him
for it. *South.*

SELLING OF THE.

A man who sells his conscience for his in-
terest, will sell it for his pleasure. A man
who will betray his country, will betray his
friend. *Miss Edgeworth.*

SLEEPLESSNESS OF.

Though thy slumber may be deep,
Yet thy spirit will not sleep;
There are shades that will not vanish,
There are thoughts thou canst not banish.
Byron.

STINGS OF.

Here, here it lies; a lump of lead by day;
And in my short distracted nightly slum-
bers,
The hag that rides my dreams. *Dryden.*

Now conscience wakes despair
That slumber'd, wakes the bitter memory,
Of what he was, what is, what must be
Worse; if worst deeds, worse sufferings
must ensue. *Milton.*

Foul whisp'rings are abroad; and unnat'ral
deeds
Do breed unnat'ral troubles; infected
minds
To their deaf pillows will discharge their
secrets. *Shakespeare.*

STRUGGLES OF.
The colour of the king did come and go
Between his purpose and his conscience
Like heralds 'twixt two dreadful battles
set;
His passion was so ripe, it needs must break.
Ibid.

TENDER.
What's a tender conscience? 'Tis a botch
That will not bear the gentlest touch,
But breaking out, despatches more
Than the epidemicalst plague sore.
Butler.

THE MINISTER OF JUSTICE.
Conscience is justice's best minister: it
threatens, promises, rewards, and punishes,
and keeps all under control; the busy must
attend to its remonstrances, the most power-
ful submit to its reproof, and the angry en-
dure its upbraidings. While conscience is
our friend all is peace; but if once offended
farewell the tranquil mind.
Mrs. Montague.

THE VOICE OF.
A still, small voice. *1 Kings xix, 12.*

TORMENTS OF.
But his doom
Reserv'd him to more wrath; for now the
thought,
Both of lost happiness and lasting pain
Torments him. *Milton.*

Conscience, into what an abyss of fears
And horrors hast thou driven me; out of
which
I find no way, from deep to deeper plung'd.
Ibid.

TORTURES OF.
Trust me no tortures which the poets feign
Can match the fierce unutterable pain
He feels, who night and day devoid of rest
Carries his own accuser in his breast.
Gifford.

WATCHFULNESS OF.
See from behind her secret stand
The sly informer minutes ev'ry fault
And her dread diary with horror fills.
Young

CONSCIOUSNESS.
To feel the want of reason is next to hav-
ing it; an idiot is not capable of this sensa-
tion. The best thing next to wit is a con-
sciousness that it is not in us; without wit
a man might then know how to behave
himself, so as not to appear to be a fool or
a coxcomb. *La Bruyere.*

CONSEQUENCES.
NOT PROPORTIONATE TO CAUSES.
As the dimensions of the tree are not al-
ways regulated by the size of the seed, so
the consequences of things are not always
proportionate to the apparent magnitude of
those events that have produced them.
Colton.

CONSIDERATION.
Consideration like an angel came,
And whipp'd the offending Adam out of
him,
Leaving his body as a paradise
To envelope and contain celestial spirits.
Shakespeare.

ADVANTAGES OF.
Better it is toward the right conduct of
life, to consider what will be the end of a
thing, than what is the beginning of it: for
what promises fair at first may prove ill,
and what seems at first a disadvantage,
may prove very advantageous. *Wells.*

WHEN NECESSARY.
That should be maturely considered
which can be decided but once.

CONSISTENCY.
Either take Christ in your lives, or cast
him out of your lips; either be that thou
seemest, or else be what thou art. *Dyer.*

MORAL STRENGTH.
Without consistency there is no moral
strength. *Owen.*

CONSOLATION.
INDISCREET.
Consolation indiscreetly pressed upon us,
when we are suffering under affliction, only
serves to increase our pain, and to render
our grief more poignant. *Rousseau.*

CONSPIRACY.

ANXIETY OF.
Oh think what anxious moments pass be-
tween
The birth of plots, and their last fatal pe-
riods;
Oh! 'tis a dreadful interval of time,
Fill'd up with horror, and big with death.
Addison.

Between the acting of a dreadful thing,
And the first motion, all the interim is
Like a phantasma, or a hideous dream;
The genius and the mortal instruments
Are then in council; and the state of man,
Like to a little kingdom, suffers then
The nature of an insurrection.
Shakespeare.

