

May scorn pursue her wanton arts,  
And all the painted charms that vice can  
wear;  
Yet oft o'er credulous youth such sirens  
triumph,  
And lead their captive sense in chains as  
strong  
As links of adamant. *Milton.*

## LUST AND LOVE.

I know the very difference that lies  
'Twixt hallow'd love and base unholy lust;  
I know the one is as a golden spur,  
Urging the spirit to all noble aims;  
The other but a foul and miry pit,  
O'erthrowing it in midst of its career.  
*Fanny Kemble Butler.*

## LUXURY.

CORRUPTION OF  
War destroys men, but luxury mankind  
At once corrupts the body and the mind.  
*Crown.*

## EVIL EFFECTS OF.

We see the pernicious effects of luxury in  
the ancient Romans, who immediately  
found themselves poor as soon as this vice  
got footing among them. *Addison.*

## EVILS OF.

O, luxury! thou curs'd by heaven's de-  
cree,  
How ill-exchang'd are things like these for  
thee!  
How do thy potions, with insidious joy,  
Diffuse their pleasures only to destroy!  
Kingdoms by thee to sickly greatness  
grown,  
Boast of a florid vigour not their own;  
At ev'ry draught more large and large they  
grow,  
A bloated mass of rank unwieldy woe;  
Till sapp'd their strength, and ev'ry part  
unsound,  
Down, down they sink, and spread a ruin  
round. *Goldsmith.*

By luxury we condemn ourselves to  
greater torments than have yet been in-  
vented by anger or revenge, or inflicted by  
the greatest tyrants upon the worst of men.  
*Sir W. Temple.*

## SLAVERY OF.

It is a shame, that man, that has the seeds  
Of virtue in him, springing unto glory,  
Should make his soul degenerate with sin,  
And slave to luxury; to drown his spirits

In lees of sloth; to yield up the weak day  
To wine, to lust, and banquets. *Marmyon.*

## VICTORIES OF.

There, in her den, lay pompous luxury,  
Stretch'd out at length; no vice could  
boast such high  
And genial victories as she had won;  
Of which proud trophies there at large  
were shown,  
Besides small states and kingdoms ruined  
Those mighty monarchies that had o'er-  
spread  
The spacious earth, and stretch'd their con-  
quering arms  
From pole to pole, by her ensnaring charms  
Were quite consum'd; there lay imperial  
Rome,  
That vanquish'd all the world, by her o'er-  
come;  
Fetter'd was th' old Assyrian lion there;  
The Grecian leopard, and the Persian bear;  
With others numberless, lamenting by,  
Examples of the power of luxury. *May.*

## LYING.

## DISGRACE OF.

Lying is a disgraceful vice, and one that  
Plutarch paints in most disgraceful colours,  
when he says that it is "affording testimony  
that one first despises God, and then fears  
men." It is not possible more happily to  
describe its horrible, disgusting, and aban-  
doned nature; for can we imagine any-  
thing more vile than to be cowards with re-  
gard to men, and brave with regard to God.  
*Montaigne.*

## FOLLY OF.

And he that does one fault at first,  
And lies to hide it, makes it two.  
*Isaac Watts.*

## GAIN OF.

The gain of lying is nothing else but not  
to be trusted of any, nor to be believed when  
we say the truth. *Sir Walter Raleigh.*

## HARD TO CURE.

After a tongue has once got the knack of  
lying, 'tis not to be imagined how impossi-  
ble almost it is to reclaim it. Whence it  
comes to pass that we see some men, who  
are otherwise very honest, so subject to this  
vice. *Montaigne.*

## TRADE OF.

He who has not a good memory, should  
never take upon him the trade of lying.  
*Ibid.*

## VICE OF.

Lying is a hateful and accursed vice. We  
are not men, nor have other tie upon one  
another, but our word. If we did but dis-  
cover the horror and consequences of it,  
we should pursue it with fire and sword,  
and more justly than other crimes. *Ibid.*

## MADNESS.

## CAUSES OF.

Of lunacy,  
Innumerable were the causes; humbled  
pride,  
Ambition, disappointed, riches lost,  
And bodily disease, and sorrow, oft  
By man inflicted on his brother man;  
Sorrow, that made the reason drunk, and  
yet  
Left much untasted. So the cup was fill'd.  
*Pollok.*

## CHARACTERISTICS OF.

How pregnant, sometimes, his replies are!  
A happiness that often madness hits on,  
Which sanity and reason could not be  
So prosperously deliver'd of. *Shakespeare.*

