



3 1761 04665310 1

B
243
E64
1872
c.2
ROBA



Goldwin Smith.

ANT PHILOSOPHY;

OR,

THE ENCHIRIDION OF EPICTETUS,

AND

CHRUSA EPE OF PYTHAGORAS.

TRANSLATED INTO ENGLISH PROSE AND VERSE,

WITH LARGE AND COPIOUS NOTES, EXPLANATORY OF THE DIFFERENT SYSTEMS OF THE GRECIAN PHILOSOPHY; AND SCRIPTURAL REFERENCES IN ILLUSTRATION OF THE MORAL PRECEPTS INCULCATED BY THESE PHILOSOPHERS.

BY

THE HON. THOMAS TALBOT.



Montreal:

PRINTED AND PUBLISHED BY JOHN LOVELL, ST. NICHOLAS ST.

1872.

115773
12/6/11



THE LIBRARY OF CONGRESS
WASHINGTON, D.C.

RECEIVED
MAY 17 1892

LIBRARY OF CONGRESS
WASHINGTON, D.C.

RECEIVED
MAY 17 1892

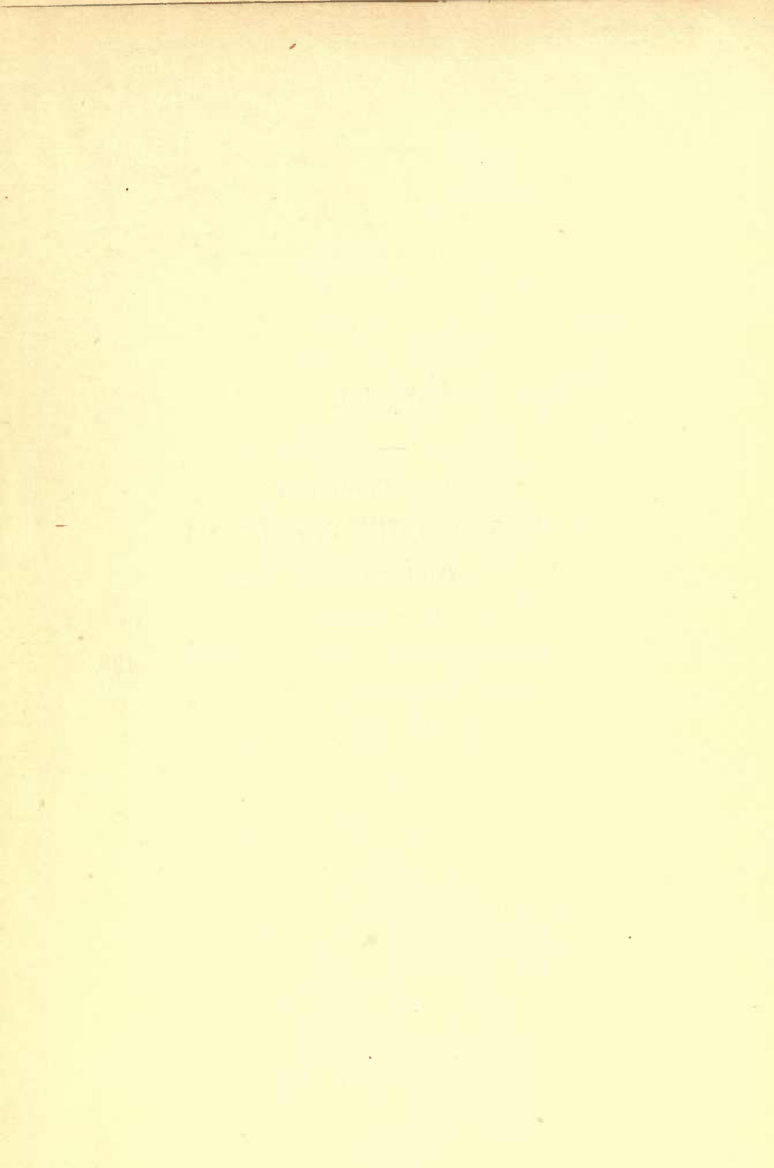
LIBRARY OF CONGRESS
WASHINGTON, D.C.

RECEIVED
MAY 17 1892

LIBRARY OF CONGRESS
WASHINGTON, D.C.

Dedication.

TO HIS EXCELLENCY
COLONEL STEPHEN J. HILL, C.B.,
GOVERNOR AND COMMANDER-IN-CHIEF
IN AND OVER THE
ISLAND OF NEWFOUNDLAND AND ITS DEPENDENCIES,
THE FOLLOWING PAGES ARE INSCRIBED,
AS A TOKEN OF ESTEEM AND REGARD,
BY
THE AUTHOR.





P R E F A C E .

THE Enchiridion of Epictetus, as the name itself indicates, (it being derived from the two Greek words, ἐν and χείρ*) is a "Manual" of the Stoic Philosophy. We have, perhaps, no production of the ancient philosophers which has, at all times, and from all classes of persons, met with more deserved esteem and just admiration than this work of Epictetus; which, as a Compendium of the Stoic Philosophy, contains the essence of all that was good, useful, and instructive in that system. Zeno, the founder of this sect of philosophers, was a man who enjoyed, in his day, the respect and esteem of all who knew him; and no man could be more highly valued, or looked up to with a greater degree of reverence and veneration, than was he by his countrymen, the Athenians. He was himself a model and pattern of the practice of every virtue which he taught, and every principle which he inculcated. His life, as well as that of Epictetus, and of all those who walked in the doctrines of the "Porch," was distinguished for strict morality, propriety of demeanour, and a love of civil liberty.

* Greek character thus, Εν and χείρ.

The doctrines of the Stoics were gathered from the various schools of Philosophy which had preceded them, and embraced a system constituted of the best and purest, soundest and most beautiful portions of the precepts emanating from the schools of Thales, Solon, Socrates, Plato, Aristotle, and Antisthenes ; forming a code of moral instruction the fairest, the least exceptionable, and the best of any springing from the fountains of heathen antiquity. Hence the work now presented to the public, in a garb entirely new, is unquestionably the best moral production of the ancient schools.

I shall here take leave to cite one passage from a modern writer, who holds no mean place amongst those who have written upon the subject of the doctrines and morals of the heathen philosophers ; and I do so, in order to give my readers an idea of the nature and tendency of the Stoic Philosophy, and of the estimation in which its founder was held by the men of his day :—" It was very true," observes this writer, " that Zeno intended to study the various tenets of other philosophers, and from them to form a new system of his own. He now commenced teaching ; and chose for the place of his school the Poecile, or 'Painted Porch,' a portico adorned with paintings, and so much more beautiful than any other portico in Athens that it was called for distinction, *Stoa*, 'The Porch.' From this circumstance, his followers were named Stoics, or 'Disciples of the Porch.' His school was soon crowded by disciples who excelled in subtle reasoning, at that time very popular ; and in his doctrines he recommended strict morality, of which his life formed so pleasing a picture that he was very much beloved by the Athenians. So highly did they

esteem him, that they deposited the keys of the city in his hands, as if he were the only trusty keeper of their liberties; they bestowed upon him likewise a golden crown, and erected a brass statue of him."

Let me now proceed to give some account of the manner in which I have discharged my office of translator of the following work. The original of the *Enchiridion* of Epictetus is divided into small chapters, many of which are merely a continuation of the subjects in the preceding ones. I have stepped aside from this arrangement, and cut the work into sections, some of which embrace two or more of these chapters. In making this disposition, I have been influenced solely by the desire of setting the precepts of the *Enchiridion* in the most agreeable and acceptable shape possible before the English reader, desiring thereby to invest them with the highest degree of attraction of which I have thought them capable. With the same view have I placed, at the commencement of each Section, an analysis of its contents, or, perhaps, I should rather say, a prose version of these, adapted, in train of idea and mode of expression, to the doctrines and phraseology of Christian philosophers. The notes I have inserted in order to illustrate the text, and make it clear and intelligible to readers of every capacity; and the information upon which such of them as refer to points of antiquity and philosophy are based, has been derived from the best and most authentic sources. With respect to the Scriptural references, at the bottom of the pages, I must observe, what, no doubt, will immediately strike the eye of every reader of the ancient authors of Greece and Rome, whether these authors be clothed in their native

attire, or appear in one of the less suited vestments of later times, that these references present a novel aspect in the department of classical literature ; for it is not often we find an ancient heathen author elucidated by passages taken from Holy Writ. For my own part I cannot just now bring to my recollection the having ever seen a single comparison between an ancient author and the Sacred Writings, drawn by any translator or commentator of our times ; while we find abundant parallels instituted by those Oracles, both ancient and modern, between the ancients, drawn from the writings of the ancients themselves. Yet I cannot see why the translator of an old book, or the commentator upon an ancient author, should not apply the doctrines and precepts of the ancient heathens to the touch-stone of the Divine Word ; and thus measure the merit or demerit, the price or worthlessness, in a moral point of view, of those ancient volumes. Surely, the nearer approach any one of those authors makes to the purity of moral, social and natural doctrine which is set forth in God's own Living Volume, the closer must be the approximation he must necessarily make to excellence and perfection, and the more fit must he be to be placed in the hands of enquiring youth, to be by them read and studied. I have appended these references from two motives ; the first was the personal satisfaction which I felt in showing forth the moral beauty of my author ; and the second, the sincere desire which I entertain to see classical students employ this test in rating the relative merits of the authors they read in the course of their studies ; thus rendering their study of the ancients and their language auxiliary to a knowledge of, and an intimate

acquaintance with the Inspired Writings. It is, perhaps, necessary to observe here that some of these references are made to books which some persons are unwilling to admit within the precincts of the Sacred Scriptures; such are the apocalypse of St. John, the epistle to the Hebrews, etc. For such persons, therefore, these books must only answer as old records of wise and salutary doctrines, and most beautiful precepts; though, for my own part, I must say, with Grotius, —“*Neque vero causa idonea fingi potest, cur illos libros quisquam supposuerit; cum nihil inde colligi possit, quod non aliis indubitatis libris abunde contineatur.*” (Grot. De ver. Chris. Rel. Lib. 3.) All the references are taken from the “Latin Vulgate.”

As to any poetic fame which I may be thought desirous of obtaining from this performance, candor obliges me to confess that this is with me a mere secondary consideration. But I am not indifferent as to how it may be received; upon this point I am, decidedly, most anxious. If I have succeeded in rendering the Precepts of Epictetus attractive to the English reader, thereby causing them to be more generally sought after and studied, I have attained the chief end which I sought by this Translation. Few, indeed, comparatively speaking, read this beautiful work in the original text; very many even of those who have passed through their classical course in the Seminaries of learning have not read it; for, strange to say, it is not generally included in the “Course,” while works, not only of inferior merit, but of scarcely any merit at all, are set down as of essential utility. This is the first time that the “*Enchiridion*” has been put into English verse; at all events,

as far as I am cognizant of the fact. Whether I have achieved the task in a suitable manner it is for the public to judge. I have never read any translation of this work save a Latin version by an Oxford scholar, which was published upwards of a century ago, and dedicated to the then Bishop of Bristol. One of the "Daciers" has made a version of it in the French language, but this I have not read.

Perhaps, it is necessary that I should, in this place, observe, with respect to the circumstance of my turning a philosophical prose work into verse, that I can plead precedents for it; although no such justification can, in reason and justice, be necessary; since it is equally proper to translate prose into poetry, as to compose an original poem out of historical or fictitious records in prose, which is the common practice of our times. Even Gibbon represents the immortal Tasso as having "copied the minutest details of the siege of Jerusalem from the Chronicles;" and makes this a great point of merit in the poet. With regard to the following version, it only remains for me to say that I have adhered as closely to the text as was necessary in order to convey the exact sense of my author; without, at the same time, pressing myself up in a corner, and debarring myself from that liberty of poetic diction, as well as turn of expression suited to the necessities of poetry. In one word, I have observed the precept of Horace touching this matter:—

"Nec verbum verbo curabis reddere, fidus
Interpres: nec desilies imitator in arctum
Unde pedem referre pudor vetet, aut operis lex."