EVIL SPIRIT OF.
O conspiracy!
Shams't thou to show thy dangerous brow
by night,
When evils are most free? O, then by day,
Where wilt thou find a cavern dark enough
To mask thy monstrous visage? Seek none,
conspiracy,
Hide it in smiles and affability:
For if thou put thy native semblance on,
Not Erebus itself were dim enough
To hide thee from prevention. *Ibid.*

CONSPIRACIES.

PROMPTITUDE OF.
Conspiracies no sooner should be form'd
Than executed. *Addison.*
Conspiracies
Like thunder-clouds, should in a moment
form
And strike, like lightning, ere the sound is
heard. *Dowe.*

CONSTANCY.

WITHOUT CHANGE.
True constancy no time no power can move;
He that hath known to change, ne'er knew
to love. *Gay.*

The mountain rill
Seeks with no surer flow the far bright sea,
Than my unchang'd affections flow to thee.
Park Benjamin.

I am constant as the northern star;
Of whose true fix'd and resting quality
There is no fellow in the firmament.
Shakespeare.

Now from head to foot,
I am marble constant; now the fleeting
moon
No planet is of mine. *Ibid.*

OF TWO KINDS.
There are two kinds of constancy in love,
one arising from incessantly finding in the
loved one fresh objects to love, the other
from regarding it as a point of honor to be
constant. *La Rochefoucauld.*

NECESSITY OF.
Without constancy, there is neither love,
friendship, nor virtue in the world.
Addison.

UNALTERABLE.
First shall the heaven's bright lamp forget
to shine,
The stars shall from the azur'd sky decline:
First shall the orient with the west shake
hand,
The centre of the world shall cease to stand:
First wolves shall league with lambs, the
dolphins fly,
The lawyer and physician fees deny;
The Thames with Tagus shall exchange her
bed,
My mistress' locks with mine shall first
turn red;
First heav'n shall lie below, and hell above,
Ere I inconstant to my Delia prove.
Howell.

CONSTERNATION.
Behold destruction, frenzy, and amaze-
ment,
Like witless antics, one another meet.
Shakespeare.

CONSTITUTION.
MEANING OF.
A constitution is not a thing in name only,
but in fact. It has not an ideal but a real
existence, and wherever it cannot be pro-
duced in a visible form, there is none. A
constitution is a thing antecedent to a gov-
ernment, and a government is only the crea-
ture of a constitution. The constitution of
a country is not the act of its government,
but of a people constituting a government.
It is the body of elements to which you re-
fer, and quote article by article, and con-
tains the principles on which the govern-
ment shall be established—the form in
which it shall be organized—the powers it
shall have—the mode of elections—the du-
ration of Congress—and, in fine, everything

that relates to the complete organization of a civil government, and the principles on which it shall act, and by which it shall be bound. A constitution is to a government, therefore, what the laws made by that government are to a court of judicature. The court of judicature does not make laws, neither can it alter them; it only acts in conformity to the laws made; and the government is in like manner governed by the constitution. *Paine.*

CONTEMPLATION.

PLEASURES OF.

There is no lasting pleasure but contemplation; all others grow flat and insipid upon frequent use; and when a man hath run through a set of vanities, in the declension of his age, he knows not what to do with himself, if he cannot think; he saunters about from one dull business to another, to wear out time; and hath no reason to value Life but because he is afraid of death. *Burnet.*

CONTEMPT.

A PROOF OF IGNORANCE.

He who feels contempt
For any living thing, hath faculties
That he hath never used, and thought with
him
Is in its infancy. *Wordsworth.*

FEAR OF.

Those only are despicable who fear to be despised. *La Rochefoucauld.*

TO BE AVOIDED.

Despise not any man, and do not spurn any thing. For there is no man that hath not his hour, nor is there any thing that hath not its place. *Rabbi Ben Azai.*

TO BE CONCEALED.

It is often more necessary to conceal contempt than resentment; the former is never forgiven, but the latter is sometimes forgot. *Chesterfield.*

CONTENT.

To be contented,—what, indeed, is it? Is it not to be satisfied,—to hope for nothing, to aspire to nothing, to strive for nothing,—in short to rest in inglorious ease, doing nothing for your country, for your own or others' material, intellectual, or moral improvement, satisfied with the condition in which you or they are placed? Such a state of feeling may do very well where nature has fixed an inseparable and ascertained barrier,—a “thus far shalt thou go and no

farther,”—to our wishes, or where we are troubled by ills past remedy. In such cases it is the highest philosophy not to fret or grumble, when, by all our worrying and self-teasing, we cannot help ourselves a jot or tittle, but only aggravate and intensify an affliction that is incurable. To soothe the mind down into *patience* is then the only resource left us, and happy is he who has schooled himself thus to meet all reverses and disappointments. But in the ordinary circumstances of life this boasted virtue of contentment, so far from being laudable, would be an evil of the first magnitude. It would be, in fact, nothing less than a triggering of the wheels of all enterprise,—a cry of “Stand still!” to the progress of the whole social world. *Wm. Matthews.*

A CROWN.