## CONSOLATION OF.

I am not mad; I would to heaven I were!  
For then, 'tis like I should forget myself;  
O, if I could, what grief should I forget!  
*Shakespeare.*

## DENIAL OF.

Ecstasy!  
My pulse, as yours, doth temperately keep  
time,  
And makes as healthful music: It is not  
madness  
That I have utter'd; bring me to the test,  
And I the matter will re-word; which mad-  
ness  
Would gambol from. *Shakespeare.*

## EFFECTS OF.

If a phrenzy do possess the brain,  
It so disturbs and blots the form of things,  
As fantasy proves altogether vain,  
And to the wit no true relation brings.  
*Sir John Davies.*

## HORRORS OF.

O, this poor brain! ten thousand shapes of  
fury  
Are whirling there, and reason is no more.  
*Fielding.*

This wretched brain gave way,  
And I became a wreck, at random driven,  
Without one glimpse of reason or of heaven.  
*Moore.*

## INDICATION OF.

His brain is wrecked—  
For ever in the pauses of his speech  
His lip doth work with inward mutterings,  
And his fixed eye is riveted fearfully  
On something that no other sight can spy.  
*Maturin.*

## INTENSITY OF.

Every sense  
Had been o'erstrung by pangs intense:  
And each frail fibre of her brain  
(As bow-strings, when relaxed by rain,  
The erring arrow launch aside)  
Sent forth her thoughts all wild and wile  
*By. m.*

## PERCEPTION OF.

Insane people easily detect the nonsense  
of other people. *Dr. John Hallam.*

## PLEASURE OF.

There is a pleasure in being mad,  
Which none but madmen know. *Dryden.*

## RAVING OF.

Alack, 'tis he; why, he was met even now  
As mad as the vexed sea; singing aloud,  
Crown'd with rank fumiter, and furrow  
weeds,  
With harlocks, hemlock, nettles, cuckoo  
flowers,  
Darnel, and all the idle weeds that grow  
In our sustaining corn. *Shakespeare.*

He raves, his words are loose  
As heaps of sand, and scattering wide from  
sense;  
So high he's mounted on his airy throne,  
That now the wind has got into his head,  
And turns his brains to phrensy. *Dryden.*

## OF WIT.

Great wits are sure to madness near allied,  
And thin partitions do their bounds divide.  
*Ibid.*

## MAGISTRATE.

## A JUST.

A just and wise magistrate is a blessing  
as extensive as the community to which he  
belongs; a blessing which includes all  
other blessings whatsoever that relate to  
this life. *Atterbury.*

## MAGNANIMITY.

## DEFINED.

Magnanimity is sufficiently defined by its  
name, nevertheless one can say it is the  
good sense of pride, the most noble way of  
receiving praise. *La Rochefoucauld.*



## MAGNET.

THE.

The obedient steel with living instinct  
moves,  
And veers forever to the pole it loves.

Darwin.

That trembling vassal of the pole,  
The feeling compass, navigation's soul.

Byron.

## MAIDEN.

GRACEFUL.

A child no more! a maiden now—  
A graceful maiden, with a gentle brow;  
A cheek tinged lightly and a dove-like eye;  
And all hearts bless her as she passes by.

Mary Howitt.

## MAIDENS.

ATTRACTED BY GLARE.

Maidens, like moths, are ever caught by  
glare,  
And mammon wins his way where seraphs  
might despair.

Byron.

## MAIDS.

POOR.

Poor maids have more lovers than hus-  
bands.

John Webster.

## MAIN CHANCE.

THE.

As the ancients say wisely  
Have a care o' th' main chance;  
And look before you ere you leap;  
For as you sow, y' are like to reap.

Butler.

## MALICE.

CHARACTERISTICS OF.

For malice will with joy the lie receive,  
Report, and what it wishes true believe.

Yalden.

EFFECTS OF.

Malice and hatred are very fretting and  
vexatious, and apt to make our minds sore  
and uneasy; but he that can moderate  
these affections will find ease in his mind.

Tillotson.

TREATMENT OF.

Malice scorn'd puts out  
Itself; but argued, gives a kind of credit  
To a false accusation.

Massinger.

WHEN IT WOUNDS.

There is no small degree of malicious craft  
in fixing upon a season to give a mark of  
enmity and ill-will: a word—a look, which  
at one time would make no impression, at  
another time wounds the heart, and, like  
a shaft flying with the wind, pierces deep,  
which, with its own natural force, would  
scarce have reached the object aimed at.

Sterne.

## MAN.

God made him, and therefore let him pass  
for a man.