The precepts, beautiful, and sublime! embraced in the following work, are, in an eminent degree, calculated to promote the peace and happiness of social life: they contain the essentials of rational liberty, and social happiness: they find an echo in God's own Book; and the man who reads them and amalgamates them with his thoughts throughout the whole course of his actions, must feel much happiness himself, and be the means of diffusing a peaceful and happy influence around him. Here we find inculcated in direct terms, as well as induced by a consecutive train of reasoning, the two-fold basis on which all Christian Divines repose the happiness of men, namely, purity of conscience, and contentment with our condition. So apposite to this point are the observations of the author of "*Reflexions sur le véritable bonheur*," a Christian philosopher, and most accurate reasoner, that I shall take leave of the reader to quote them here. He says, referring to these two conditions of human happiness, "*La première est, de posséder une conscience sans reproche, d'espérer une heureuse éternité après cette vie, et de savoir vivre dans toutes les conditions dans lesquelles on peut se rencontrer. La seconde est, de jouir de toute la prospérité dont on peut jouir dans la condition où l'on est actuellement, soit que cette condition soit celle où on est né, soit que c'en soit une autre, ou plus haute ou plus basse. Car il n'importe dans quelle condition l'on soit, il n'importe que l'on monte ou que l'on descende, tout ce que il est permis de souhaiter, c'est d'être aussi heureux qu'on le peut être dans celle où l'on se trouve actuellement.*" And again,—"*Ainsi, quand il s'agira d'un bonheur constant et invariable sur la terre, il est certain qu'il*

ne faudra le composer que de la première partie. *La probité, la consolation de l'espérance, et la science de St. Paul, 'de savoir se contenter de l'état où l'on se trouve'; c'est tout ce sur quoi on puisse faire fond en ce monde; c'est tout ce qui ne sauroit nous être ôté sans notre consentement."*

Thus does this Christian philosopher establish all human happiness upon contentment, and a good conscience. This, too, is the doctrine of St. Paul; and who that reads the following pages can fail to observe that such is the doctrine chiefly insisted upon by Epictetus, the heathen philosopher, the follower of Zeno, a disciple of the Stoic school. It is, therefore, a matter of no small consideration that the reading and study of this beautiful author should be both facilitated and encouraged; for, although every book, and every system of morals must ever fall infinitely short of the Book of Life, and of the system of Ethics therein contained, yet, (as we find it in the book of Ecclesiasticus,) "the wise man will seek out the wisdom of all the ancients;" and, "he will keep the sayings of renowned men."

In conclusion, let me hope that my humble labours, on the present occasion, may be attended with the attainment of the chief object contemplated by them, viz., a more general acquaintance with the precepts of the Enchiridion of Epictetus than has hitherto prevailed; and for any defects which may appear in this performance, I ask the indulgence of the public in the language of the Latin Translator of this work, in his Dedication to the Bishop of Bristol:—"Dabis autem veniam, Reverende Pater, non mihi tantum, si quid in hoc opere peccaverim, sed et Epicteto, si quid Ipse forte erraverit."



THE ENCHIRIDION OF EPICTETUS.

SECTION 1,

CONTAINING THE FIRST, SECOND AND THIRD CHAPTERS.

ANALYTICAL ILLUSTRATION.

It is extremely unwise to extend our views beyond our proper spheres.

I.

How various are those things which claim the care
Of restless man in Life's contracted sphere.
Some lie within his scope—Ambition's dream,
Desire, Love, Hatred, Envy's wasting flame.—
Some fly his grasp ; nor can his will control
Wealth, Glory, Honour ;—Idols of his soul.
Unyielding things, these mock his fond embrace,
And those supply and claim the vacant place.

II.

Those things within our pow'r by Nature placed
Unfettered are, and by fair Freedom graced :
While those without, a sickly servile race,
Nor Liberty can boast, nor resting place ;
Impotent slaves of never-ceasing toil,
The trembling offspring of a foreign soil.

III.

Pause then and note unerring Nature's law ;
 'Twixt things opposed a due distinction draw :
 What is a slave by Nature's fix'd decree,
 Mistake not for the chainless and the free.

(a) All foreign right with thy whole heart disown,
 Nor deem another's privilege thine own :

(b) Since straying without the limits of thy sphere
 Brings grief of mind and soul-corroding care;
 Ire, discontent, possess thy mind within ;
 And rage employs thy tongue 'gainst God and men.

Who knows another's rights, and knows his own,
 And bounds his wishes by just claims alone ;—
 Who grants to all what things to them belong,
 Thro' Life's rough way moves peacefully along.
 Act thus :—thou need'st not outward violence fear ;—
 Serene and peaceful shall be thy career.
 For thee no foe in ambuscade shall lie,
 To watch thy footsteps with a treach'rous eye.
 In legal conflicts, broils, and party rage
 Thy will shall never lead thee to engage.
 None at thy hands shall injury receive ;
 And none shall cause thy honest heart to grieve.

(a) I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith. *Philippians*, 4 chap., 11 ver.

(b) Strive not in a matter which doth not concern thee, and sit not in judgment with sinners. *Ecclesiasticus*, 11 chap., 9 ver. Vide etiam, *I Tim.*, 6 chap., 9 ver.

SECTION 2,

CONTAINING THE FOURTH, FIFTH AND SIXTH CHAPTERS.

ANALYTICAL ILLUSTRATION.

We should never give the certain for the uncertain, nor grasp at those things placed without our reach. Imaginary ills contain more poignancy than real evils.

IV.

Sure, bliss like this the human heart must please :—
 Then eager thou the proffered blessing seize.
 Give o'er all other aims, at least awhile ;
 (a) And let Contentment glad thee with her smile.
 Yet should thy thoughts to other objects stray,
 And wealth, and power, before thy vision play,
 Take heed thou lose not, thro' thy zeal for gain,
 Both what thou hast, and what thou would'st attain ;
 Wealth, Power, are bubbles placed without thy scope,
 Which bring but grief and disappointed hope.
 For them is paid that which alone (vast fee !)
 Might make thee happy and might make thee free.

(a) All the days of the poor are evil : a secure mind is like a continual feast. Better is a little with the fear of the Lord, than great treasures without content. Proverbs, 15 chap., 15-16 ver.

V.

Should some bright image in thy vision rise,
 And stand attractive to thy glistening eyes,
 Thus ponder :—" What ! thou art a shapeless thing,
 Light fleeting vapour borne on Fancy's wing ;
 A gaudy phantom, flattering to the view,
 But lacking substance ;—shadowy, and untrue."
 Pause, mark its features, and survey it well ;
 Apply thy Rules, but chiefly this,—'twill tell.—
 " Of what class this," thus speak, dispel the doubt,
 " Of things within our sphere, or things without."
 The latter ?—drive it on its frail career
 'Way from thy breast, nor give it refuge there.

VI.

(a) To sigh for things beyond our power to gain,
 And dread those evils which we can't restrain,
 Are ill indeed. (A wish when unconfined
 Finds Disappointment surely hang behind ;
 And shrinking at the fate we can't avert
 Gives double point and venom to the dart.)
 Thy care should be to limit thy desires,
 Nor covet aught save what thy state requires ;
 To fear no ill which human kind betide,
 And guard 'gainst those alone thou canst avoid.

(a) Seek not the things that are too high for thee, and search not into things above thy ability ; but the things that God hath commanded thee, think on them always, and in many of his works be not curious. Ecclesiasticus, 3 chap., 22 ver.

Disease, Death, Famine fall to man's estate ;—
Fear not those ills the human race await.
From helpless fears the deepest sorrow flows,
And blind illusions heighten all our woes,

SECTION 3,

CONTAINING THE SEVENTH, EIGHTH AND NINTH CHAPTERS.

ANALYTICAL ILLUSTRATION.

It is a folly to be over solicitous even about those things which are placed within our power, since all things terrestrial contain within them the essence of decay. We should be always prepared for reverses.

VII.

(a) Then pant not for, nor view with restless soul
 Those accidents that mock at man's control ;
 Nor be o'er anxious still, nor strive amain,
 To grasp e'en things within thy own domain.
 † Restrain Desire, this moment call thine own,—
 He meets defeat who takes his aim too soon.
 Or near, or distant, should the object lie
 Which wings thy thought and strains thy longing eye ;
 Be prudent still, guard well thy balanced mind,—
 From Passion free, to Reason e'er inclined.

(a) Therefore I say to you, be not solicitous for your life what you shall eat, nor for your body what you shall put on. Is not the life more than the meat ; and the body more than the raiment ? Matthew, 6 chap., 25 ver.

† See note A.

VIII.

Some things there be which yield thee true delight,
Of beauteous shape and witching to the sight ;
Some bring thee joy ; from some advantage flows ;
And love of some to highest rapture grows ;
Yet give not thou to these thy yielding soul,
But bow thy will to Reason's wise control ;
Mark well their nature, view in them decay—
Vain, frail, light, glittering bubbles of a day.
The painted vase, the children we admire,
The faithful wife whose charms may never tire,
(a) Are fading all ; and all shall pass away ;
Since all were made to wither and decay.
So let not sorrow wring thy aching heart
When things once valued founder and depart.

IX.

When to some task thou dost thy mind apply,
First cast o'er all its parts a searching eye ;
Thus—to the Bath should thou, perchance, repair,
Now pause and think what ills may meet thee there ;—
Malicious duckings, thefts, and high-toned strife,
Upbraidings vile, and stale abuse are rife
Where flows the Bath ; mark, then ; thy mind prepare
The lights and shades with soul resigned to share.

(a) All things have their season, and in their times all things pass under heaven, Ecclesiasticus, 3 chap., 1 ver.

“ I seek the Bath,”—thus be thy thoughts inclined ;
(*a*) For haps prepared with an unshrinking mind,
And hence, whate'er the work thou dost begin,
Unruffled peace shall crown thy heart within.
Let haps befall thee, growing ills betide,
Yet from thy fixed resolve ne'er turn aside ;
† To Nature's voice unerring still adhere,—
Firm be thy mind, and peaceful thy career.

(*a*) Be steadfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee. Ecclesiasticus, 5 chap., 12 ver.

† See note B.

SECTION 4,

CONTAINING THE TENTH AND ELEVENTH CHAPTERS.

ANALYTICAL ILLUSTRATION.

The ills of human life are oftentimes more imaginary than real; and men, while they call up those fantasies of a disordered mind, are ever more prone to place them, as real evils, at the door of others, than to acknowledge them as the effect of their own vicious conduct, or the offspring of their infatuated minds.

True greatness consists in virtue alone. Real merit, and not the mere glitter of outward show, must form the basis of dignity and of honour.

X.

(a) Whence springs this fear?—why grows thy visage pale?
Say, why doth grief thy inward peace assail?

What! things like these to vex thy heaving breast,
To rob thy soul of happiness and rest!

Ah, sure in these no cause of trouble lies,
'Tis human doctrine paints it to our eyes.

† Death has no sting; so Socrates has taught;—
By man's false dogmas is the phantom wrought.

(a) The patient man is better than the valiant; and he that ruleth his spirit, than he that taketh cities. Lots are cast into the lap, but they are disposed of by the Lord. Prov., 16 chap., 32-33 ver.

† See note C.

Thus all our woes spring from ourselves alone ;
 Affliction, Slav'ry, Grief,—they are all our own ;
 And he whose acts bring sorrow on his head
 Should not another with his woes upbraid.
 The wise man never doth his acts disown ;
 His faults are all acknowledged as his own.
 His deeds not even Wisdom's student tries
 To fix on others :—this alone th' unwise
 And vicious ever do ; let come what will
 Each crime they lay on others' shoulders still.
 Not so the man in Wisdom's precepts school'd
 Whose deeds of candour sterling worth unfold.

XI.

How now !—why all this pomp and vain parade ?—
 False, false those plumes wherewith thou art array'd !
 † 'Tis not the extrinsic splendour of thy state,
 Thy superb charger's proud majestic gait,
 Should cause thy breast with swelling pride to heave ;
 (a) Nor deem true worth can in such bubbles live.
 “ Behold my shining steed,” thou wilt exclaim,
 And build thereon to dignity thy claim.

(a) Blessed is the man that findeth wisdom and is rich in prudence : the purchasing thereof is better than the merchandise of silver, and her fruit than the chiefest and purest gold. She is more precious than all riches ; and all the things that are desired, are not to be compared with her. Prov., 3 chap., 13-15 ver.

† See note D.

On shadows then, thy spurious honours rest ;
On baseless vapours stands thy claim confest.
Fling, fling aside such vain delusive toys ;
Within one's self alone true honour lies.
On merit must all dignity be plac'd ;
On genuine worth is Honour's structure bas'd.

SECTION 5,

CONTAINING THE TWELFTH AND THIRTEENTH CHAPTERS.

ANALYTICAL ILLUSTRATION.

We should be always ready to respond to the calls of duty, whatever these might be. We should, therefore, never wander beyond the province of our duties, but be always ready to respond to them with promptitude and alacrity.

It is proper to restrain our desires, since it is a folly to attempt the attainment of every wish: yet, the mind may walk abroad in boundless space; for the impediments of the body can never affect her chainless freedom.

XII.

