

## NOW.

## ETERNITY OF.

Now! it is gone.—Our brief hours travel  
post,  
Each with its thought or deed, its why or  
how;  
But know, each parting hour gives up a  
ghost  
To dwell within thee—an eternal now!  
*Coleridge.*

## OAK.

## THE.

The unwedgeable and gnarled oak.  
*Shakespeare.*  
The monarch oak, the patriarch of the trees,  
Shoots rising up, and spreads by slow de-  
grees:  
Three centuries he grows, and three he stays  
Supreme in state; and in three more de-  
cays.  
*Dryden.*

## OATHS.

## DEFINITION OF AN.

An oath is a recognizance to heaven,  
Binding us over in the courts above,  
To plead to the indictment of our crimes,  
That those who 'scape this world should  
suffer there.  
*Southern.*

## NO FAITH IN AN.

I'll take thy word for faith, not ask thine  
oath;  
Who shuns not to break one, will sure crack  
both.  
*Shakespeare.*  
It's a hard world, neighbors,  
If a man's oath must be his master.  
*Dryden.*

Oaths are but words, and words but wind.  
*Butler.*

## PRODUCE DOUBT.

They fix attention, heedless of your pain,  
With oaths like rivets forced into your  
brain;  
And even when sober truth prevails  
throughout,  
They swear it till affirmance breeds a doubt.  
*Cowper.*

## FALSE.

Nay, but weigh well what you presume to  
swear,  
Oaths are of dreadful weight! and, if they  
are false,  
Draw down damnation.  
*Sir Thomas Overbury.*

## INVALIDITY OF.

'Tis not the many oaths that make the truth;  
But the plain single vow, that is vow'd true.  
*Shakespeare.*

## A RASH.

Rash oaths, whether kept or broken, fre-  
quently produce guilt.  
*Johnson.*

## UTILITY OF.

Oaths were not purposed more than law  
To keep the good and just in awe  
But to confine the bad and sinful,  
Like moral cattle in a pinfold.  
*Butler.*

## OBEDIENCE.

## AIM OF.

Heaven doth divide  
The state of man in divers functions,  
Setting endeavour in continual motion;  
To which is fix'd, as an aim or butt,  
Obedience.  
*Shakespeare.*  
To God.  
We will obey the voice of the Lord our  
God, that it may be well with us.  
*Jeremiah xlii, 6.*

## HAPPINESS OF.

It is foolish to strive with what we cannot  
avoid; we are born subjects, and to obey  
God is perfect liberty; he that does this,  
shall be free, safe, and quiet; all his actions  
shall succeed to his wishes.  
*Seneca.*

## LEARNING OF.

I hourly learn a doctrine of obedience.  
*Shakespeare.*

## MOTIVES TO.

Wicked men obey for fear, but the good  
for love.  
*Aristotle.*

## FROM THE POWERLESS.

Let them obey that know not how to rule.  
*Shakespeare.*

## OBLIGATION.

## DISCHARGE OF AN.

An extraordinary haste to discharge an  
obligation is a sort of ingratitude.  
*La Rochefoucauld.*

## THRALDOM OF AN.

Obligation is thraldom, and thraldom is  
hateful.  
*Hobbes.*

## OBLIVION.

In the swallowing gulf  
Of dark forgetfulness and deep oblivion.  
*Shakespeare.*

## OBSERVATION.

## ACUTENESS OF.

He alone is an acute observer who can  
observe minutely without being observed.  
*Lavater*

## OCEAN.

Thou glorious mirror, where the Almighty's  
form  
Glasses itself in tempests: in all time,  
Calm or convuls'd—in breeze, or gale, or  
storm,  
Icing the pole, or in the torrid clime  
Dark-heaving;—boundless, endless, and  
sublime—  
The image of eternity—the throne  
Of the invisible, even from out thy same  
The monsters of the deep are made; each  
zone  
Obeys thee; thou goest forth, dread, fath-  
omless, alone.  
*Byron.*

## COMMAND OF THE.

Whosoever commands the sea commands  
the trade; whosoever commands the trade  
of the world commands the riches of the  
world, and, consequently, the world itself.  
*Sir Walter Raleigh.*