Shakespeare.

Like a man made after supper of a cheese-  
paring; when he was naked, he was, for all  
the world, like a forked radish, with a head  
fantastically carved upon it with a knife.

Shakespeare.

Man!

Thou pendulum betwixt a smile and tear

Byron.

Fond man! the vision of a moment made!  
Dream of a dream! and shadow of a shade!

Young.

ACTIONS OF.

Not always actions show the man.  
Who does a kindness is not therefore kind;  
Perhaps prosperity becalmed his breast,  
Perhaps the wind just shifted from the east;  
Not therefore humble he who seeks retreat;  
Pride guides his steps and bids him shun  
the great.

Who combats bravely is not therefore brave,  
He dreads a death-bed like the meanest  
slave;

Who reasons wisely is not therefore wise;  
His pride in reasoning, not in acting lies.

Pope.

ADAPTABILITY OF.

Know thou this:—that men

Are as the time is.

Shakespeare.

APPRECIATED.

Every man is valued in this world, as he  
shows by his conduct that he wishes to be  
valued.

La Bruyere.

ASSUMPTIONS OF.

O, but man, proud man!

Dress'd in a little brief authority;  
Most ignorant of what he's most assured,  
His glassy essence,—like an angry ape,  
Plays such fantastic tricks before high  
heaven,

As make the angels weep.

Shakespeare.

A WONDERFUL BEING.

What a piece of work is man! How noble  
in reason; how infinite in faculties; in form  
and moving, how express and admirable!  
In action, how like an angel; in apprehen-  
sion, how like a god; the beauty of the  
world—the paragon of animals! And yet to  
me what is this quintessence of dust?

Ibid

How poor, how rich, how abject, how august,  
How complicate, how wonderful, is man!  
How passing wonder He, who made him  
such!

Who centred in our make such strange ex-  
tremes!

From diff'rent natures marvellously mixt,  
Connexion exquisite of distant worlds!  
Distinguisht link in Being's endless chain!  
Midway from nothing to the Deity!  
A beam ethereal, sully'd, and absorpt!  
Though sully'd and dishonor'd, still divine!  
Dim miniature of greatness absolute!  
An heir of glory! a frail child of dust!  
Helpless immortal! Insect infinite!  
A worm! a God!

Young.

LIKE A BOOK.

Every man is a volume, if you know how  
to read him.

Channing.

A CHAOS.

Chaos of thought and compassion all con-  
fused;  
Still by himself abused or disabused;  
Created half to rise, and half to fall;  
Great lord of all things, yet a prey to all;  
Sole judge of truth, in endless error hurl'd;  
The glory, jest and riddle of the world.

Pope.

A CHILD.

Men are but children of a larger growth;  
Our appetites are apt to change as theirs,  
And full as craving too, and full as vain.

Dryden.

A CHIMERA.

What a chimera is man! what a confused  
chaos! what a subject of contradiction!  
a professed judge of all things, and yet a  
feeble worm of the earth! the great deposi-  
tory and guardian of truth, and yet a mere  
huddle of uncertainty! the glory and the  
scandal of the universe!

Fascal.

CHARACTERISTICS OF.

Man crouches and blushes,  
Absconds and conceals;  
He creepeth and peepeth,  
He palters and steals;  
Infirm, melancholy,  
Jealous glancing around;  
An oaf, an accomplice,  
He poisons the ground.

Ralph Waldo Emerson.

MORAL CHARACTERISTICS OF.

Every man is a missionary now and for-  
ever, for good or for evil, whether he in-  
tends or designs it or not. He may be a  
blot, radiating his dark influence outward  
to the very circumference of society; or he  
may be a blessing, spreading benediction  
over the length and breadth of the world;  
but a blank he cannot be. There are no

moral blanks; there are no neutral charac-  
ters. We are either the sower that sows  
and corrupts, or the light that splendidly  
illuminates, and the salt that silently ope-  
rates; but being dead or alive, every man  
speaks.

Chalmers.

CONTROL OF.

The bravest trophy ever man obtain'd,  
Is that which o'er himself, himself hath  
gain'd.

Earl of Sterling.

COUNTERFEIT OF A.

He is but the counterfeit of a man, who  
bath not the life of a man.

Shakespeare.

THE SUBJECT OF CIRCUMSTANCES.