Securely moor'd thy bark at anchor rides,
 And rests from labours of the briny tides.
 And eager thou, fatigued from lengthen'd toil,
 Bound'st on the shore to ease thy limbs awhile;
 To taste the waters sparkling o'er the land,
 And gather shell-fish from the half-dried strand.
 Attentive still, and prest with anxious care,
 Where rides the restless bark is turned thine ear
 To catch the captain's voice.—Hark, hark, he calls:
 Like thunder on thine ear the accent falls:
 'Tis meet thou fly; pain follows from delay:—
 Fling down thy sea-weed, cast the shells away.

† And thus thro' life the doctrine holds the same ;
 Thou need'st but change the business and the name ;
 For shells and weeds write children, or write wife ;
 And so it is thro' all the scenes of life.
 The acts of duty ne'er should be delay'd,
 And her wise call should promptly be obeyed.

But when old age arrests thy nimble gait,
 Then form thy measures to thy changing state ;
 Nor at long distance let thy footstep stray,
 Lest thy slow pace be follow'd by delay.
 A certain duty to thy province falls ;
 Be therefore present when that duty calls.

.

XIII.

When fond desires arise within thy breast,
 And all thy thoughts on some bright vision rest,
 Be not o'er anxious every wish to gain,—
 To will is right ; to calculate is vain.
 (a) Let sweet contentment in thy bosom dwell,
 How e'er the lot may fall, and thou dost well.

† Note E.

(a) Better is a little with justice, than great revenues with iniquity. Prov., 16 chap., 8 ver.

Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches. Delight in the Lord, and he will give thee the requests of thy heart. Psalm 36, 3-4. ver.

The mind is free, and nought can e'er impede
The chainless freedom by itself decreed.
Disease obstructs the body, not the will,
For free may float all its volitions still.
So 'tis with lameness ; nay, what e'er may fall
To man's estate, can ne'er the mind enthrall.
And tho' in passing things obstruction lies,
The will unchecked on Freedom's pinion flies.

SECTION 6,

CONTAINING THE FOURTEENTH AND FIFTEENTH CHAPTERS.

ANALYTICAL ILLUSTRATION.

When difficulties stand in our path, and human passions beset our way, we should lose no time in calling into action the virtues which are necessary to support us in the one case, and to defend and protect us in the other.

'Tis natural to feel the sensations of sorrow when we encounter disappointment, or lose that which we had held dear ; but it argues a weak and foolish mind to indulge immoderately in such grief or sorrow ; knowing, as we should, that it is the nature of all earthly things to pass away ; and that we possess only the privilege of using them for a while.

XIV.

In Life's rude path whatever may oppose
 Thy peaceful progress, let the mind disclose
 The means best suited to the pressing hour ;
 Call forth its strength, and wield its innate power.
 † If woman, in Love's soft allurements drest,
 (a) Excite an amorous conflict in thy breast ;

(a) My son, attend to my wisdom, and incline thy ear to my prudence. That thou mayst keep thoughts, and thy lips may preserve instruction. Mind not the deceit of a woman ; &c. Prov., 5 chap., 1-2 ver., &c. Vide etiam, Prov., 31 chap., 3 ver.

† See note F.

'Tis Continnence o'erpowers her syren song,
 And the black gall that trickles from her tongue.
 Should Labour press thee thro' the circling day,
 Be Fortitude companion of thy way.
 Doth wry-faced Censure thy retreat invade,
 (a) Oh, then, call meek-eyed Patience to thy aid.
 Be such thy rule thro' every changing scene ;
 Thus flows life's current tranquil and serene.
 No airy phantom thro' thy brain shall roll ;
 But calm and peace shall settle on thy soul.

XV.

My goods are lost :—What sad reverse !—alack !
 “ What,” thou exclaim'st, “ you have but giv'n them back.”—
 My land is gone, my darling child's no more ;—
 “ Pooh,” thou still criest, “ you merely did restore
 Them back :”—ha ! yes, but stern is that decree
 Which takes the land, and tears that child from me.—
 (b) 'Tis folly all ; what matters how they've flown,
 Since 'tis the Giver who has taken his own.

(a) He that is patient, is governed with much wisdom ; but he that is impatient exalteth his folly. Prov., 14 chap., 29 ver. AGAIN,—The learning of a man is known by patience ; and his glory is to pass over wrongs, Prov., 19 chap., 11 ver.

(b) And when I turned myself to all the works which my hands had wrought, and to the labours wherein I had laboured in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun. Ecclesiasticus, 2 chap., 11 ver. Vide etiam, Prov., 3 chap., 11–14 ver.

Enjoy all blessings while the power is thine,
And when once gone, nor grumble nor repine.
So travellers use, on cold autumnal days,
The tavern's smiling board, and fireside blaze,
But use them, ne'er once deeming them their own,—
Pleased with the passing privilege alone.

SECTION 7,

CONTAINING THE SIXTEENTH AND SEVENTEENTH CHAPTERS.

ANALYTICAL ILLUSTRATION.

We should never create anxieties in our own breasts by bringing before our minds probable calamities: as the actual presence of any supposed evil were better than the continual and uninterrupted apprehension of it. It is well to accustom ourselves to the patient endurance of petty annoyances, for we thereby fit and prepare ourselves for the easy and tranquil reception of what might otherwise appear to be great and serious evils.

XVI.

Is thine the wish to make thy state improve?
 Far from thy mind all thoughts like these remove—
 “I must delve on ; if not, I must be poor,
 And want shall enter trembling at my door :
 My children, too, from duty’s path shall fly,
 Unless Correction’s rod I timely ply.”
 Ah, better far to starve with soul resigned
 Than live in plenty with a troubled mind ;
 Far better, too, a pert unmannered child
 Than be of Life’s tranquillity beguiled.

XVII.

Begin at once ; come now ; thy patience try ;
 And let small things thy first attempts employ.
 The oil is spill’d ; some villain stole the wine ;
 The task to bear it calmly now is thine.

(a) Remember well such is the price that's laid
On heavenly patience ; and it must be paid.
Thou call'st thy son ; thy voice he cannot hear ;
But headlong still pursues his wild career :
Or heard, he heeds not, being determined still
To have his way, and disappoint thy will :
Yet this should not o'erturn thy mental peace,—
False, false the bliss bas'd on thy son's caprice!

(a) Better is the patient man than the presumptuous. Be not quickly angry ; for anger resteth in the bosom of a fool. Ecclesiasticus, 7 chap., 9-10 ver. Vide etiam, Prov., 13 chap., 11-12 ver. Lege etiam, Hebrews, 12 chap., et Apocalypse, 3 chap., 19 ver.

SECTION 8,

CONTAINING THE EIGHTEENTH, NINETEENTH AND TWENTIETH
CHAPTERS.

ANALYTICAL ILLUSTRATION.

We should never presume upon a show of wisdom for the purpose of winning the plaudits of men : we should rather conceal our possession of it. Seldom do the truly wise make any attempt, or feel any desire to obtain public applause ; and rarely does it happen that nature's gifts and the world's favours meet together.

Our wishes ought to be circumscribed within rational bounds ; and we should be particularly careful that none of our desires be incompatible with the laws of nature.

A desire which cannot be gratified by possession must be attended with pain ; and to give an unlimited scope to our wishes is to impose upon ourselves a voluntary slavery.

XVIII.

(a) Thou would'st improve ?—the plebeian's garb assume,
And on a show of wisdom ne'er presume :
Yet, should'st thou learned seem, and win the gaze
Of 'plauding men, distrust the dangerous praise.
Know, Nature's gifts and worldly favours stand
Far, far apart, nor e'er go hand in hand ;

(a) A cautious man concealeth knowledge ; and the heart of fools publisheth folly. Prov., 12 chap., 23 ver. Vide etiam, Prov., 3 chap., 7 ver., et Romans, 12 chap., 16 ver.

† And thro' life's various scenes we rarely see
 Two fix'd affections in one breast agree ;
 When one takes root, the other must withdraw ;
 This seems a fixed and never-varying law.

XIX.

(a) Ah, sad!—doth sorrow at thy bosom lie,
 Because thy children, wife, and friends must die ?
 Thou fool ! to wish that they should ever live :
 That is a power the gods alone can give.
 And thou dost wish thy child from vice be free ;
 Vain, idle thought ! since that can never be :

(b) Such is thy wish, that vice be vice no more ;
 That Nature's laws lie withered at the core.
 Existing order thus would'st thou suspend ;—
 Convulse fair nature to her utmost end.
 Desire nought, then, by Nature not decreed ;
 And be thy wishes such as may succeed.

† See note G.

(a) Whatsoever shall befall the just man, it shall not make him sad : but the wicked shall be filled with mischief, Prov. 12 chap., 21 ver. Heaven and earth shall pass, but my words shall not pass away. Matthew, 24 chap., 35 ver. Vide etiam, Mark, 13 chap., 31 ver., et Ecclesiastes 3 chap.

(b) If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all iniquity. If we say that we have not sinned, we make him a liar, and his word is not in us. I John, 1 chap., 8-10 ver.

XX.

(a) Whose will controls thee—he who may oppose
 Thy fond desires, and send thee many woes ;
 Whose choice alone may pain or joy afford ;
 Ah, him confess thy Master and thy Lord.

(b) Then, seek not that which thou can'st not procure ;
 Nor be displeas'd with what thou must endure :
 So shalt thou be unfettered, noble, brave ;
 But, otherwise, a self-created slave.

(a) Good things and evil, life and death, poverty and riches, are from God. Wisdom and discipline, and the knowledge of the law, are with God. Love and the ways of good things are with him. Ecclesiasticus, 11 chap., 14, 15 ver. AGAIN.—And he said to her : Thou hast spoken like one of the foolish women ; if we have received good things at the hand of God, why should we not receive evil ? In all these things Job did not sin with his lips. Job, 2 chap., 10 ver.

(b) Better it is to see what thou mayst desire, than to desire that which thou canst not know. But this also is vanity and presumption of spirit. Ecclesiastes, 6 chap., 9 ver.

SECTION 9,

CONTAINING THE TWENTY-FIRST AND TWENTY-SECOND CHAPTERS.

ANALYTICAL ILLUSTRATION.

Prudence and a graceful bearing should be the distinguishing features of all our acts. A calm and modest serenity in our demeanour, under all the phases of circumstances, is the characteristic mark of a high and noble mind: and the farther on we go in the subjugation of our feelings of pride and vanity, the nearer approach we make to the excellence and perfection of the celestial inhabitants.

Many of the woes of this life are merely fictitious: and we regard certain changes or events as evils, only because public opinion says they are so. We ought, nevertheless, to administer comfort to sufferers under such false imaginary evils, as well as to those who may be afflicted with real woes; without, however, permitting our feelings to be affected by the fancied distress.

XXI.

(a) Thine acts thro' life should be with prudence grac'd.

Such as a guest at his host's table plac'd :

(b) When aught is offered, take it with a grace :

And ne'er display a pale distorted face ;

(a) Get wisdom, because it is better than gold : and purchase prudence, for it is more precious than silver. Prov., 16 chap., 16-21 ver.

(b) The wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men. Ecclesiasticus, 11 chap., 1 ver.

Tho' the wish'd dish should pass unoffered by :
 'Twill shew thy sense, and graceful dignity.
 Such be thy bearing thro' life's chequered way ;
 From self-control and prudence never stray :
 Whate'er it be, wife, children, wealth, or pow'r,
 Which claims thy care, and rules the passing hour.
 Thy noble course a virtuous soul betrays ;
 And God shall look with favour on thy ways.
 Ah, when in order ranged before thine eyes
 The tempting feast displays its luxuries ;
 Dost thou forbear to touch th' inviting hoard ?
 Look'st thou indifference on the shining board ?
 Then thou dost stand far raised above the sphere
 Of guest :—the gods' companion and confrere.
 † Diogenes, and Heraclitus shone
 Thus sharers of the gods' empyreal throne :
 The godlike course these brilliant worthies steer'd
 Made them, as gods, be honoured and revered.

XXII.

(a) This man with ceaseless wail distracted raves,
 For that his son hath cross'd the briny waves ;

† See note H.

(a) Give not up thy soul to sadness, and afflict not thyself in thy own counsel. The joyfulness of the heart is the life of a man, and a never-failing treasure of holiness : and the joy of a man is length of life. Have pity on thy own soul, pleasing God ; and contain thyself : gather up thy heart in his holiness : and drive away sadness far from thee. Ecclesiasticus, 30 chap., 22-24 ver. Vide etiam, Prov., 15 ch., 13 ver., et 17 chap., 22 ver., etiam, 2 Corinthians, 7 chap., 10 ver.