## OCCUPATION.

## A BASE.

Every base occupation makes one sharp  
in its practice, and dull in every other.  
*Sir Philip Sidney.*

## HAPPINESS OF.

Occupation was one of the pleasures of  
Paradise, and we cannot be happy without  
it.  
*Mrs. Jameson.*

## ODD NUMBERS.

They say there is divinity in odd num-  
bers, either in nativity, chance, or death.  
*Shakespeare.*

## OFFENCE.

## FEAR OF GIVING.

Who fears t' offend takes the first step to  
please.  
*Cibber.*

## TO BE PARDONED.

Offences ought to be pardoned, for few  
offend willingly, but as they are compelled  
by some affection.  
*Hegesippus.*

## A SMALL.

A very small offence may be a just cause  
for great resentment: it is often much less  
the particular instance which is obnoxious  
to us, than the proof it carries with it of the  
general tenor and disposition of the mind  
from whence it sprung.  
*Greville.*

## NOT TO BE TAKEN.

At every trifle scorn to take offence,  
That always shews great pride or little  
sense.  
*Pope.*

## CORRECTNESS OF.

To behold, is not necessarily to observe,  
and the power of comparing and combining  
is only to be obtained by education. It is  
much to be regretted that habits of exact ob-  
servation are not cultivated in our schools:  
to this deficiency may be traced much of  
the fallacious reasoning, the false philos-  
ophy which prevails.  
*Humboldt.*

## DEFINITION OF.

An old man's memory.  
*Swift.*

## HABITS OF.

An observant man, in all his intercourse  
with society and the world, carries a pencil  
constantly in his hand, and, unperceived,  
marks on every person and thing the figure  
expressive of its value, and therefore in-  
stantly on meeting that person or thing  
again, knows what kind and degree of at-  
tention to give it. This is to make some-  
thing of experience.  
*John Foster.*

## OBSTINACY.

## CAUSES OF.

Narrowness of mind is often the cause of  
obstinacy: we do not easily believe beyond  
what we see.  
*La Rochefoucauld.*

## COMMON.

There are few, very few, that will own  
themselves in a mistake.  
*Swift.*

## DEFINITION OF.

I believe that obstinacy, or the dread of  
control and discipline, arises not so much  
from self-willedness, as from a conscious de-  
fect of voluntary power; as foolhardiness  
is not seldom the disguise of conscious ti-  
midity.  
*Coleridge.*

## PASSION OF.

There is something in obstinacy which  
differs from every other passion. When-  
ever it fails, it never recovers, but either  
breaks like iron, or crumbles sulkily away,  
like a fractured arch. Most other passions  
have their period of fatigue and rest, their  
sufferings and their cure; but obstinacy has  
no resource, and the first wound is mortal.  
*Johnson.*

## SLAVISHNESS OF.

An obstinate man does not hold opinions,  
but they hold him.  
*Pope.*

## WRONG-HEADEDNESS OF.

Stiff opinion, always in the wrong.  
*Dryden.*

## OCCASION.

Let me not let pass  
Occasion, which now smiles.  
*Milton.*

## OIL.

Whence is thy learning? hath thy toil  
O'er books consumed the midnight oil?

*Gay.*

## OMISSIONS.

## SIN OF.

Omissions, no less than commissions, are  
often times branches of injustice.

*Antoninus.*

## OPINIATORS.

There are a sort of men, whose visages  
Do cream and mantle, like a standing pond;  
And do a wilful stillness entertain,  
With purpose to be dress'd in an opinion  
Of wisdom, gravity, profound conceit;  
As who should say, *I am Sir Oracle,*  
And, when *I ope my lips, let no dog bark?*

I do know of these  
That therefore only are reputed wise,  
For saying nothing.

*Shakespeare.*

## PERVERSENESS OF.

Nothing's so perverse in nature  
As profound opiniators.

*Butler.*

## STIFFNESS OF.

Opiniators naturally differ  
From other men; as wooden legs are stiffer  
Than those of pliant joints, to yield and bow,  
Which way soe'er they are design'd to go.

*Butler.*

## OPINION.

Opinion, the blind goddess of fools, foe  
To the virtuous, and only friend to  
Undeserving persons.