It is a painful fact, but there is no deny-  
ing it, the mass are the tools of circum-  
stances; thistle-down on the breeze, straw  
on the river, their course is shaped for them  
by the currents and eddies of the stream of  
life; but only in proportion as they are  
things, not men and women. Man was  
meant to be not the slave, but the master,  
of circumstances, and in proportion as he  
recovers his humanity, in every sense of the  
great obsolete word,—in proportion as he  
gets back the spirit of manliness, which is  
self-sacrifice, affection, loyalty to an idea  
beyond himself, a God above himself, so  
far will he rise above circumstances, and  
wield them at his will.

Kingsley

THE FRAMER OF HIS OWN DESTINY.

The soul of man  
Createth its own destiny of power;  
And as the trial is intenser here,  
His being hath a nobler strength of Heaven.

Willis.

Man is supreme lord and master,  
Of his own ruin and disaster;  
Controls his fate, but nothing less  
In ord'ring his own happiness:  
For all his care and providence  
Is too, too feeble a defence,  
To render it secure and certain,  
Against the injuries of fortune  
And oft, in spite of all his wit,  
Is lost with one unlucky hit,  
And ruin'd with a circumstance  
And mere punctillio of chance.

Massinger.

Man was mark'd

A friend in his creation to himself,  
And may with fit ambition conceive  
The greatest blessings, and the brightest  
honours  
Appointed for him, if he can achieve them  
The right and noble way.

Massinger.



Man is his own star, and the soul that can  
Render an honest and a perfect man,  
Command all light, all influence, all fate,  
Nothing to him falls early or too late.  
Our acts our angels are, or good or ill,  
Our fatal shadows that walk by us still.

*Beaumont and Fletcher.*

#### MUTUAL DEPENDENCE OF.

Man upon man depends, and, break the  
the chain,

He soon returns to savage life again;  
On either hand a social tribe he sees,  
By those assisted, and assisting these;  
While to the general welfare all belong—  
The high in power, the low in numbers  
strong.

*Crabb.*

#### DUTY OF.

A good man will see his duty with only a  
moderate share of casuistical skill; but into  
a perverse heart this sort of wisdom enters  
not. Were men as much afraid of sin as  
they are of danger, there would be few oc-  
casions of consulting our casuists.

*Baker.*

#### AN ENCYCLOPEDIA.

He is the whole encyclopedia of facts.  
The creation of a thousand forests is in one  
acorn; and Egypt, Greece, Rome, Gaul,  
Britain, America, lie folded already in the  
first man.

*Emerson.*

#### HAPPY END OF.

A wise man shall not be deprived of  
pleasure even when death shall summons  
him; forasmuch as he has attained the de-  
lightful end of the best life—departing like  
a guest full and well satisfied: having re-  
ceived life upon trust, and duly discharged  
that office he acquits himself at depart-  
ing.

*Epicurus.*

#### ENTHUSIASM OF.

It is not to taste sweet things, but to do  
noble and true things, and vindicate him-  
self under God's heaven as a god-made  
man, that the poorest son of Adam dimly  
longs. Show him the way of doing that,  
the dullest daydrudge kindles into a hero.  
They wrong man greatly who say he is to  
be seduced by ease. Difficulty, abnegation,  
martyrdom, death, are the *allurements* that  
act on the heart of man. Kindle the inner  
genial life of him, you have a flame that  
burns up all lower considerations. Not  
happiness, but something higher: one sees  
this even in the frivolous classes, with their  
"point of honor" and the like. Not by  
flattering our appetite; no, by awakening  
the heroic that slumbers in every heart can  
any religion gain followers.

*Carlyle.*

#### ESTIMATING.

A man's worth is estimated in this world  
according to his conduct.

*La Bruyere.*

#### FALLIBILITY OF.

O, sad estate

Of human wretchedness! so weak is man,  
So ignorant and blind, that did not God  
Sometimes withhold in mercy what we ask,  
We should be ruin'd at our own request.

*Hannah More.*

#### FOIBLES OF.

Men are machines, with all their boasted  
freedom,  
Their movements turn upon some favourite  
passion;

Let art but find the foible out,  
We touch the spring and wind them at our  
pleasure.

*Brooke.*

The way to conquer men is by their pas-  
sions;

Catch but the ruling foibles of their hearts,  
And all their boasted virtues shrink before  
you.

*Tolson.*

#### IMAGE OF GOD.

In their looks divine

The image of their glorious Maker shone,  
Truth, wisdom, sanctitude serene and pure.

*Milton.*

It is only our mortal duration that we  
measure by visible and measurable ob-  
jects; and there is nothing mournful in the  
contemplation for one who knows that the  
Creator made him to be the image of his  
own eternity, and who feels, that in the de-  
sire for immortality he has sure proof of his  
capacity for it.