Or weeps his ruin'd patrimonial seat.
Take heed ; let not th' imposing phantom cheat
Thy soften'd heart :—a vast distinction, know,
Lies 'twixt mere semblance, and real pressing woe.
But reason thus ; thus let thy thoughts disclose
The cause whence spring these vast pretended woes.—
“ Not the event that saddens all his breast
(How could it ruffle his accustom'd rest ?)
Opinions only take a wild control,
Swell at his breast, and rankle in his soul.
'Tis these opinions give the heighten'd sting ;
On these is bas'd the wretch's suffering ?”
Still, still let sympathy employ thy care :
But from indulgence in his grief forbear
(a) In words alone that sympathy impart ;
Nor let his senseless sorrow touch thy heart.

(a) Grief in the heart of a man shall bring him low, but with a good word he shall be made glad. He that neglecteth a loss for the sake of a friend, is just : but the way of the wicked shall deceive them. Prov., 12 chap., 25, 26 ver.

SECTION 10,

CONTAINING THE TWENTY-THIRD, TWENTY-FOURTH AND TWENTY-FIFTH CHAPTERS.

ANALYTICAL ILLUSTRATION.

Every man has his sphere of action assigned to him on the stage of life : it is, therefore, vain to repine at our condition ; but it becomes our duty, as well as our interest, to be satisfied with what state soever we may be placed in.

The sunshine of hope frequently illumines the desolation around us ; and peace and contentment often flow from the ruin of our fortunes.

In every undertaking we should calculate the chances which may be opposed to us, and always proceed with a clear and comprehensive view of the matter in hand.

XXIII.

Behold ! within this world what various strife !—

We all are actors on the stage of life :

Each hath his part assigned ; and 'tis in vain

He feels displeas'd ; that part he must sustain.

The poor, the rich, the lame, the high and low,

Each must fulfil his character below.

Yet, 'tis not ours to choose the part we play :

(a) The gods that give it ;—them we must obey.

(a) Good things and evil, life and death, poverty and riches, are from God. Wisdom and discipline, and the knowledge of the law are with God. Love and the ways of good things are with him. Error and darkness are created with sinners : and they that glory in evil things, grow old in evil. Ecclesiasticus, 11 chap., 14-16 ver.

XXIV.

The raven's croak!—but, why dost thou grow pale,
 Thy spirits sink, and all thy courage fail?
 The shadowy omen bodes no ill to thee:
 Rest thou unmoved, be fearless still and free.

(a) Thy land, thy goods, thy reputation,—say
 Thy wife, thy children, may be swept away;
 Nay more, thy body may sustain great ill;
 Yet thou art safe; thy peace is untouched still.
 Whate'er befall thee, ne'er should'st thou repine;
 Still peace and sweet contentment may be thine.
 Tho' o'er thy prospects desolation sweep;
 (b) Still from the ruin thou may'st profit reap.

XXV.

Would'st thou successful in each contest prove,
 To take due caution it doth thee behove,
 Attempt no field where victory doth not shine
 Clear to thy view;—so, triumph shall be thine.
 Deep let the subject thy whole mind imbue;
 And truth's bright goal be ever in thy view.

(a) For whom the Lord loveth he chastiseth; and as a father in the son he pleaseth himself. Prov., 3 chap., 12 ver. *Lege etiam, Ecclesiastes, 8 chap., et Heb., 12 chap., 5 ver., et Apocalyp., 3 chap., 19 ver.*

(b) The just is delivered out of distress; and the wicked shall be given up for him. The dissembler with his mouth deceiveth his friend: but the just shall be delivered by knowledge. Prov., 11 chap., 8, 9 ver.

SECTION 11,

CONTAINING THE TWENTY-SIXTH, TWENTY-SEVENTH AND TWENTY-EIGHTH CHAPTERS.

ANALYTICAL ILLUSTRATION.

It is the part of a wise man to put a high value upon that alone which is placed within his possession ; and not to sigh after those things which lie beyond his reach.

Freedom is the noblest inheritance of man ; and to be free he must discard from his desires whatsoever lies without his sphere.

The insults of the vicious and worthless leave no injury behind ; and patience supports us against calumny.

We should renew daily to our minds the vicissitudes of human life, that we may be the better fitted and prepared for their reception whenever it may please Providence to visit us with any of them.

XXVI.

(a) Lo! here thy fellowmen to honours rise ;
 And power and wealth exalt them to the skies :
 Give not to these th' exulting words of joy ;
 Nor blessings call a shadow and a toy.
 Know thou the freeman's right consists alone
 In what with safety he may call his own :
 Hence jealous thoughts of power can ne'er find rest
 Within the precincts of the wise man's breast.

(a) Lege Ecclesiastes, 2 chap., et Ecclesiasticus, 2 chap.

'Tis not thy aim with Consul's power to sway,
 Or lead vast armies to the bloody fray ;
 Nor dost thou seek the Magisterial state :—
 'Tis Freedom's breath that makes thy pulse elate.
 Then, to be free,—this, this the course to steer,—
 Scout from thy mind what lies beyond thy sphere.

XXVII.

Mark well this truth, and bear it in thy mind,
 An insult ne'er leaves injury behind :
 'Tis fitful fancy bids the vision rise ;
 And paints the seeming evil to thine eyes.
 What ! tho' some worthless wretch of vicious fame
 Should cast aspersions on thy spotless name ;
 Pour out his bile in language of disgrace ;
 Or even fling the puddle in thy face :
 He hurts thee not. By patience and delay
 The visionary wrong shall pass away.

XXVIII.

Take heed each day before thine eyes to place
 The various ills that wait the human race,—
 Death, Slavery, Exile ;—chief of all, renew
 Death's awful image to thy mental view.
 Thus, trifles never shall thy peace confound ;
 And sweet repose shall in thy breast abound :
 Nor shall thy mind with anxious cares be bent
 (a) On wordly goods,—with what is thine content.

(a) *Lege Prov.*, 22 chap., et *Ecclesiastes*, 1 chap.

SECTION 12,

CONTAINING THE TWENTY-NINTH CHAPTER.

ANALYTICAL ILLUSTRATION.

It is the province of Folly to laugh at Wisdom ; but the wise man should never suffer himself to be turned aside from his pursuits by the senseless jeers and unmeaning mockery of ignorant, vulgar, and vicious minds.

XXIX.

(a) Doth mild philosophy thy fancy seize ?
 Or, say, do wisdom's heavenly charms please ?
 Prepare henceforth to meet the jests of men,
 The blockhead's sneer, and folly's senseless grin.
 " Whence this stern mien, this fix'd and haughty brow,"
 Exclaim the rabble : " What ! ha, ha, how now ?"
 Still from thy purpose turn not thou :—but hear ;
 Dismiss from thee that supercilious air :
 Be thy whole carriage such that men may see
 This the true sphere the gods assigned to thee.
 This do ; and those who laughed and jeered before,
 Shall now repent ; and laugh and sneer no more ;
 All shall on thee high reverence bestow ;
 And deep regard make every bosom glow.
 But should'st thou halt, and trembling turn aside ;
 Oh, then, of jeers and scoffs the double tide !
 Derision's horrid laugh shall then resound ;
 And shame and scorn, and sorrow hem thee round.

(a) Speak not in the ears of fools ; because they will despise the instruction of thy speech. Prov., 23 chap., 9 ver. *Lege etiam, Prov., 15 chap.*

SECTION 13,

CONTAINING THE THIRTIETH AND THIRTY-FIRST CHAPTERS.

ANALYTICAL ILLUSTRATION.

No one should attempt to please the world : for he who does so only displays his folly, and loses his labour. To walk in the path which reason indicates, and to bend in all things to the voice of wisdom, is the part of every man who desires to secure his own happiness, and to follow out the end of his being. To be conscious of the importance and excellence of wisdom is to be wise in reality.

We should never feel uneasiness from the absence of riches, honours, or fame ; their possession not being within our province.—Merit is no precedent consideration to the possession of these. Every condition, no matter how humble, may be attended with honour, which, to be real, must be based upon wise conduct.

XXX.

Say, do thy thoughts with eager flight pursue
Some darling object placed in distant view ?
Or strays without its province, unconfined
By Reason's laws, thy unrestricted mind ?—
Say, dost thou aim to please mankind ? beware ;
(a) Thy footing's lost ; that lies beyond thy sphere.

(a) If wisdom shall enter into thy heart, and knowledge please thy soul : counsel shall keep thee, and prudence shall preserve thee. That thou mayest be delivered from the evil way, and from the man that speaketh perverse things : who leave the rightway and walk by dark ways, &c. Prov., 2 chap., 10, 11, 12, 13, &c., ver.

Begin ; be wise in time ; give trifles o'er ;
 Be Wisdom all thy aim, and seek no more.
 But would'st thou seem as being wise ? then know,
 Who's conscious of it must be really so.

XXXI.

(a) Calm be thy soul : all thoughts like these disown :—

“ What ! must I live unhonoured and unknown ? ”

To grasp at fame the fool alone essays :

Nor is it thine the glittering pile to raise :

No blame to thee (so wisdom bids us believe)

Should'st thou obscure and undistinguished live ;

Since Honour's post 'tis others must bestow ;

Thro' other hands wealth's shining gifts must flow.

Tho' not devoid of honour is that state

Where honest feeling makes each action great.

And thou, first in thy sphere, we see thee win

A mark'd distinction from thy fellow men.

“ But, ah ; ” thou criest, “ my friends are low and poor.”

Say, can'st thou riches for thy friends procure ?

Place them in rank of Citizens of Rome ?—

These gifts from others, not from thee must come.

“ Yes, true,” thy friends exclaim, “ but, do thou rise

To riches, first ; then, we shall share the prize.”

Well ; answer thus,—“ To me the path descry

That leads to riches, and where honours lie ;

(a) Vide Prov. et Wis. et Ecclesiastes passim.

I'll search them out, unless too dear the price,
 Save Virtue be, and Truth, the sacrifice :
 Point out the tangled path of Wealth and Gain
 Where Honour, Virtue, Honesty sustain
 Their noble course ; and that shall I pursue :—
 Hard is the task ; and vain thy labour, too.
 Yet, how unwise, (being rich) to give to you
 My goods, from which no profit would accrue ;
 To you no real advantage could arise,
 While I should shew me senseless and unwise.
 Say, which dost thou prefer ?— a faithful friend
 Who ne'er to acts of meanness can descend,
 Or the dull heap of trashy glittering ore ?”
 The friend sincere :—“ Then urge me on no more
 To trace that path where Honour *must* decay,
 (a) Where Truth's appalled, and Virtue scar'd away.”
 “ But, ah, thy Country's good !”—another cries,—
 “ Thou should'st bid Baths and Porticoes arise
 Throughout the land.” “ What,” thus be thy reply,
 “ Would'st thou the smith at various arts should ply ?
 To shaping shoes of brass himself betake ;
 And lastmen swords of leathern texture make ;

(a) Blessed is the man that findeth wisdom and is rich in prudence : the purchasing thereof is better than the merchandise of silver, and her fruit than the cheapest and purest gold. She is more precious than all riches : and all the things that are desired, are not to be compared with her. Prov., 3 chap., 13-15 ver. And he said to them : Take heed and beware of all covetousness : for a man's life doth not consist in the abundance of things which he possesseth, Luke, 12 chap., 15 ver.

Thus that all craftsmen change their crafts apace?—
Enough that each supplies his proper place.
When I well-skilled and faithful men provide
To serve the state, do I owe aught beside?—
Say do I not discharge my duty well?
“But in the state what office dost thou fill?”
“What office!—in the state that place is mine
Where faith, integrity, and honour shine;
But, let me cast these peerless gifts aside,—
Let Truth, Faith, Justice, Honour be defied,
(a) What service then avails, these things instead?—
When Honour, Shame, and Sterling Worth are fled.”

(a) Vide Prov., 3 chap.

SECTION 14,

CONTAINING THE THIRTY-SECOND CHAPTER.

ANALYTICAL ILLUSTRATION.

We should not repine at the attentions paid to others at feasts and public places; because these attentions are often obtained at the expense of true honour, dignity, and virtue. He, therefore, who is desirous of maintaining his dignity and self-respect, and who is unwilling to sacrifice these noble and exalted possessions at the shrine of vain ephemeral distinction, should not fancy himself the object of injury or wrong if, in the public place, he do not meet with that bow of recognition from the vain and great, and that marked attention, which are purchased by servility and self-degradation. Flattery and obsequiousness are often the inevitable price which must be paid for these false distinctions: and, as no person can expect to become possessed of any article of merchandise without having first paid the price which had been set upon it, so should no one hope to receive attention and distinction in the crowd, at the public feast, or amid the conference, without having first paid the price laid upon them, namely, servile flattery, the abandonment of self-dignity, and the prostration of every high and noble sentiment.

XXXII.