My crown is in my heart, not on my head;
Not deck'd with diamonds and Indian
stones,
Nor to be seen: my crown is call'd content;
A crown it is that seldom kings enjoy. *Shakespeare.*

A JEWEL.

There is a jewel which no Indian mine can buy,
No chemic art can counterfeit;
It makes men rich in greatest poverty,
Makes water wine, turns wooden cups to gold,
The homely whistle to sweet music's strain;
Seldom it comes to few from Heaven sent,
That much in little—all in naught—*content.* *Wilbye.*

ABSENCE OF.

Few things are needed to make a wise man happy; nothing can make a fool content; that is why most men are miserable. *La Rochefoucauld.*

Without content, we shall find it almost as difficult to please others as ourselves. *Greville.*

BLESSEDNESS OF.

O calm, hush'd, rich content,
Is there a being, blessedness, without thee?
How soft thou down'st the couch where thou dost rest,
Nectar to life thou sweet ambrosian feast. *Marston.*

BLESSINGS OF.

He that troubles not himself with anxious thoughts for more than is necessary, lives little less than the life of angels, whilst by a mind content with little, he imitates their want of nothing. *Cave.*

ENJOYMENT OF.

What tho' we quit all glittering pomp and greatness,
The busy noisy flattery of courts,
We should enjoy content; in that alone
Is greatness, power, wealth, honour, all
summ'd up. *Powell.*

IN POVERTY.

Poor and content is rich and rich enough;
But riches, fineless, is as poor as winter,
To him that ever fears he shall be poor. *Shakespeare.*

Her poverty was glad, her heart content,
Nor knew she what the spleen or vapours
meant. *Dryden.*

OF THE MIND.

Content dwells with him, for his mind is fed,
And temperance has driven out unrest. *Willis.*

POWER OF.

Unfit for greatness, I her snares defy,
And look on riches with untainted eye,
To others let the glittering baubles fall,
Content shall place us far above them all. *Churchill.*

I would do what I pleased, and doing
what I pleased, I should have my will, and
having my will, I should be contented;
and when one is contented there is no more
to be desired; and when there is no more
to be desired there is an end of it. *Cervantes.*

SOOTHING INFLUENCE OF.

This is the charm, by sages often told,
Converting all it touches into gold;
Content can soothe, where'er by fortune
placed,
Can rear a garden in a desert waste. *Kirke White.*

CONTENTION.

AVOIDING OF.

When two discourse, if the one's anger rise,
The man who lets the contest fall is wise. *Plutarch.*

EVIL OF.

Contention, like a horse
Full of high feeding, madly hath broke
loose,
And bears down all before him. *Shakespeare.*

RELIGIOUS.

Religious contention is the devil's harvest. *La Fontaine.*

CONTENTMENT

Contentment, rosy, dimpled maid,
Thou brightest daughter of the sky. *Lady Manners.*

Contentment, parent of delight. *Green.*

A MYTH.

With the civilized man contentment is a myth. From the cradle to the grave he is forever longing and striving after something better, an indefinable something, some new object yet unattained. *Wm. Matthews.*

A PEARL OF GREAT PRICE.

Contentment is a pearl of great price, and whoever procures it, at the expense of ten thousand desires, makes a wise and happy purchase. *Balguy.*

ADAPTED TO CIRCUMSTANCES.

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances. *Hume.*

BENEFITS OF.

Contentment produces in some measure, all those effects which the alchemist usually ascribes to what he calls the philosopher's stone; and if it does not bring riches, it does the same thing, by banishing the desire of them. If it cannot remove the inquietudes arising from a man's mind, body, or fortune, it makes him easy under them. *Addison.*

CHARACTERISTICS OF.

Contentment consisteth not in adding more fuel, but taking away some fire; not in multiplying of wealth, but in subtracting men's desires. *Fuller.*

HAPPINESS OF.