*Southey.*

#### A GOOD.

A good man and an angel! these between,  
How thin the barrier! What divides their  
fate?

Perhaps a moment or perhaps a year?

Or, if an age, it is a moment still;

A moment, or eternity's forgot.

*Young.*

A good man enlarges the term of his own  
existence.

*Martia.*

#### GREATNESS OF.

He was not born to shame;

Upon his brow shame is ashamed to sit.  
For 'tis a throne where honor may be  
crown'd

Sole monarch of the universal earth.

*Shakespeare.*

The greatest man is he who chooses right  
with the most invincible resolution; who  
resists the sorest temptation from within

and without; who bears the heaviest bur-  
dens cheerfully; who is calmest in storms,  
and most fearless under menaces and  
frowns; whose reliance on truth, on virtue,  
and on God, is most unfaltering.

*Seneca.*

#### THE HEART OF.

All that hath been majestic

In life or death, since time began,

Is native in the simple heart of all,

The angel-heart of man.

*James Russell Lowell.*

#### THE HAPPY.

A man he seems of cheerful yesterdays  
And confident to-morrows.

*Wordsworth.*

The happy man is he who distinguishes  
the boundary between desire and delight,  
and stands firmly on the higher ground;—  
he who knows that pleasure is not only not  
possession, but is often to be lost, and always  
to be endangered by it.

*Landor.*

#### INCONSTANCY OF.

Men are not still the same; our appetites  
Are various, and inconstant as the moon,  
That never shines with the same face again:  
'Tis nature's curse never to be resolv'd,  
Busy to-day in the pursuit of what  
To-morrow's eldest judgment may despise.

*Southey.*

Man is but man, inconstant still, and vari-  
ous!

There's no to-morrow in him like to-day!

Perhaps the atoms rolling in his brain,

Make him think honesty the present hour;

The next a swarm of base ungrateful  
thoughts

May mount aloft.

*Dryden.*

O inconstant man!

How will you promise! how will you de-  
ceive!

*Otway.*

#### INTELLIGENCE OF.

Man is a thinking being, whether he will  
or no; all he can do is to turn his thoughts  
the best way.

*Sir W. Temple.*

#### LOQUACITY OF.

Men are born with two eyes, but with one  
tongue, in order that they should see twice  
as much as they say; but from their con-  
duct one would suppose that they were  
born with two tongues, and one eye; for  
those talk the most who observe the least,  
and obtrude their remarks upon everything,  
who have seen into nothing.

*Colton.*

#### A MICROCOSM.

Philosophers say that man is a microcosm,  
or little world, resembling in miniature  
every part of the great; and the body natu-  
ral may be compared to the body politic.

*Swift.*

#### THE MIND OF.

What is the mind of man? A restless  
scene

Of vanity and weakness; shifting still,  
As shifts the lights of our uncertain knowl-  
edge,

Or as the various gale of passion breathes.

*Thomson.*

The mind of man is vastly like a hive;

His thoughts are busy ever—all alive;

But here the simile will go no further;  
For bees are making honey, one and all;  
Man's thoughts are busy in producing gall,  
Committing, as it were, self-murder.

*Dr. Wolcot.*

#### A MIRACLE.

O, what a miracle to man is man,  
Triumphantly distress'd! what joy! what  
dread!

Alternately transported and alarm'd!  
What can preserve my life? or what de-  
stroy?

An angel's arm can't snatch me from the  
grave;

Legions of angels can't confine me there.

*Young.*

#### MADE TO MOURN.

O man! while in thy early years,  
How prodigal of time,  
Misspending all thy precious hours,  
Thy glorious youthful prime!  
Alternate follies take the sway;  
Licentious passions burn;  
Which tenfold force give nature's law,  
That man was made to mourn.

*Burns.*

#### NATURE OF.

There are depths in man that go the  
lengths of lowest hell, as there are heights  
that reach highest heaven; for are not both  
heaven and hell made out of him, made by  
him, everlasting miracle and mystery that  
he is.

*Carlyle.*

Man is not an organism; he is an intelli-  
gence served by organs.

*Sir W. Hamilton.*

#### SOCIAL NECESSITIES OF.

A man would have no pleasures in dis-  
covering all the beauties of the universe,  
even in heaven itself, unless he had a part-  
ner to whom he might communicate his  
joys.