(a) When some obtain at public feasts the place
 Which shews a proud and high distinguished grace ;
 When recognition's flattering bow they gain,
 While thou unknown, unheeded dost remain :
 Far from thy breast drive all vain grief away,—
 What!—these distinctions have not fallen to thee!—
 If good they be, 'tis meet thou shouldst rejoice
 That they have happened to thy brother's choice ;
 If bad, what folly, madness to regret
 That thou hadst not the vile distinctions met.
 Still, if thou would those tinselled nothings gain,
 Know, then, 'tis thine to exert thy strength amain,
 To seek the path wherein these bubbles lie.—
 None, save who pay, can lawfully enjoy.
 Thy tap be ceaseless at thy patron's door,
 With kind enquiries ever sent before ;
 Pour flattery's boundless torrent o'er his head ;—
 Such is the price that ever must be paid.
 Without such fee presume not thou to gain
 Those glittering things, which none may e'er attain
 Save by these sole conditions.—Then decline
 To wish that they unpurchased should be thine.

(a) And all their works they do for to be seen of men.
 For they make their phylacteries broad and enlarge their
 fringes. And they love the first places at feasts, and the first
 chairs in the synagogues, and salutations in the market place,
 and to be called by men Rabbi, &c. Matthew, 23 chap., 5-7 ver.
 Vide etiam, Mark, 12 chap., 38 ver., et Luke, 11 chap., 43 ver.

Lo! salad here for sale, say, wilt thou buy?
“The price?” an obolus;—“oh, pooh! too high.”
Another comes, and pays the value down;—
What! wilt thou call that salad now thine own?
It were unjust: yet, thou dost not fare ill—
He has the herb, but thou its value still.
And thus thro’ life, since every man must pay
For the enjoyments of each fleeting day:
Who gives to thee of bounty’s gifts the least,—
The sparkling pleasures of the genial feast,—
Must get the price upon the banquet laid,
Be that in silver or in flattery paid.
Who, then, would take the meal and keep the due,
Must be insatiable, and silly too.
“But, ah, from me,” thou criest, “all is fled,
The feast is gone, and I have nought instead.”
What! is it nought to hold thy dignity
Untouch’d, thy honour pure, thy spirit free?
A Patron’s praise doth not engage thy tongue,
That praise which from the unwilling mind is wrung;
Thou dost not hie like lackey to his door,
Nor his proud look and haughty mien endure.

SECTION 15,

CONTAINING THE THIRTY-THIRD CHAPTER.

ANALYTICAL ILLUSTRATION.

The Laws of Nature and of Reason are in daily operation before our eyes, and suggest themselves to us on every occasion in which the interests of our neighbours are concerned; though we oftenshow ourselves blind to them in matters relating to our personal concerns. It were well, therefore, if we ourselves acted, in all emergencies, in the manner in which we would point out to others to conduct themselves in similar positions, under the guidance of the dictates of Reason and of Nature.

XXXIII.

(a) The Laws of Reason, Nature's firm decree,
 We learn from things in which all men agree.
 In simple things we trace out Reason's laws :
 Lo ! when thy neighbour's child hath broken a vase,
 Or cut the shining board, or scratch'd the plate,
 We all exclaim, " Pooh, 'tis a common fate ;"
 † We call him " fool," should he to anger rise,
 For what occurs each day before our eyes.
 When, then, to thee like accidents accrue,
 Just act as thou would'st have thy neighbour do.

(a) A fool immediately sheweth his anger : but he that dissembleth injuries is wise. Prov., 12 chap., 16 ver.

† Note J.

And ever thus, whate'er may thee befall
Be that of great importance, or of small.
Thy neighbour's child, or wife, or brother dies ;
(a) "What folly thus to mourn," then each one cries.
But, thine the loss?—indifferent now no more,
Thy griefs are loud, who called'st griefs vain before
Forth bursts the plaint, "Alas, ah, woe is me,
Thus early robbed, my darling child, of thee."
Now, this one truth bear ever in thy mind,
Thine is the common lot of all mankind.

(a) *Lege Prov.*, 3 and 4 chaps., et *Rom.*, 12 chap.

SECTION 16,

CONTAINING THE THIRTY-FOURTH CHAPTER.

ANALYTICAL ILLUSTRATION.

The Great Creator of the Universe never wills evil to man ; for, whatever miseries we encounter in this life are of our own creation ; and it is within our province to evade them. Those things which we call ills, are only ills when we deem them so. It is our duty, as it is the part of wisdom, to spurn the vile reproaches of those who would annoy and interrupt us in our path of duty ; and to move onward in the fearless discharge of those offices which are assigned to us, and which wisdom and justice point out to us as fit to be pursued. In every undertaking, we should consider the means which we possess in designing to bring it to completion ; if our means are inadequate to the design, we should not proceed with it ; but, if sufficient, nothing should deter us from the task.

XXXIV.

(a) Who wings the flying dart, with fix'd intent
 To miss the mark to which the bow is bent ?—
 Not one ; so ill was ne'er by God design'd
 To bloom on earth, and govern human kind ;
 Ah, no, real evils live not here below,—
 Man makes his ills, man bids his sorrows flow.

(a) Lege Rom., 8 chap., et 2 Tim., 1 chap.

If some wretch seized thee on the public way,
 And bade the mob thy naked body flay,
 Thy breast at once heaves high with vengeful fire ;—
 Full on the villain flows thy boiling ire.

(a) And yet, how oft we make our sufferings grow,
 Invite our pains, and train up all our woe ;

When we grow faint, and let our spirits droop

(b) At the reproach of some vile nincompoop.

(c) Hark ! one advice ;—now, Wisdom's counsel heed,—

Whate'er the task to which thy mind may lead,

Consider well what means thou must devise,

And what results are likely to arise ;

Be all the train of circumstances weigh'd :—

The task begin, thy wishes must succeed.

But, should'st thou not this wise precaution take,

Thou shalt no progress in thy labours make ;

Like those who idly court high deeds of fame,

Thy lot shall be discomfiture and shame.

(a) Vide Prov. passim ; etiam Nov. Tes. omnibus locis.

(b) He that walketh in the right way, and feareth God, is despised by him that goeth by an infamous way. In the mouth of a fool is the rod of pride : but the lips of the wise preserve them. Prov. 14 chap., 1, 2 ver.

(c) Doth not wisdom cry aloud, and prudence put forth her voice ? Standing in the top of the highest places by the way, in the midst of the paths, beside the gates of the city, in the very doors she speaketh, saying, &c. Prov. 8 chap., 1, 3, &c., ver.

SECTION 17,

CONTAINING THE THIRTY-FIFTH CHAPTER.

ANALYTICAL ILLUSTRATION.

It is, no doubt, a delightful thing to come off triumphant in whatever contest we engage ; and a thrilling pleasure circles through every vein from the contemplation of successful enterprise : but we should recollect the difficulties, the labours, the self-denials, and the disappointments which interpose themselves between us and the attainment of these pleasing triumphs. We should also remember that, notwithstanding all the privations, toils, and sufferings to which we might thus be subjected in our pursuit of Glory, the possession of it might never be ours ; and we should have not only to endure the loss of our labours, but likewise the negation of those pleasures and enjoyments which our exorbitant thirst after fame had led us to forego. Wanting, therefore, the necessary means for the accomplishment of any particular object, and unable to encounter the difficulties and privations which intercept the path to its attainment, it is the province of Wisdom to turn away the mind from too severe a contemplation of it. Under such circumstances, to direct our attention, in turns, to different objects, and not to suffer the mind to dwell too long upon or enter too deeply into any one pursuit, is the wisest plan of life, and the most conducive to human happiness. As children change their toys, so should we our delectations, leaving to those whose especial province it would seem to be, to indulge their tastes in the continuous pursuit of objects, to the attainment of which we might never be able to succeed.

XXXV.

A love of Conquest thy whole breast inflames ;
Thou would'st be victor in th' Olympian games ;—
And I, by Jove !—a lovely thing !—but, hear ;—
Consider first the labours thou must bear ;
What toils, privations thou must undergo,
And what results thence likely are to flow.
Thee it behoves from pleasures to abstain ;
From Bacchus' gifts and luxuries to refrain :
A master tells thy food,—how much, and when,
As Doctors do their patients' regimen ;
Apportioned exercise thou too must take,
Thy ease, desires, and appetites forsake.
The day arrives ; with body oil'd and sleek,
And nerves prepared, thou dost th' arena seek.
Lo ! the disasters likely to ensue ;—
May not thy leg be broken, and arm, too ?
Antagonist strength thy yielding back may strain,
And dash thee headlong on the reeking plain ;
Or dex'trous give the nicely-measured thrust,
That makes thee prostrate bite the blood-stain'd dust ;
Thus bruised and maimed the fight thou dost forego,
And Victory's chaplet withers from thy brow.
With truths like these apparent to thy mind
For the fierce combat thou art still inclined :—
Go on ; enjoy thy whim, indulge thy taste,
And to rough labours of the Circus haste,

(a) But, if in thee far different thoughts arise,
 Thine aim then change as children change their toys.
 Now, they, bold champions, strive in mimic fight ;
 And now in wrestling bouts they take delight ;
 Then turn tragedians, feign the actor's ire ;
 And minstrels now, they strike the sounding lyre.
 Thus act thro' life, nor let thy whole mind stray
 On one vain toy, thro' each revolving day :
 Let feats of strength, and games one day engage
 Thy ardour ; next, the single combat wage.
 To-day let Rhetoric all thy ardor claim ;
 To-morrow swagger in a Sophist's name.
 Thus ever pleased with each quick changing state,
 Learn, like the ape, all tricks to imitate.

(b) Enough for thee, for thou had'st ne'er design'd
 To fix on aught a deep abstracted mind,
 To search the depth of things, with firm resolve,
 To know each secret, and each doubt to solve :
 No ; careless, slow, indifferent, and cool,
 Twas whim and fancy bade thee to the goal.

(a) I have seen all things that are done under the sun,
 and behold all is vanity and vexation of spirit. Ecclesiastes,
 1 chap., 14 ver. Again :—And I have given my heart to know
 prudence, and learning, and errors, and folly ; and I have per-
 ceived that in these also there was labour, and vexation of
 spirit. Because in much wisdom there is much indignation ;
 and he that addeth knowledge addeth also labour. Ecclesiastes,
 1 chap., 17, 18 ver.

(b) The sluggard willeth, and willeth not ; but the soul of
 them that work shall be made fat. Prov., 13 chap., 4 ver,

Thus some who hear great Socrates admired
On sudden grow philosophers inspired ;
Each nerve to win philos'phy's goal they strain,
And fancy wisdom swelling in each vein.

SECTION 18,

CONTAINING THE THIRTY-SIXTH CHAPTER.

ANALYTICAL ILLUSTRATION.

Different pursuits require different faculties in order to effect a successful issue ; and he who may possess the requisite powers for some particular employment may be entirely deficient of those which are essential to the duties and requirements of another. In every undertaking, therefore, we should first consider the exact nature of the offices which are required to be performed, and whether we are in a condition, with reference to the qualities and faculties which we possess, to proceed in our design with a reasonable expectation of final success. And not only are we to regard the innate powers which we may possess for the accomplishment of the object in view, but we must likewise reflect whether the extrinsic circumstances which surround the attainment of that object be such as we are prepared to encounter and overcome. He who loves to win the admiration of the gazing throng by exhibiting his person in the public arena, where deeds of strength, and feats of dexterity and skill display their empire, and promise wreathes of enduring laurels to the manly victor ; *he* must weigh well his bodily powers, and be prepared, ere he ventures upon his darling enterprise, to undergo the innumerable trials, toils, and privations which are inseparable from success. The aspirant to the sage's name must also reflect upon the difficulties and personal self-negations which lie between him and the pleasing object of his heart's desire. So it is with

all men, in all the pursuits of life ; to arrive at success in any department of human action, the means must be measured to the end ; and the chances which encircle each enterprise must be calculated before such enterprise is commenced. But having once prepared ourselves by previous reflection and calculation to pursue some favourite object, we should not hesitate one moment from its pursuit, but apply ourselves with vigour and determination to its acquisition ; we should not halt upon the way, or turn aside from the path upon which we have entered, or permit ourselves to be for one instant diverted from it to the consideration of any other subject.

XXXVI.

(a) Would'st thou thy strength to some pursuit apply?—

Learn, first, frail man, its nature to descry ;

The likely labours with thy force compare ;

See if thy back the pressing weight may bear.

The wish deep-cherished may, perchance, be thine

In feats of skill and deeds of strength to shine ;

To pitch the quoit, the well-poised dart to throw ;

Thy matchless art in boxing rings to shew.

How are thine arms ? say, are the muscles strong ?

And to thy loins does strength and power belong ?

—

(a) Strive not in a matter which doth not concern thee, and sit not in judgment with sinners. My son, meddle not with many matters ; and if thou be rich thou shalt not be free from sin : for, if thou pursue after, thou shalt not overtake : and if thou run before thou shalt not escape, &c. Ecclesiasticus, 11 chap., 9, 10 ver.