Happy the life, that in a peaceful stream,
Obscure, unnoticed through the vale has
flow'd
The heart that ne'er was charm'd by fortune's gleam
Is ever sweet contentment's blest abode. *Percival.*

IN MODERATION.

May I always have a heart superior, with economy suitable, to my fortune. *Shenstone.*

Much will always wanting be
To him who much desires. Thrice happy he
To whom the wise indulgency of heaven
With sparing hand, but just enough has
given. *Cowley.*

Happy the man who void of care and strife,
In silken or in leather purse retains
A good old shilling. *Goldsmith.*

POWER OF.

Contentment gives a crown
Where fortune has deni'd it. *Ford.*

SECRET OF.

As for a little more money and a little more time, why its ten to one, if either one or the other would make you one whit happier. If you had more time, it would be sure to hang heavily. It is the working man who is the happy man. Man was made to be active, and he is never so happy as when he is so. It is the idle man who is the miserable man. What comes of holidays, and far too often of sight-seeing, but evil? Half the harm that happens is on those days. And, as for money—Don't you remember the old saying, "Enough is as good as a feast?" Money never made a man happy yet, nor will it. There is nothing in its nature to produce happiness. The more a man has, the more he wants. Instead of its filling a vacuum, it makes one. If it satisfies one want, it doubles and trebles that want another way. That was a true proverb of the wise man, rely upon it: "Better is little with the fear of the Lord, than great treasure, and trouble therewith."

Franklin.

SEEMING.

Seeming contentment is *real discontent*, combined with indolence or self-indulgence, which, while taking no legitimate means of raising itself, delights in bringing others down to its own level. *Mill.*

THE HIGHEST ATTAINMENT.

That happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with *what* we possess. He who wants little always has enough. *Zimmerman.*

THE SOUL OF ACTION.

How man's desire
Pursues contentment! 'Tis the soul of action,
And the propounded reason of our life. *Nabb.*

CONTIGUITY.

RESULT OF.

Speaking generally, no man appears great

to his contemporaries, for the same reason that no man is great to his servants—both know too much of him. *Colton.*

CONTRAST.

Look here, upon this picture and on this,
The counterfeit presentment of two brothers. *Shakespeare.*

CONTROVERSY.

BENEFITS OF.

There is no learned man but will confess he hath much profited by reading controversies,—his senses awakened, his judgment sharpened, and the truth which he holds firmly established. If then it be profitable for him to read, why should it not at least be tolerable and free for his adversary to write? In logic, they teach that contraries laid together, more evidently appear; it follows then, that all controversy being permitted, falsehood will appear more false, and truth the more true; which must needs conduce much to the general confirmation of an implicit truth. *Milton.*

EVILS OF.

We are more inclined to hate one another for points on which we differ, than to love one another for points on which we agree. The reason perhaps is this: when we find others that agree with us, we seldom trouble ourselves to confirm that agreement; but when we chance on those who differ with us, we are zealous both to convince and to convert them. Our pride is hurt by the failure, and disappointed pride engenders hatred. *Colton.*

CONVERSATION.

Conversation is the music of the mind, an intellectual orchestra, where all the instruments should bear a part, but where none should play together. Each of the performers should have a just appreciation of his own powers, otherwise an unskillful novice who might usurp the first fiddle, would infallibly get into a *scrape*. To prevent these mistakes, a good master of the band will be very particular in the assortment of the performers; if too dissimilar, there will be no harmony, if too few, there will be no variety; and if too numerous, there will be no order, for the presumption of one prater, might silence the eloquence of a Burke, or the wit of a Sheridan, as a single kettle-drum would drown the finest solo of a Giannini or a Jordini. *Colton.*

A SECRET IN.

It is a secret known to but few, yet of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him. *Steele.*

ART OF.

Not only to say the right thing in the right place, but far more difficult still, to leave unsaid the wrong thing at the tempting moment. *Sala.*

DEFICIENCY IN.

Some men are very entertaining for a first interview, but after that they are exhausted, and run out; on a second meeting we shall find them flat and monotonous; like hand-organs, we have heard all their tunes. *Colton.*

DELIGHTS OF.

There is nothing so delightful as the hearing, or the speaking of truth. For this reason, there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive. *Plato.*

EASE IN.

But conversation, choose what theme we may,
And chiefly when religion leads the way
Should flow like waters after summer show'rs,
Not as if raised by mere mechanic powers. *Cowper.*

ESSENTIAL.