*Cicero.*



## NOBILITY OF.

They that deny a God, destroy man's nobility, for certainly man is of kin to the beasts by his body; and if he be not of kin to God by His spirit, he is an ignoble creature. *Bacon.*

## OBSTINACY OF.

But man we find the only creature, Who, led by folly, combats nature; Who when she loudly cries, forbear! With obstinacy fixes there; And, where his genius least inclines, Absurdly bends his whole designs. *Swift.*

## A PARADOX.

Man is an imbodyed paradox, a bundle of contradictions; and as some set-off against the marvellous things that he has done, we might fairly adduce the monstrous things that he has believed. The more gross the fraud, the more glibly will it go down, and the more glibly will it be swallowed, since folly will always find faith wherever impostors will find impudence. *Colton.*

## A PATIENT.

Beware the fury of a patient man. *Dryden.*

## A PERFECT.

None but himself can be his parallel. *Louis Theobald.*

Man is his own star, and that soul that can Be honest, is the only perfect man. *Fletcher.*

## PRESUMPTION OF.

So man, the moth, is not afraid it seems, To span omnipotence, and measure might That knows no measure, by the scanty rule And standard of his own, that is to-day, And is not ere to-morrow's sun go down. *Cowper.*

## HIGHEST PRIVILEGE OF.

'Tis man's pride, His highest, worthiest, noblest boast, The privilege he prizes most, To stand by helpless woman's side. *Mrs. Holford.*

## QUALITIES OF.

A man that is temperate, generous, valiant, chaste, faithful, and honest, may, at the same time, have wit, humour, mirth, good breeding, and gallantry. While he exerts these latter qualities, twenty occasions might be invented to show he is master of the other noble virtues. *Steele.*

## RESPONSIBILITY OF.

Man hath his daily work of body or mind Appointed, which declares his dignity,

And the regard of heav'n on all his ways; While other animals unactive range, And of their doings God takes no account. *Milton.*

## RESTRAINT ON.

There is always, and everywhere, some restraint upon a great man. He is guarded with crowds, and shackled with formalities. The half hat, the whole hat, the half smile, the whole smile, the nod, the embrace, the positive parting with a little bow, the comparative at the middle of the room, the superlative at the door; and if the person be *pan hyper sebastus*, there is a hyper-superlative ceremony then of conducting him to the bottom of the stairs, or to the very gate, as if there were such rules set to these leviathans as are to the sea,—“Hitherto shalt thou go, and no farther.” *Cowley.*

## A SERVANT.

It is an error to suppose that man belongs to himself. No man does. He belongs to his wife, or his children, or his relations, or his creditors, or to society in some form or other. It is for their especial good and behalf that he lives and works, and they kindly allow him to retain a certain percentage of his gains to administer to his own pleasures or wants. He has his body, and that is all, and even for that he is answerable to society. In short, society is the master and man is the servant; and it is entirely according as society proves a good or bad master, whether he turns out a good or a bad servant. *Sala.*

## STANDARD OF.

The mind's the standard of the man. *Watts.*

## PROPER STUDY OF.

Know then thyself, presume not God to scan; The proper study of mankind is man. *Pope.*

## SUPERIORITY OF.

While some animals exhibit individual powers in higher perfection, man stands for their superior, not only in combining in his own body all the senses and faculties which they possess, but in being endowed with moral and intellectual powers which are denied to them, and which at once place him at the head of the living creation, and constitute him a moral, religious, intelligent, and responsible being. *Combe.*

## PROPER TRAINING OF.

Man is an animal, formidable both from his passions and his reason; his passions often urging him to great evils, and his reason furnishing means to achieve them. To train this animal, and make him amenable to order, to inure him to a sense of justice and virtue, to withhold him from ill courses by fear, and encourage him in his duty by hopes; in short to fashion and model him for society, hath been the aim of civil and religious institutions; and, in all times, the endeavour of good and wise men. The aptest method for attaining this end hath been always judged a *proper education*. *Bishop Berkely.*

## A WISE.

There is this difference between a wise man and a fool: the wise man expects future things, but does not depend upon them, and in the meantime enjoys the present, remembering the past with delight; but the life of the fool is wholly carried on to the future. *Epicurus.*

## THE WISEST.

Remember, that he is indeed the wisest and the happiest man, who, by constant attention of thought, discovers the greatest opportunity of doing good, and with ardent and animated resolution, breaks through every opposition, that he may improve these opportunities. *Doddridge.*

## A WORLD.

Man is our world, and hath Another to attend him. *George Herbert.*

## MANHOOD.

## THE SEASON OF ACTION.

When young, we trust ourselves too much, and we trust others too little when old. Rashness is the error of youth, timid caution of age. Manhood is the isthmus between the two extremes; the ripe and fertile season of action, when alone we can hope to find the head to contrive, united with the hand to execute. *Colton.*