Thy joints well-knit, and such as may not tire?
 Know, various arts do various powers require.

Turn now and mark the path where Wisdom lies:
 Lo, there, what vast privations meet thine eyes—
 Incessant toil, attendant of the Sage,
 And midnight ponderings o'er the learned page;
 The sacrifice of sweet domestic joys;
 The secret titter of the serving boys;
 (a) To fill no place in Honour's bright array;
 In Power's proud ranks to hold no signal sway;
 To lose what cause to Court you chance to bring;
 In short, to hold the worst of everything;
 Yes, such the tax on Wisdom's votaries laid,—
 For learned ease, for peace, and Freedom paid.

Then, ponder well, and if thou would'st pursue
 Thy course, act not as changeful children do,
 Who represent in play's revolving parts
 Men's various callings, stratagems, and arts.
 They now as Tax-collectors strutting go;
 And sputtering Wisdom's rules now Sages grow;
 Then Rhetoricians; then great Cæsar's steward;
 Thus changing ever, with new scenes allur'd.

Be thou one man, one course of action take,
 (b) And walk in Wisdom's, or in Folly's wake;

(a) Where pride is there also shall be reproach: but where humility is there also is wisdom. Prov., 11 chap., 2 ver. Again: The fear of the Lord is the lesson of wisdom: and humility goeth before glory. Prov., 15 chap., 33 ver.

(b) Who is not wise must necessarily be foolish. Vide Prov. passim.

Let all thy vigour in one channel flow
On *this* or *that* thy ardour all bestow ;
External things let all thy mind engage,
Or the internal treasures of the Sage ;
Between these two exists no middle rule,—
Thou must be either,—wiseman, or a fool.

SECTION 19,

CONTAINING THE THIRTY-SEVENTH CHAPTER.

ANALYTICAL ILLUSTRATION.

We should be always obedient to the dictates of Reason ; and our entire conduct should be such as squared with the laws of society. When annoyance comes to us from sources whence we least expect it, we should not, under the assumption that such was not to be borne because contrary conduct appeared to us to be that which was naturally to be expected ;—we should not manifest ill-will or impatience under such annoyance ; but, on the contrary, bear it with submission and deference to the Divine Will. We ought, under all circumstances, to obey the dictates of duty ; and by such obedience no malice or injury can affect us. If the injury which we receive be from the hands of a father, brother, or any other person connected with us by the ties of Nature, equal patience and submission should characterise our demeanour, because it is our duty to know that Nature never bound herself to give us relatives who should never do us any evil.

To discharge faithfully the duties which we owe to every individual and to society in general, is the true way to obtain the respect and admiration of men.

XXXVII.

By Reason's laws be thy whole conduct steer'd ;
Be all thy acts to decent custom squar'd :—

(a) Hast thou a father?—be his will obey'd ;
 And shew thy patience, should he e'er upbraid,
 Or even beat thee ;—'tis thy duty still
 To pay a due submission to his will.
 " Ah, he's unkind and bad," thou dost exclaim ;
 And, what of that?—thy duty's still the same :
 Nature to thee herself did never bind
 That thou should'st have a father good and kind.
 Then doth thy brother hurt or injure thee?—
 Drive all ill-will far from thy breast away ;
 Forgive th' offence, and let thy bearing shew
 That all thy acts from Duty's fountain flow :
 For, know, thou canst all injury forbend,
 If thy own mind to rightful actions tend.

(b) First learn the various social laws to know,
 And all the duties we to others owe ;
 Then these observe, and all men shall agree
 To pay esteem and reverence to thee.

(a) A wise son heareth the doctrine of his father : but he that is a scorner heareth not when he is reprov'd. Prov., 13 chap., 1 ver. Again :—Honor thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee. Exod., 20 chap., 12 ver. Vide etiam, Matthew, 15 chap., 4 ver., et al lo.

(b) My son, forget not my law, and let thy heart keep my commandments. For they shall add to thee length of days, and years of life and peace. Let not mercy and truth leave thee, put them around thy neck, and write them in the tables of thy heart : And thou shalt find grace and good understanding before God and men, Prov., 3 chap., 1-4 ver. Lege etiam, Rom., 12 and 13 chap.

SECTION 20,

CONTAINING THE THIRTY-EIGHTH CHAPTER.

ANALYTICAL ILLUSTRATION.

To believe that all things are designed for our good, is the foundation of all piety. All our actions should be such as to shew that we place our chief reliance on the heavenly powers, and that we are imprest with the sincere belief that all the events of life proceed from their hands. And in order to cherish and cultivate this just and felicitous doctrine, we should never rush beyond the limits of our sphere, or aspire to things beyond our power to attain ; for the anguish of disappointment may rise within our breasts, and we may be tempted to inveigh against Heaven.

Nature hath implanted in every breast the desire to fly from evil, and to cling to those things which give profit and delight. Wherefore, we find that none can receive wrong with indifference, or regard with satisfaction the cause from which it springs.

From all these considerations, it is evidently the interest of all, as it is most assuredly our duty, to abstain from all exorbitant desires, and be content with those things which are attainable within our own proper sphere ; to worship and obey the Divine Will in all things ; and to steer clear of everything calculated to ruffle the fair surface of our peace, or destroy the sweetness of equanimity.

XXXVIII.

† What gives true piety its worth and grace,
 Thus thro' the feelings of the mind we trace ;—
 (a) To deem the gods impartial and all-wise ;
 That all things ordered from their hands arise ;
 And so imprest, to yield to their decrees,
 Obey their will, and follow where they please ;
 Convinced thou movest 'neath the chief control—
 That highest spirits lead thee to the goal.
 So at the gods thy tongue shall never rail,
 Nor as unjust their wise decrees assail.
 Yet, from thee drive—(ah, to this rule adhere)—
 What things belong not to thy proper sphere ;
 Those 'neath thy power thy subjects only deem,
 And such alone as good or bad esteem ;
 Lest seeking that beyond thy power to gain,
 Thy search prove fruitless, and thy wish be vain ;
 (b) And torturing anguish in thy breast arise,—
 Thy rising wrath be levelled at the skies.
 Such is the anger, such the vengeful ire,
 That follows from unsatisfied desire.

† See note J.

(a) Glory not in apparel at any time, and be not exalted in the day of thy honour : for the works of the Highest only are wonderful, and his works are glorious, and secret, and hidden. Ecclesiasticus, 11 ch., 4 ver.

(b) A caution against the indulgence of inordinate desires. Lege Prov., 7 ch.

For Nature to the human breast supplies
 The wish that from impending evil flies ;
 Which bids us seize at first approaching sight
 Those things which promise profit and delight :
 Hence none,—for, such are Nature's changeless laws,—
 Can favour wrong, or love its moving cause.
 Thus, oft the son, by rising fury led,
 Pours forth reproaches on his father's head,
 Because he had the youth's desires withstood,
 Nor gave him that he deem'd the greatest good.
 Thus, ruled by love of arbitrary sway,
 The Theban brothers met in bloody fray.
 And thus, the farmer, merchant, sailor, all
 Assail the gods, if aught of ill befall
 (a) Their darling schemes :—And when fond hope expires,
 'Tis gain alone their piety inspires.

Cease thy desires as useless, weak, and vain ;
 Adore the gods, and urge thy task amain :
 Be pure libations poured, and offerings brought,
 Of the first fruits, e'en as our fathers taught ;
 And let these rites in graceful manner be
 Both from excess and parsimony free.

(a) The desire of the just is all good : the expectation of the wicked is indignation. Prov., 11 ch., 23 ver.

SECTION 21,

CONTAINING THE THIRTY-NINTH CHAPTER.

ANALYTICAL ILLUSTRATION.

In all our supplications to Heaven we should be governed by a sense of that which appertains to our particular state: nor, in seeking the light and aid of the Divine Will, should we allow our thoughts to wander beyond those limits which form the boundaries of our individual province here below. A becoming modesty should accompany all our wishes; while, at the same time, we should not display a fearful anxiety in preferring them to the Celestial Throne. And whatever the Powers above may deem proper to decree for us, we should accept it with deep reverence and submission, ever resolved to walk in the path which Heaven points out to us, without repining at our lot, or displaying an overweening desire for other positions.

In our enquiries as to those points which constitute the line of duty which it is for us to pursue, we should remember that there are some of them so wound up with our nature, and so inseparable from our very being; which form a component part of our feelings; and are so entwined with every impulse of the human heart, as to be rendered clear and intelligible to every mind, as forming important portions of our duties. Such are these—to redress the wrongs and sufferings of our country; and to afford aid to our friends in distress.

No consideration of injury or evil consequence to ourselves, should for a moment deter us from the performance of these duties : and the wretch who would turn from the discharge of those primary and all-important offices would be a fit object for the detestation of God and of man.

XXXIX.

Dost thou the gods' prophetic temples seek,
 Where soothsayers bid the deep response awake?—
 What motive leads thee to the sacred place?
 'Tis this—some future dark event to trace.
 If thou be wise, how easy 'tis to see
 Of what importance that may turn to thee :
 And if it lie beyond thy proper sphere,
 It should to thee nor good nor bad appear.

Approach not then the gods with anxious dread,
 Nor ask th' event with trembling fear o'erspread ;
 Resolved to bear with equal mind and free
 What thing soe'er the heavenly powers decree :
 Let thy approach becoming grace display,
 And nothing shall obstruct thy even way.
 So, when the grave response to thee is giv'n,
 Bow deep submission to the will of Heav'n ;
 Hear the gods' counsel and their will await ;
 (a) Nor lightly view the stern decrees of fate.

(a) The great man, and the judge, and the mighty, is in honour : and there is none greater than he that feareth God. Ecclesiasticus, 10 ch., 27 ver. Why therefore hast thou despised

Learn, like great Socrates, to seek the shrine
 And sacred altars of the Powers divine:
 When dark and mystic visions filled his brain,
 And reason sought t' unravel them in vain;
 Things that could not by other means be known
 Save the omniscience of the gods alone;
 He Heaven implored to grant its kindly aid
 To pierce the close and deep encumbering shade;
 To cast the dark event in open light,
 And yield it splendent to his longing sight.

† But, when thy friend to danger is betray'd,
 And when thy country's wrongs demand thy aid,
 Pause not to learn the gods' all-wise decree,—
 What accidents may hence accrue to thee:
 For, tho' the sacred omens might declare
 That slavery or death should be thy share,
 (a) Still let not this, tho' dire, with thee prevail
 'Gainst friend and country in the counter scale.

the word of the Lord, to do evil in my sight? &c. 2 Kings, 12 ch., 9 ver.

I beseech you, therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. Rom., 12 ch., 1 ver. Vide sac. scrip. passim.

† See note K.

(a) By the blessing of the just the city shall be exalted: and by the mouth of the wicked it shall be overthrown. He that despiseth his friend is mean of heart: but the wise man will hold his peace. Prov., 11 ch., 12 ver. Vide etiam, Prov., 12 ch., 26 ver.

Be Pythias' conduct in thy breast inscrib'd,
And follow thou the path *that* God prescrib'd,
Who from his temple scourg'd the wretch away—
Pursuing him ever with his parching ray—
The heartless wretch who had refused to lend
A succouring arm to his dying friend,

SECTION 22,

CONTAINING THE FORTIETH AND FORTY-FIRST CHAPTERS.

ANALYTICAL ILLUSTRATION.

Our conduct through life ought to be guided by some fixed principles, which should be always present to the mind, and exemplified in all our relations with men.

We should always keep a restraint upon our tongues, and forbear to give utterance to vain and idle thoughts. When the occasion demands our conversation, our words should be few and well considered; our demeanour should be modest and unassuming; and our whole carriage graceful. All the circumstances of time, place, and subject should be duly weighed, so that our language might be such as should conform to each of these, and leave no invidious impression behind it.

We should be careful to avoid the discussion of public topics: such as,—who came off with the greatest honour in the late contest; who manifested the highest address in the last ring; who was the best man in such and such a debate. But, above all things, we should refrain from offering strictures upon men's conduct, and from expatiating on their vices and their virtues.

XL.

To some fixed rule at once thy mind incline;
A firm unwavering course of life be thine:
Let this appear to thine own mind within;
Preserve it thro' thy various walks with men.

XLI.