*Chapman.*

Opinion, a sovereign mistress of effects.

*Shakespeare.*

A plague of opinion! a man may wear it  
on both sides, like a leathern jerkin.

*Ibid.*

## BORROWED.

Opinion, which on crutches walks,  
And sounds the words another talks.

*Lloyd.*

## CHANGE OF.

No liberal man would impute a charge of  
unsteadiness to another for having changed  
his opinion.

*Cicero.*

## DIVERSITY OF.

There is no accounting for the difference  
of minds or inclinations, which leads one  
man to observe with interest the develop-  
ment of phenomena, another to speculate  
on their causes; but were it not for this  
happy disagreement, it may be doubted  
whether the higher sciences could ever have  
attained even their present degree of per-  
fection.

*Sir John Herschel.*

## EVIL ATTENDING.

Opinion is more often the cause of discon-  
tent than nature.

*Epicurus*

## FORCE OF.

Opinion is the rate of things,  
From hence our peace doth flow;  
I have a better fate than kings,  
Because I think it so.

*Katharine Philips.*

All power, even the most despotic, rests  
ultimately on opinion.

*Hume.*

## INCONSISTENCY OF.

If a man would register all his opinions  
upon love, politics, religion, and learning,  
what a bundle of inconsistencies and con-  
tradictions would appear at last!

*Swift.*

## INFLUENCE OF.

Opinion, that great fool, makes fools of  
all.

*Field*

## OBSTINACY OF.

Obstinacy in opinions holds the dogmatist  
in the chains of error, without hope of  
emancipation.

*Glanville.*

## POPULAR.

The people,  
Against their nature, are all bent for him,  
And, like a field of standing corn that's  
moved

With a stiff gale, their heads bow all one  
way.

*Beaumont and Fletcher.*

## POWER OF.

There's nothing good or bad, but thinking  
makes it so.

*Shakespeare.*

## PUBLIC.

How much there is self-will would do,  
Were it not for the dire dismay  
That bids ye shrink, as ye suddenly think  
Of "what will my neighbours say?"

*Miss Eliza Cook.*

## RULES THE WORLD.

Opinion is that high and mighty dame  
Which rules the world; and in the mind  
doth frame

Distaste or liking: for in human race,  
She makes the fancy various as the face.

*Howel.*

## OPINIONS.

## CHANGING OF.

He that never changed any of his opinions  
never corrected any of his mistakes; and  
he who was never wise enough to find out  
any mistakes in himself will not be charit-  
able enough to excuse what he reckons mis-  
takes in others.

## CORRECT.

Correct opinions well established on any  
subject, are the best preservative against  
the seduction of error.

*Bishop Mant.*

## FORMING.

When men first take up an opinion, and  
then afterwards seek for reasons for it, they  
must be contented with such as the ab-  
surdity of it will afford.

*South.*

## OPPONENT.

## HOW TO ANSWER AN.

In answering an opponent, arrange your  
ideas, but not your words: consider in what  
points things that resemble, differ; reply  
with wit to gravity, and with gravity to wit;  
make a full concession to your adversary,  
and give him every credit for those argu-  
ments you know you can answer, and slur  
over those you feel you cannot; but above  
all, if he have the privilege of making his  
reply, take especial care that the strongest  
thing you have to urge is the last. He must  
immediately get up and say something,  
and if he be not previously prepared with  
an answer to your last argument, he will in-  
fallibly be boggled, for very few possess that  
remarkable talent of Charles Fox, who  
could talk on one thing, and at the same  
time think of another.

*Colton.*

## OPPORTUNITY.

## ADVANTAGES OF.

No man possesses a genius so command-  
ing that he can attain eminence, unless a  
subject suited to his talents should present  
itself, and an opportunity occur for their de-  
velopment.

*Pliny.*

## RIGHT CHOOSING OF.

There is a tide in the affairs of men,  
Which, taken at the flood, leads on to for-  
tune;

Omitted, all the voyage of their life  
Is bound in shallows and in miseries;

On such a full sea are we now afloat,  
And we must take the current when it  
serves,

Or lose our ventures.

*Shakespeare.*

## THE CRITICAL MINUTE.

Opportunity is in respect to time, in some  
sense, as time is in respect to eternity; it is  
the small moment, the exact point, the criti-  
cal minute, on which every good work so  
much depends.