## MANNERS.

## CEREMONIOUS.

In conversation use some, but not too much ceremony; it teaches others to be courteous too. Demeanours are commonly paid back in their own coin. *Fuller.*

## CHARACTERISTICS OF.

The manner of a vulgar man has freedom without ease, and the manner of a gentleman has ease without freedom. *Chesterfield.*

## DIGNIFIED.

Good breeding carries along with it a dignity that is respected by the most petulant. Ill-breeding invites and authorizes the familiarity of the most timid. *Chesterfield.*

## EXPRESSIVENESS OF.

Air and manners are more expressive than words. *S. Richardson.*

## FORBIDDING.

Virtue itself offends, when coupled with forbidding manners. *Bishop Middleton.*

## FORMALITY OF.

Many a worthy man sacrifices his peace to formalities of compliment and good manners. *L'Estrange.*

## FORWARDNESS OF.

Unbecoming forwardness oftener proceeds from ignorance than impudence. *Greville.*

## GENTLE.

Of manners gentle, of affections mild; In wit a man, simplicity a child. *Pope.*

## GOOD.

Good manners is the art of making those people easy with whom we converse. Whoever makes the fewest persons uneasy, is the best bred in the company. *Swift.*

Hail! ye small sweet courtesies of life, for smooth do ye make the road of it, like grace and beauty which beget inclinations to love at first sight; 'tis ye who open the door and let the stranger in. *Sterne.*

Evil habits soil a fine dress more than mud; good manners, by their deeds, easily set off a lowly garb. *Plautus.*

## IMPORTANCE OF.

Manners are of more importance than laws. Upon them, in a great measure the laws depend. The law touches but here and there, now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and colour to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them. *Burke.*

## KNOWLEDGE OF.

Knowledge of man and manners, the freedom of habitudes, and conversation with the best company of both sexes, is necessary. *Dryden.*



## NATURAL.

Nothing so much prevents our being natural as the desire of appearing so.

*La Rochefoucauld.*

## SOFTNESS OF.

Always suspect a man who affects great softness of manner, an unruffled evenness of temper, and an enunciation studied, slow, and deliberate. These things are all unnatural, and bespeak a degree of mental discipline into which he that has no purpose of craft or design to answer cannot submit to drill himself. The most successful knaves are usually of this description, as smooth as razors dipped in oil, and as sharp. They affect the innocence of the dove, which they have not, in order to hide the cunning of the serpent, which they have.

*Cotton.*

## SOMETIMES RIDICULOUS.

Those that are good manners at the court are as ridiculous in the country, as the behavior of the country is most mockable at the court.

*Shakespeare.*

## ROUGH.

Roughness is a needless cause of discontent; severity breedeth fear, but roughness breedeth hate; even reproofs from authority ought to be grave, and not taunting.

*Lord Bacon.*

## SIMPLE.

In simple manners all the secret lies: Be kind and virtuous, you'll be blest and wise.

*Young.*

## THE SHADOW OF VIRTUES.

Manners are the shadows of virtues; the momentary display of those qualities which our fellow-creatures love and respect. If we strive to become, then, what we strive to appear, manners may often be rendered useful guides to the performance of our duties.

*Sidney Smith.*

## VULGARITY OF.

A vulgar man is captious and jealous; eager and impetuous about trifles. He suspects himself to be slighted, thinks everything that is said meant at him; if the company happens to laugh, he is persuaded they laugh at him; he grows angry and testy, says something very impertinent, and draws himself into a scrape, by showing what he calls a proper spirit, and asserting himself.

*Chesterfield.*

## MARRIAGE.

Wedlock's a saucy, sad, familiar state,  
Where folks are very apt to scold and hate;

Love keeps a modest distance is divine,  
Obliging, and says ev'rything that's fine.

*Dr. Wolcot.*

Here love his golden shafts employs, here lights

His constant lamp, and waves his purple wings,

Reigns here and revels. *Rowley.*

Hail, wedded love, mysterious law, true source

Of human offspring, sole propriety  
In paradise of all things common else!

*Milton.*

## OF AGE.

They that marry ancient people merely in expectation to bury them, hang themselves in hope that one will come and cut the halter.

*Fuller.*

## BEST AGE FOR.

The best time for marriage will be towards thirty, for as the younger times are unfit, either to choose or to govern a wife and family, so, if thou stay long, thou shalt hardly see the education of thy children, who, being left to strangers, are in effect lost; and better were it to be unborn than ill-bred; for thereby thy posterity shall either perish, or remain a shame to thy name.