† First learn thy tongue's full freedom to restrain ;
 Nor let thy language ever flow in vain :
 But, when th' occasion urges thee to speak,
 (a) Thy words be few, and all thy bearing meek.
 The time, place, matter, must be duly weigh'd ;
 And public topics should be ne'er essay'd,—
 As, who in hard-fought fields have won the prize ;
 Who in the race before his fellows flies ;
 Who in the ring the greatest prowess shows,
 And in the dust his prostrate rival throws ;
 And meat and drink—those things which evermore
 The common herd discourse and ponder o'er.
 But, chief, from strictures on men's acts forbear,
 Nor for their faults and virtues shew thy care,
 Blame !—Praise !—oh, never let the task be thine
 To draw the hateful demarcating line.

† See note L.

(a) He that keepeth his mouth and his tongue, keepeth his soul from distress. Prov., 21 ch., 23 ver. He that setteth bounds to his words, is knowing and wise : and the man of understanding is of a precious spirit. Even a fool, if he will hold his peace, shall be counted wise : and if he close his lips, a man of understanding. Prov., 17 ch., 27–28 ver. But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. Matt., 12 ch., 36 ver.

SECTION 23,

CONTAINING THE FORTY-SECOND, FORTY-THIRD, FORTY-FOURTH
AND FORTY-FIFTH CHAPTERS.

ANALYTICAL ILLUSTRATION

Whenever we feel disposed to indulge in a free conversation, it behoves us to gratify our inclination in this respect only among friends ; and the object of our discourse should ever be to point to salutary truths, and to enforce useful doctrines. In all such free intercourse with our friends we should never lose sight of the light of reason, the Polar Star of all our thoughts ; while, to improve the understanding and to lead the judgment of our hearers, should be the never-failing aim of all our conversation. It is the part of prudence to observe a strict silence in the presence of strangers.

A low tittering strain of conversation should ever be avoided ; and loud laughter ought never to be indulged in.

We should always guard against oaths and unnecessary appeals to Heaven : they should never pass from our lips, except when Truth, Justice, and Right demand them.

We should always, if possible, avoid contact with the low and vulgar herd : and whenever we chance to fall amongst them, it becomes imperative upon us to call to our side the safeguards of prudence and of wisdom, lest we become corrupted by the dangerous proximity. For how often are the purest hearts and most spotless minds, in the absence of the

salutary counsels of Prudence, stained and sullied by accidental contact with the low and vicious ; and, how often are the most refined and polished manners, the most exquisite taste, and thoughts the most beautifully chaste and elegant, defiled, corrupted, and destroyed by low, untutored, and vicious association.

A foul touch will leave a stain upon the purest surface.

XLII.

(a) Yet if thy mind incline to converse free ;—
 To point to useful truths thy aim then be ;
 Use valid proofs by Reason's will decreed,
 The understanding of thy friends to lead.—
 'Mong friends alone thy converse should abound,
 But, silent be while strangers stand around.

XLIII, XLIV.

(b) Indulge not in a low, mean, tittering strain ;
 And from loud laughter learn thee to refrain.

(a) Let thy thoughts be upon the precepts of God, and meditate continually on His commandments : and He will give thee a heart and the desire of wisdom shall be given thee. Ecclesiasticus, 6 ch., 37 ver.

(b) The tongue of the wise adorneth knowledge ; but the mouth of fools bubbleth out folly. A peaceable tongue is a tree of life : but that which is immoderate, shall crush the spirit. Prov., 15 ch., 2-4 ver.

(a) Forbear all oaths, those dread appeals to Heaven,
 Nor let the solemn plight be lightly given ;
 The awful sounds ne'er from thy lips should steal,
 Save when Truth, Justice, Right demand th' appeal.

XLV.

Far from thy board be all the vulgar train,
 Lest their foul contact all thy morals stain.
 But, should'st thou be, perchance, amongst them thrown,
 (b) Be then thy Prudence and thy Wisdom shown.
 A want of Prudence oftentimes betrays
 Pure, spotless minds to low-bred, vicious ways :
 (c) And who does not from vile associates flee,
 In speech and manners must corrupted be ;
 It matters not how chastely fair the mind,
 The contact foul must leave a stain behind.

(a) Let not thy mouth be accustomed to indiscreet speech : for therein is the word of sin. Ecclesiasticus, 23 ch., 17 ver. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that shalt take the name of the Lord his God in vain, Exod., 20 ch., 7 ver. Vide etiam. Matt., 5 ch., 33 ver., et al. loc.

(b) *Lege Prov. passim.*

(c) All flesh shall consort with the like to itself, and every man shall associate himself to his like. If the wolf shall at any time have fellowship with the lamb, so the sinner with the just. What fellowship hath a holy man with a dog? Ecclesiasticus, 13 ch., 20-22 ver. Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? 2 Cor., 6 ch., 14 ver.

SECTION 24,

CONTAINING THE FORTY-SIXTH AND FORTY-SEVENTH CHAPTERS.

ANALYTICAL ILLUSTRATION.

In all the concerns of our temporal existence a due regard should be had to the necessities of the mind. To spread tranquillity over the mental feelings should be the object of every human exertion ; and in providing those things which are essential to the safety and comfort of the body, such as food, shelter, and clothing, the sufficiency indicated by the mind should bound the extent of our corporal necessities. In all our walks thro' life we should never depart from the rules of Temperance ;—the mind demands this ; and it is the firmest support of the body. We should forsake the ways of Luxury, and suppress within our bosoms all turbulent aspirations after Fame.

We should be ever cautious to keep down the lustful propensities of the flesh, and always vigilant in guarding the purity of the mind. Truly, it requires our greatest efforts, and it should be our never-ceasing care, to keep the soul free from impurities ; to oppose and counteract the lustful desires of the body ; and to move forward pure and unsullied in the paths of Moral Law. And while we thus keep ourselves free from the contaminations of the flesh, and the indulgence of inordinate desires, we ought to regard with an eye of compassion the vices of our fellow-men, and not comment with undue severity on their frailties.

XLVI.

Those things which are for corporal health design'd
Use them with due relation to the mind.

(a) Our various comforts—houses, clothing, food,
Should measured be with views to mental good :

In all we use be Temperance still our aim ;

The mind requires it, Reason's counsels claim.

Heed then ; nor Lux'ry's sickly train approve ;

(b) And love of fame far from thy breast remove.

XLVII.

(c) From am'rous joys 'tis just thou should'st refrain,

Pure be thy conscience,—free from guilty stain ;

Let not the soul in Lust's foul path be led ;

Confine love's pleasures to the marriage bed ;

(a) Use as a frugal man the things that are set before thee : lest if thou eatest much thou be hated. How sufficient is a little wine for a man well-taught, and in sleeping thou shalt not be uneasy with it, and thou shalt feel no pain. Watching, and choler, and gripes are with an intemperate man : sound and wholesome sleep with a moderate man : he shall sleep till morning, and his soul shall be delighted with him. Ecclesiasticus, 31 ch., 19, 22, 23, 24 ver.

Lege etiam, Prov., 21-23 ch.

(b) And all their works they do for to be seen of men. For they make their phylacteries broad and enlarge their fringes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi. But be not you called Rabbi, &c. Matt., 23 ch., 5-8 ver. Vide etiam, Mark, 12 ch., Luke, 11 and 12 ch.

(c) Lege Prov., 5, 6, 7 ch., Matt., 19 ch., Mark, 10 ch., et al. loc. sac. scrip.

Nor from the line of pure enjoyment stray ;—
But foul desires drive from thy breast away.
(a) Yet be not prompt to censure those who err,
And wander from the moral goal afar ;
Unkind remarks on their career forego,
Nor prone be thou thy fairer deeds to show.
Do not betray severity undue,
Nor thine own acts display to public view :
From thy whole soul th' ignoble part disclaim ;—
Be purity and moral law thine aim.

(a) He that is without sin among you, let him first cast a stone at her.

Then Jesus lifting up himself, said to her : Woman, where are they that accused thee ? Hath no man condemned thee ? Who said : No man, Lord. And Jesus said : Neither will I condemn thee. Go, and now sin no more. St. John, 8 ch., 7, 10 ver.

SECTION 25,

CONTAINING THE FORTY-EIGHTH AND FORTY-NINTH CHAPTERS.

ANALYTICAL ILLUSTRATION.

Should any man censure your acts, and hold them up as unjustifiable and unworthy ; take care that your internal tranquillity be not thereby disturbed ; and enter not into an exposition of your motives ; remain calm and unmoved ; and holding converse with your own mind, deduce from the apparent evil some real and substantial comfort, from the soothing reflection that your other faults, and perhaps real defects, were concealed from the view of this vile and malicious censor. For, had he known these, his vicious temper would have gladly seized the opportunity of holding them forth, in like manner, and exhibiting them before the world. Be happy, therefore, that you have so far escaped his censorious eye, and malicious tongue.

You should avoid appearing too often at theatrical exhibitions ; but, when you chance to be present at any one of these, take heed that you suffer not your mind and feelings to become engaged in, and carried away with, the mimic scene : be pleased with what is represented before you, but, take not an interest in the piece, nor express approbation of it by external gesticulations, and loudly ringing plaudits. And when you return from these scenic trifles, do not again renew them by expatiating upon their merits or demerits : think of them no more,

for they are but vain and useless baubles that give a passing pleasure to the mind, but leave no substantial or real good behind them.

XLVIII.

(a) Hath some ungenerous man thine acts malign'd?—
 Ah, let not that disturb thy tranquil mind :
 Nor let vile censure rouse thee to explain
 Thy motives ;—still unmoved and calm remain ;
 But thus commune with thine own soul within,
 And soothing ease from seeming evil win :—
 “ My other faults to him must be unknown,
 Else he would not have published these *alone*,
 Since having thus display'd his malice here
 From greater censure he would not forbear ;
 More had he known, 'twere given to the light,—
 Thrice happy then to 'scape his noxious sight.”

XLIX.

(b) Let not the tragic muse too oft invite
 Thy footsteps—pass not each succeeding night

(a) The learning of a man is known by patience : and his glory is to pass over wrongs. Prov., 19 ch., 11 ver. Let all bitterness and anger, and indignation and clamour, and blasphemy be put away from you, with all malice. And be ye kind to one another, merciful, forgiving one another, even as God hath forgiven you in Christ. Ephes., 4 ch., 31, 32 ver. *Lege etiam*, Rom., 12 ch., et 1 Pet., 2 ch.

(b) *Lege Ecclesiastes*, 1, 2, 3, 4, 5 ch.

In viewing intent the vain dramatic show.
Yet, thither if at intervals thou go,
Take heed thou dost not too much zeal display ;
Nor glide thy heart into the mimic fray.
Be simply pleased, whatever may arise ;
Let not thy plaudits rend the echoing skies ;
Nor speak of *this* as faulty, *that* as true,
Thus bringing forth the worthless scenes to view,
And shewing thereby a weak, unseemly zeal
For scenic trifles, faithless and unreal ;
Which for a moment please the yielding mind,
But leave no vestige of real good behind.

SECTION 26,

CONTAINING THE FIFTIETH AND FIFTY-FIRST CHAPTERS.

ANALYTICAL ILLUSTRATION.

It behoves us to be always cautious in the selection of our associates: for there are some persons whose company we should be ever careful to avoid, and whom we should never cease to regard with a jealous eye. But, should accident lead us into the society of even such persons, it would be our duty, as prescribed by the dictates of wisdom, to demean ourselves with a modest complacency, and to exhibit a courteous serenity; avoiding every symptom of dissatisfaction, and suppressing every feeling of hostility and disapprobation.

When we discourse on matters of high import with men who are high in power and in fame, we should be careful to adopt a suitable train of thought and of expression; our sentiments should be well ordered, and adapted to the strictest rules of reason; and our whole carriage should be such as the wisest philosophy might approve. In such cases, our observations should be governed by the precepts of the best philosophers; Socrates and Zeno, the wisest and best men whom the world has ever seen, should be present in our minds; and the conduct of these great ornaments of the human race, supposing them placed in the same circumstances with us, should be called up before our vision, and be the object of our imitation.

L.

- (a) Some are whose presence thou should'st ever fly,
 Who must be view'd with keen suspicious eye :
 Be watchful, then ; yet, should'st thou ever stray
 Within their sphere, a wise resolve display—
- (b) Thy bearing modest ; placid be thy mien ;
 Thy manners mild, calm, gentle, and serene :
 Let nought in thee uncourteousness betray ;
 Nor hostile feeling launch in open day.

LI.

- Whene'er thy converse runs on themes of State
 With men from power and high renown elate,
- (c) Be all thy soul to wisdom's voice awake ;—
 Attend, mark well, this useful counsel take,—
 † Think thou what Socrates, what Zeno too,
 If here engaged, would be most like to do ;

(a) My son, if sinners shall entice thee, consent not to them. If they shall say : Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause : Let us swallow him up alive like hell, and whole as one that goeth down into the pit. We shall find all precious substance. We shall fill our houses with spoil. Cast in thy lot with us ; let us all have one purse. My son, walk not thou with them, restrain thy foot from their paths. Prov., 1 ch., 10-15 ver.