*Sprat.*

## NEGLECT OF.

Who seeks, and will not take when once  
'tis offer'd, shall never find it more.

*Shakespeare.*

Opportunity has hair in front, behind she  
is bald; if you seize her by the forelock, you  
may hold her, but, if suffered to escape, not  
Jupiter himself can catch her again.

*From the Latin.*

Miss not the occasion; by the forelock take  
That subtle power, the never-halting time,  
Lest a mere moment's putting off should  
make

Mischance almost as heavy as a crime.

*Wordsworth*

The golden opportunity  
Is never offer'd twice; seize then the hour  
When fortune smiles and duty points the  
way;—

Nor shrink aside to 'scape the spectre fear,—  
Nor pause though pleasure beckon from her  
bower;—

But bravely bear thee onward to the goal.

*Old Play.*

## TEMPTATIONS OF.

Thou strong seducer, opportunity.

*Dryden.*

## Accursed opportunity

The midwife and the bawd to all our vices:  
That work'st our thoughts into desires: de-  
sires

To resolutions: and these being ripe and  
quicken'd,

Thou giv'st 'em birth, and bring'st 'em forth  
to action.

*Shakespeare.*

## WANT OF.

There sometimes wants only a stroke of  
fortune to discover numberless latent good  
or bad qualities, which would otherwise  
have been eternally concealed: as words  
written with a certain liquor appear only  
when applied to the fire.

*Greville*

## OPPRESSION.

## RESISTANCE TO.

He had not din'd:

The veins unfill'd, our blood is cold, and  
then

We pout upon the morning, are unapt  
To give or to forgive: but when we have  
stuff'd

These pipes and these conveyances of our  
blood

With wine and feeding, we have suppler  
souls.

*Shakespeare.*

## OPPOSED.

Equally to God and truth opposed;  
Opposed as darkness to the light of heaven.

*Pollak.*

## ORATOR.

## FAILING OF.

What the orators want in depth, they give you in length. *Montesquieu.*

## STUMP.

Fire in each eye, and papers in each hand, They rave, recite, and madden round the land. *Pope.*

## ORATORY.

## AFFECTATION IN.

In oratory, affectation must be avoided; it being better for a man by a native and clear eloquence to express himself than by those words which may smell either of the lamp or inkhorn. *Lord Herbert.*

## DECLINE OF.

Slander cannot make the subject of it either better or worse; it may represent us in a false light, or place a likeness of us in a bad one, but we are the same: not so the slanderer; for calumny always makes the calumniator worse, but the calumniated—never. *Colton.*

## ORDER.

## ADVANTAGES OF.

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams to a house, as the bones to the microcosm of man, so is order to all things. *Southey.*

## CHARACTERISTICS OF.

Desultoriness may often be the mark of a full head; connection must proceed from a thoughtful one. *Danby.*

So work the honey-bees,  
Creatures that by a rule in nature teach  
The act of order to a peopled kingdom. *Shakespeare.*

## DISORDERLINESS OF.

There are persons who are never easy unless they are putting your books and papers in order,—that is, according to their notions of the matter,—and hide things, lest they should be lost, where neither the owner nor anybody else can find them. This is a sort of magpie faculty. If anything is left where you want it, it is called litter. There is a pedantry in housewifery, as well as in the gravest concerns. Abraham Tucker complained that whenever his maid servant had been in his library, he could not see comfortably to work again for several days. *Hazlitt.*

## EXCELLENCE OF.

Set all things in their own peculiar place,  
And know that order is the greatest grace. *Dryden.*

## GOOD.

Good order is the foundation of all good things. *Burke.*

## LAW OF HEAVEN.

Order is heaven's first law; and this confest,

Some are, and must be, greater than the rest,

More rich, more wise; but who infers from hence

That such are happier, shocks all common sense. *Pope.*

## LIMITS OF.

You must confine yourself within the modest limits of order. *Shakespeare.*

## IN NATURE.

The heavens themselves, the planets, and this centre,

Observe, degree, priority, and place,  
Insisture, course, proportion, season, form,  
Office, and custom, in all line of order. *Shakespeare.*