*Sir Walter Raleigh.*

## AGREEMENT IN.

Man and wife are equally concerned, to avoid all offence of each other, in the beginning of their conversation. Every little thing can blast an infant blossom.

*Jeremy Taylor.*

## BLISS OF.

Domestic happiness, thou only bliss  
Of paradise that has survived the fall.

*Cowper.*

## BOND OF.

If you would have the nuptial union last,  
Let virtue be the bond that ties it fast.

*Rowe.*

## CHOICE IN.

If you wish to marry suitably, marry your equal.

*Ovid.*

Never marry but for love, but see that thou lovest what is lovely.

*William Penn.*

Take the daughter of a good mother.

*Fuller.*

## CURSE OF.

O marriage! marriage! what a curse is thine

Where hands alone consent, and hearts  
abhor.

*Aaron Hill.*

## DELIGHTS OF.

How near am I to happiness  
That earth exceeds not? not another like it.  
The treasures of the deep are not so precious,  
As are the conceal'd comforts of a man  
Lock'd up in woman's love. I scent the air  
Of blessings, when I come but near the house;

What a delicious breath marriage sends forth.

The violet-bed's not sweeter. Honest wedlock

Is like a banqueting-house built in a garden,  
On which the spring's chaste flowers take delight

To cast their modest odors. *Middleton.*

## A DESPERATE THING.

Marriage is a desperate thing: the frogs in Æsop were extremely wise; they had a great mind to some water, but they would not leap into the well, because they could not get out again.

*Selden.*

## EFFECTS OF.

Marriage, indeed, may qualify the fury of his passion; but it very rarely mends a man's manners.

*Congreve.*

## EXCELLENCE OF.

If idleness be the root of all evil, then matrimony's good for something, for it sets many a poor woman to work.

*Vanbrugh.*

## FOUNDED ON ESTEEM.

Wedded love is founded on esteem,  
Which the fair merits of the mind engage,  
For those are charms which never can decay;

But time which gives new whiteness to the swan,

Improves their lustre. *Fenton.*

## A FEAST.

Marriage is a feast where the grace is sometimes better than the feast.

*Cotton.*

## FORBEARANCE IN.

The kindest and the happiest pair  
Will find occasion to forbear;  
And something, ev'ry day they live,  
To pity, and perhaps forgive.

*Cowper.*

## SELDOM HAPPY.

The reason why so few marriages are happy, is because young ladies spend their time in making nets, not in making cakes.

*Swift.*

## HASTY

Thus grief still treads upon the heels of pleasure,

Marry'd in haste, we may repent at leisure.

*Congreve.*

Hasty marriage seldom proveth well.

*Shakespeare.*

## HONORABLE.

As a walled town is more wortnier than a village, so is the forehead of a married man more honourable than the bare brow of a bachelor.

*Ibid.*

## INTERFERENCE WITH.

Of all the actions of a man's life, his marriage does least concern other people; yet of all actions of our life it is most meddled with by other people.

*Selden.*

## JOYS OF.

The joys of marriage are the heaven on earth,  
Life's paradise, great princes, the soul's quiet,

Sinews of concord, earthly immortality,  
Eternity of pleasures.

*John Ford.*

Though fools spurn Hymen's gentle powers,  
We, who improve his golden hours,

By sweet experience know

That marriage rightly understood,  
Gives to the tender and the good

A paradise below.

*Cotton.*

## MERCENARY OF.

Tempting gold alone  
In this our age more marriages completes  
Than virtue, merit, or the force of love.

*Wandesford.*

The hearts of old gave hands;  
But our new heraldry is—hands, not hearts.

*Shakespeare.*

## A REVOLUTION.

The moment a woman marries, some terrible revolution happens in her system; all her good qualities vanish, presto, like eggs out of a conjuror's box. 'Tis true that they appear on the other side of the box, but for the husband they are gone forever.

*Bulwer.*

## RISKS OF.

For marriage is a matter of more worth  
Than to be turned in by attorneyship;  
For what is wedlock forced but a hell,  
An age of discord and continual strife;  
Whereas the contrary bringeth forth happiness,

And is a pattern of celestial bliss.

*Shakespeare.*

## RULE OF.

First get an absolute conquest over thyself, and then thou wilt easily govern thy wife.

*Fuller.*

## SACREDNESS OF.

Strong are the instincts with which God has guarded the sacredness of marriage.

*Maria M'Intosh.*