The fullest instruction, and the fullest enjoyment are never derived from books, till we have ventilated the ideas thus obtained, in free and easy chat with others. *Wm. Matthews.*

Talking is a digestive process which is absolutely essential to the mental constitution of the man who devours many books. A full mind must have talk, or it will grow dyspeptic. *Ibid.*

IN LARGE ASSEMBLIES.

One would think that the larger the company in which we are engaged, the greater variety of thoughts and subjects would be started into discourse; but, instead of this we find that conversation is never so much straitened and confined, as in numerous assemblies. *Addison.*

LAUGHTER WITH.

Beauty is never so lovely as when adorned with the smile, and conversation never sits easier upon us than when we now and then discharge ourselves in a symphony of laughter, which may not improperly be called the chorus of conversation. *Steele.*

MERIT IN.

Speak little and well, if you wish to be considered as possessing merit. *From the French.*

OFFENSIVE MANNER OF.

I know of no manner of speaking so offensive as that of giving praise, and closing it with an exception. *Ibid.*

PERFECTION OF.

The perfection of conversation is not to play a regular sonata, but, like the *Æolian* harp, to await the inspiration of the passing breeze. *Burke.*

PRIVATE.

In private conversation between intimate friends, the wisest men very often talk like the weakest; for indeed the talking with a friend is nothing else but thinking aloud. *Addison.*

REQUISITES OF.

In conversation, humor is more than wit, easiness more than knowledge; few desire to learn, or to think they need it; all desire to be pleased, or, if not, to be easy. *Sir Wm. Temple.*

The first ingredient in conversation is truth, the next, good sense, the third, good humour, and the fourth, wit. *Ibid.*

He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man. *Lavater.*

Conversation should be pleasant without scurrility, witty without affectation, free without indecency, learned without conceitedness, novel without falsehood. *Shakespeare.*

RETICENCE IN.

When we are in the company of sensible men we ought to be doubly cautious of talking too much, lest we lose two good things, their good opinion, and our own improvement; for what we have to say we know, but what they have to say we know not. *Colton.*

Amongst such as out of cunning hear all
and talk little, be sure to talk less; or if
you must talk, say little. *La Bruyere.*

RUDENESS IN.

Never hold any one by the button or the
hand, in order to be heard out; for if peo-
ple are unwilling to hear you, you had bet-
ter hold your tongue than them. *Chesterfield.*

USEFULNESS OF.

Solitary reading will enable a man to
stuff himself with information; but, with-
out conversation, his mind will become like
a pond without an outlet—a mass of un-
healthy stagnature. It is not enough to
harvest knowledge by study; the wind of
talk must winnow it, and blow away the
chaff; then will the clear, bright grains of
wisdom be garnered, for our own use or that
of others. *Wm. Matthews.*

CONVERSER.

A GOOD.
He is so full of pleasant anecdote;
So rich, so gay, so poignant in his wit,
Time vanishes before him as he speaks,
And ruddy morning through the lattice
peeps
Ere night seems well begun. *Joanna Baillie.*

CONVERSIONS.

VALUE OF.

As to the value of conversions, God alone
can judge. God alone can know how wide
are the steps which the soul has to take be-
fore it can approach to a community with
him, to the dwelling of the perfect, or to the
intercourse and friendship of higher na-
tures. *Goethe.*

CONVIVIALITY.

EVILS OF.

What dext'rous thousands just within the
goal
Of wild debauch direct their nightly course.
Perhaps no sickly qualms bedim their days,
No morning admonitions shock the head.
But ah! what woes remain? life rolls apace,
And that incurable disease, old age
In youthful bodies more severely felt,
More sternly active, shakes their blasted
prime. *Armstrong.*

COQUETTE.

AFFECTATION OF A.

There affectation, with a sickly mien,
Shows in her cheeks the roses of eighteen,

Practis'd to lisp, and hang the head aside,
Faints into airs and languishes with pride;
On the rich quilt sinks with becoming woe,
Wrapt in a gown for sickness and for show. *Pope.*

CHARACTER OF THE.

She who only finds her self-esteem
In others' admiration, begs an alms;
Depends on others for her daily food,
And is the very servant of her slaves;
Tho' oftentimes, in a fantastic hour,
O'er men she may a childish pow'r exert,
Which not ennobles but degrades her state. *Joanna Baillie.*

The maid whom now you court in vain
Will quickly run in quest of man. *Horace.*

FATE OF THE.