## VIRTUES OF.

Order is a lovely nymph, the child of beauty and wisdom; her attendants are comfort, neatness, and activity; her abode is the valley of happiness; she is always to be found when sought for, and never appears so lovely as when contrasted with her opponent—disorder. *Johnson.*

## ORIGINALITY.

The little mind who loves itself, will write and think with the vulgar; but the great mind will be bravely eccentric, and scorn the beaten road, from universal benevolence. *Goldsmith.*

## MEANING OF.

People are always talking about originality; but what do they mean? As soon as we are born, the world begins to work upon us; and this goes on to the end. And after all, what can we call our own, except energy, strength, and will? If I could give an account of all that I owe to great predecessors and contemporaries, there would be but a small balance in my favor. *Goethe.*

## ORPHAN.

## CURSE OF AN.

An orphan's curse would drag to hell  
A spirit from on high. *Coleridge.*

## FEARS OF AN.

That his bones,  
When he has run his course, and sleeps in blessings,  
May have a tomb of orphans' tears wept on 'em! *Shakespeare.*

## OWE.

Come, that's very well—very well indeed!  
Thank you, good sir—I owe you one. *Colman.*

## OYSTER.

## TRANSFORMATION TO AN.

I will not be sworn but love may transform me to an oyster: but I'll take my oath on it, till he have made an oyster of me he shall never make me such a fool. *Shakespeare.*

## PAIN.

## ALTERNATIONS OF.

Pain itself is not without its alleviations. It may be violent and frequent, but it is seldom both violent and long-continued; and its pauses and intermissions become positive pleasures. It has the power of shedding a satisfaction over intervals of ease, which, I believe, few enjoyments exceed. *Paley.*

## EFFECTS OF.

Pleasure is oft a visitant; but pain  
Clings cruelly to us, like the gnawing sloth  
On the deer's tender haunches; late and loth,  
'Tis scared away by slow-returning pleasure. *Keats.*

## ENDURANCE OF.

Long pains, with use of bearing, are half eased. *Dryden.*

## THE WORST OF EVILS.

Sense of pleasure we may well  
Spare out of life perhaps, and not repine,  
But live content, which is the calmest life:  
But pain is perfect misery, the worst  
Of evils, and excessive, overturns  
All patience. *Milton.*

## SHORT LIVED.

They talk of short-lived pleasures—be it so—

Pain dies as quickly; stern, hard-featur'd pain

Expires, and lets her weary prisoner go.  
The fiercest agonies have shortest reign. *Bryant.*

## PARADISE.

## BEAUTY OF.

If God hath made this world so fair,  
Where sin and death abound,  
How beautiful beyond compare  
Will Paradise be found. *Montgomery.*

## INDIVIDUALITY LOST.

Every man has a paradise around him till he sins, and the angel of an accusing conscience drives him from Eden. And even then there are holy hours, when this angel sleeps, and man comes back, and with the innocent eyes of a child looks into his lost paradise again—into the broad gates and rural solitudes of nature. *Longfellow.*

## PARASITE.

Your friend, your pimp, your hanger-on,  
what not?  
Your lacquey, but without the shoulder-knot. *Horace.*

## CHARACTER OF A.

Ah, when the means are gone, that buy this praise,  
The breath is gone whereof this praise is made!  
Feast-won, fast lost: one cloud of winter show'rs  
These flies are couch'd. *Shakespeare.*

## PARASITES.

## UNIVERSALITY OF.

Almost  
All the wise world is little else in nature,  
But parasites or sub-parasites. *Johnson.*

## PARDON.

## BEGGING.

To no kind of begging are people so averse, as to begging pardon; that is, when there is any serious ground for doing so. When there is none, this phrase is as soon taken in vain, as other momentous words are upon light occasions. *Anon.*

## FOR EVIL.

God pardon them that are the cause thereof!  
A virtuous and a christian-like conclusion,  
To pray for them that have done scath to us. *Shakespeare.*

## FROM GOD.

Pardon, I beseech Thee, the iniquity of this people, according unto the greatness of Thy mercy! And the Lord said I have pardoned, according to thy word. *Numbers xiv, 19.*

Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness. *Nehemiah ix, 17*