See how the world its veterans rewards!
A youth of frolics, an old age of cards;
Fair to no purpose, artful to no end,
Young without lovers, old without a friend;
A fop their passion but their prize a sot,
Alive ridiculous, and dead forgot! *Pope.*

The vain coquette each suit disdains,
And glories in her lover's pains;
With age she fades—each lover flies,
Contemn'd, forlorn, she pines and dies. *Gay.*

THE RUSTIC.

Mincing she was, as is a wanton colt,
Sweet as a flower and upright as a bolt. *Chaucer.*

CORPULENCE.

DESIRABLE.

Let me have men about me that are fat,
Sleek-headed men and such as sleep
o' nights.
Yond' Cassius has a lean and hungry look;
He thinks too much; such men are danger-
ous. *Shakespeare.*

DIFFICULTIES OF.

Still she strains the aching clasp
That binds her virgin zone;
I know it hurts her, though she looks
As cheerful as she can,
Her waist is larger than her life
For life is but a span. *O. W. Holmes.*

CORRUPTION.

OF A STATE.

Unless corruption first deject the pride
And guardian vigour of the free-born soul,
All crude attempts of violence are vain:

For, firm within, and while at heart un-
touch'd,
Ne'er yet by force was freedom overcome.
But soon as independence stoops the head,
To vice enslaved, and vice-created wants,
Then to some foul corrupting-hand, whose
waste
Their craving lusts with fatal bounty feeds,
They fall a willing, undefended prize;
From man to man th' infectious softness
runs,
Till the whole state unnerved in slavery
sinks. *Thomson.*

POWER.

Thieves at home must hang; but he that
puts
Into his over-gorged and bloated purse,
The wealth of Indian provinces escapes. *Cowper.*

E'en grave diviness submit to glittering gold,
The best of consciences are bought and sold. *Dr. Wolcot.*

And conscience, truth and honesty are
made
To rise and fall, like other wares of trade. *Moore.*

RESULTS OF.

Men by associating in large masses, as in
camps, and in cities, improve their talents,
but impair their virtues, and strengthen
their minds, but weaken their morals; thus
a retrocession in the one is too often the
price they pay for a refinement in the
other. *Colton.*

—I have seen corruption boil and bubble
'Till it o'errun the stew. *Shakespeare.*

SPREAD OF.

Corruption is a tree, whose branches are
Of an unmeasurable length; they spread
Ev'ry-where; and the dew that drops from
thence,
Hath infected some chairs and stools of
authority. *Beaumont and Fletcher.*

COUNSEL.

TAKING.

Consult your friend on all things, especi-
ally on those which respect yourself. His
counsel may then be useful, where your
own self-love might impair your judg-
ment. *Seneca.*

COUNSELS.

Hasty counsels are generally followed by
repentance. *Laberius.*

Good counsels observed are chains to
grace, which neglected, prove halters to
strange undutiful children. *Fuller.*

OF GOOD MEN.

I will adhere to the counsels of good men,
although misfortune and death should be
the consequence. *Cicero.*

OF THE IGNORANT.

And if the blind lead the blind, both shall
fall into the ditch. *Matt. xv. 14.*

COUNTENANCE.

DEFINITIONS OF.

The countenance may be rightly defined
as the title page which heralds the contents
of the human volume, but like other title
pages, it sometimes puzzles, often misleads,
and often says nothing to the purpose. *Wm. Matthews.*

A sweet attractive kind of grace,
A full assurance given by looks,
Continual comfort in a face,
The lineaments of Gospel books—
I trow that countenance cannot lye
Whose thoughts are legible in the eye. *Spenser.*

EXPRESSION OF THE.

The cheek
Is apter than the tongue to tell an errand. *Shakespeare.*

A countenance more
In sorrow than in anger. *Ibid.*

IRRADIATIONS OF THE.

That chastened brightness only gathered
by those who tread the path of sympathy
and love. *Bulwer.*

NO INDICATION OF CHARACTER.

Physically, they exhibited no indication
of their past lives and characters. The great-
est scamp had a Raphael face, with a profu-
sion of blonde hair; Oakhurst, a gambler,
had the melancholy character and intellec-
tual abstraction of a Hamlet; the coolest
and most courageous man was scarcely over
five feet in height, with a soft voice, and an
embarrassed manner. *Bret Harte.*

THE REFLEX OF THE MIND.

Yea this man's brow, like to a tragic leaf,
Foretells the nature of a tragic volume. *Shakespeare.*

COUNTERACTION.

Diseases desperate grown,
By desperate appliances are relieved,
Or not at all. *Ibid.*