(b) Blessed are the meek, for they shall possess the land. Matt., 5 ch., 4 ver. But the meek shall inherit the land, and shall delight in abundance of peace. Psal. 36, 11 ver.

(c) Lege Prov., 8 ch.

† See note M.

Thus act thyself, and ever bear in mind
Those lights transcendant of the human kind ;
So shalt thou *shine* in all thy walks with men,
And Truth and Honour fill thy breast within.

SECTION 27,

CONTAINING THE FIFTY-SECOND AND FIFTY-THIRD CHAPTERS.

ANALYTICAL ILLUSTRATION.

In approaching the presence of great men, our first consideration should be, how far we were likely to succeed in the object of our visit: and we should prepare ourselves for disappointment and annoyance, arising from various circumstances; such as,—the parties whom we seek being absent, or engaged in some important business, or not in a mood to see us; the insolence of menials; the violence of enemies; the jealousy of rivals, etc. It is always well that considerations like these should occupy our minds on such occasions; because, then, our hearts not being sanguine of success, would be in a condition to receive without pain any disappointment, annoyance, or vexation which might arise. And if the object of our desires be withheld from us, we should, nevertheless, return to our homes with equanimity and a cheerful countenance; reflecting that none save a fool will allow any circumstance of disappointment or miscarriage to interfere with the peace of his mind, or to affect his internal serenity. The disciple of wisdom will not allow himself to be either elevated or cast down in consequence of any change which external things may assume, knowing that his equanimity depends not upon them, and that the fitful positions they may take, and the various alterations they may undergo, cannot affect his happiness.

We should always forbear, in social circles, to recount our own exploits. The deeds which we performed, the valour

which we exhibited, the dangers which we encountered and escaped, and the power and address which we displayed, may be subjects fraught with highest pleasure to our own minds, but they are dull and unentertaining, heavy and insipid, dark and cheerless to all others.

LII.

When to a great man's house thou dost repair,
 Reflect what may obstruct thy footsteps there :
 Thus to thyself—"he may not be at home ;
 Or to my presence may refuse to come."
 Perchance, on some domestic cares intent,
 Retired he sits deep in his closet pent.
 May not his servants, bustling evermore,
 And vex'd, slap in thy face the sounding door.

Still, knowing this, thou may'st be yet inclined
 To visit there ;—prepared then be thy mind ;
 Whate'er befalls thee, be thou still content,
 Nor on success let thy whole soul be bent ;
 Return not grumbling at thy ill success,
 Nor wish thy disappointment had been less :
 'Tis fools alone who take disasters so,
 Who ne'er have learned external things to know ;
 (a) Nought makes the wise or downcast or elate,
 Knowing how to fix on things their proper rate.

.

(a) Whatsoever shall befall the just man, it shall not make him sad : but the wicked shall be filled with mischief. Prov., 12 ch., 21 ver.

LIII.

(a) Forbear in social circles to narrate
Thy various deeds, though noble, brilliant, great ;
The dangerous part thy dauntless valour bore ;
Thy perils past ;—recount these things no more :
Tho' these may give thy raptur'd soul delight,
Self-mirrored things at distance peering bright ;
Yet, others ne'er can gather joy from these ;—
For them they own not the least power to please.

(a) Where pride is, there also shall be reproach : but where
humility is, there also is wisdom. Prov., 11 ch., 2 ver.

SECTION 28,

CONTAINING THE FIFTY-FOURTH, FIFTY-FIFTH, AND FIFTY-SIXTH
CHAPTERS.

ANALYTICAL ILLUSTRATION.

To indulge in jokes betrays a low and vulgar mind ; and those who addict themselves to this rude and ill-bred practice can never be entitled to esteem or respect.

The language of obscenity should be scouted by every man who regards the decencies and proprieties of social life ; and the man who indulges in lewd and licentious conversation ought to be made to feel the full force of indignant rebuke. The society of such a man should be always avoided ; while disapprobation of his filthy discourse should be the leading principle of every manly breast : the impurity dribbling from the putrid lips of such a wretch should be regarded with instantaneous abhorrence ; and condemnation of his foul expressions should appear in every face.

When a vision of attractive but forbidden aspect presents itself suddenly to the mind, and the heart begins to grow interested in the flattering image thus evolved ;—oh, how necessary then to be guarded against the vain and gaudy allurements ; how proper then to place a faithful sentinel upon every avenue of the heart ; to summon reason to our aid, and to hearken to the salutary admonitions of her melodious voice.

Having thus, on trying occasions of temptation like this, given a respite to our agitated feelings ; and being restored to

comparative composure and ease ; we ought to reflect upon the image before us, placing it in various points of view, with the design of adopting such a course of action as may be most conducive to our happiness.

LIV.

(a) Be ne'er thy aim loud laughter to provoke
 By sending round the never-ceasing joke ;
 For such bespeaks a man ill-bred and rude,
 And makes thee glide into the vulgar mood ;
 Thy noble bearing thus must soon decay,
 And true regard for thee be swept away.

.

LV.

From words obscene great danger doth arise ;
 For converse foul the passions' flame supplies.
 Mark, then, the man whose language is impure,
 Whose tongue to scenes licentious would allure ;
 Check thou the current of his lewd discourse,
 And bid him feel thy stern rebuke's full force ;
 Or, merged in gloomy silence, bid him trace
 Disapprobation in thy reddening face ;
 Put on a scowl, and let thy brow display
 The sour regard that spurns the wretch away.

.

(a) Hast thou seen a man hasty to speak ? folly is rather to be looked for than his amendment. Prov., 29 ch., 20 ver.

LVI.

(a) Should visions of forbidden pleasure float
 Before thee, and thy bosom fondly dote
 Upon some flattering image ; then beware
 Of gliding softly into Pleasure's snare :
 Keep thou a faithful watch upon thy heart,
 And to thyself a short respite impart,
 To weigh the matter : and, meantime, contrast
 The various feelings springing in thy breast ;—
 The passing sweets, which from enjoyment springs,
 And the deep anguish which repentance brings.
 To this vex'd view the happy state oppose
 Where purest bliss from self-obstruction flows,
 Where Virtue doth the Passions' force subdue :—
 (b) What transports of true happiness ensue !
 (c) But glittering looks the image to thine eye ;—
 How canst thou pass the proffered pleasure by !—
 Such sweet attraction in the object lies !—
 Ah, mark the false, the dangerous disguise.

(a) But fornication and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints : or obscenity, or foolish talking, or scurrility, which is to no purpose : but rather giving of thanks. Eph., 5 ch., 4 ver. Lege etiam, Colos., 3 ch., 5-8 ver.

(b) The desire that is accomplished, delighteth the soul : fools hate them that flee from evil things. Prov., 13 ch., 19 ver.

(c) Lege Prov., 7 ch.

How sweet the applauding accents conscience yields,
How pure the joy the tranquil bosom feels,
When conquest crowns the efforts of the soul,
(a) And Passion bends to Virtue's wise control.

(a) Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross and follow me. Matt., 16 ch., 24 ver.

SECTION 29,

CONTAINING THE FIFTY-SEVENTH, FIFTY-EIGHTH, AND FIFTY-NINTH CHAPTERS.

ANALYTICAL ILLUSTRATION.

Let nothing dissuade you from that which is right ; and be not turned aside from the path of honour and of justice by the censures or derisions of the senseless crowd. Be all your conduct regulated by the dictates of justice and of righteousness ; and thus shall your pathway be smoothed with peace and joy, and lighted by the radiations of a tranquil and serene mind. Thus shall your course through this life be marked with success ; and though the rabble's envenomed sneer may sometimes meet your eye, security and success shall be ever in your train, and shall lead you to their haven of safety.

You should never act in a manner contrary to the dictates of reason, justice, and proper usage : even as it would be wrong, when seated at your host's table, to help yourself to the principal dishes, to the entire neglect of your fellow-guests ; so, under all the other circumstances of life, it would be equally wrong to consider your own interests alone, regardless of the rights, the claims, and the necessities of your fellow-men.

You should never attempt to soar above your proper sphere of action ; nor essay any labour which may be manifestly beside your strength. To fulfil the end which your faculties, your social station, and your circumstances in life point out

as the true and proper one assigned to you by Providence, is the greatest glory you can possibly achieve: any other aim will be surely attended with disappointment and disgrace; while the very end of your being shall be thus wholly obviated and nullified.

LVII.

(a) From righteous acts let naught thy mind dissuade;
 Of vulgar censures be thou ne'er afraid;
 Pursue the task which justice doth decree,
 E'en tho' the crowd think different from thee;
 With righteous works alone thou should'st proceed,—
 When truth directs, thy labours shall succeed.
 Such be thy aim,—dispel each causeless fear—
 (b) And vain shall prove the rabble's vicious sneer.

.

LVIII.

'Tis day;—'tis night;—thus justly we define,
 Time's changing mood, and draw the severing line:

(a) The strength of the upright is the way of the Lord: and fear to them that work evil. The just shall never be moved: but the wicked shall not dwell on the earth. Prov., 10 ch., 29, 30 ver. Blessed are they that hunger and thirst after justice; for they shall have their fill. Matt., 5 ch., 6 ver.

(b) Good instruction shall give grace: in the way of scorers is a deep pit. Prov., 13 ch., 15 ver. Let your manners be without covetousness, contented with such things as you have: for he hath said: I will not leave thee, neither will I forsake thee. So that we may confidently say: The Lord is my helper: I will not fear what man shall do to me. Heb., 13 ch., 5, 6 ver.

But, name them both as tho' thou would'st insist ;—
 That they together as one time exist ;—
 Do this ;—'twould be what justice could not hear,
 Nor sense approve, nor rightful order bear.
 And thus it is when at the festive board,
 Where various meats a dainty treat afford,
 Should thou all selfish, for thine own wants feel,
 And cull the best of all the fragrant meal ;
 While thou art filled with dainties, at the least
 A wrong is done to others at the feast.
 So when to banquet halls thou dost repair,
 Learn first from self-indulgence to forbear. †
 If thou but pause thou canst not fail to see
 Thy host has other guests as well as thee ;
 Then be it thine due deference to afford
 To all who sit around the festive board.

.

LIX.

(a) Ne'er strive to soar beyond thy proper sphere,
 And learn all tasks beyond thy strength to fear ;

† See note N.

(a) There is an evil that I have seen under the sun, as it were by an error proceeding from the face of the prince : A fool set in high dignity, and the rich sitting beneath. I have seen servants upon horses : and princes walking on the ground as servants. Ecclesiastes, 10 ch., 5-7 ver. Lege etiam, 1 Corin., 12 ch,

For sad disgrace must on his steps attend
Who seeks not to fulfil his lawful end.
All characters assumed are sure to fail,—
Extraneous efforts turn to no avail ;
While lawful objects which we might attain,
Are spurned away, and unessayed remain.

SECTION 30,

CONTAINING THE SIXTIETH, SIXTY-FIRST, AND SIXTY-SECOND CHAPTERS.

ANALYTICAL ILLUSTRATION.

In every department of life we should keep a strict watch over our spiritual interests, even as we would do with respect to our temporal concerns. Whatever we meditate, whatever we design, whatever we set about to accomplish ; we should always keep a watchful eye on the nature, circumstances, connections, and attributes of the thing thus designed and undertaken, in order that our movements may not be attended with fear or danger, and that the peace and harmony of our souls be not broken or disturbed.

We should never be extravagant in our desires : even as the shoe is limited to the size of the foot, so should our desires be circumscribed by the extent of our wants.

If our wishes once exceed our existing necessities, the mind loses its balance, and becomes wrapt in uncertainty and confusion ; our desires grow apace, and become boundless in their aim ; and peace and happiness depart from our breasts for ever.

Young females, instead of adorning their faces in order to attract the admiration of men, should cultivate the virtues of prudence, discretion, and modesty ; for, by these qualities *alone* they may be valued and respected, and not by the vanity of dress or the worse than idle indulgence of budding passion.

The exercise of the virtues above named cannot fail to secure the general and lasting esteem of the good and wise, while fantastic dress and sensual coquetry can alone attract the gaze of the insipid coxcomb, or senseless buffoon.

LX.

When going abroad, thou ever dost take care
That accidents may not thy feet impair ;
In this, to guard thy steps, thou dost not fail,
Still watchful of the clump and rusty nail,
Or lest some hole, or stone with rising point
Might wrench thy foot and twist it from the joint :
Thus ever thou this wise precaution take ;
Thus to the interests of thy soul awake ;
(*a*) This is thy better part ; and be thy care
To keep it safe from each surrounding snare.
Whate'er the task to which thou dost apply,
Cast round thee still an ever-watchful eye :
So shalt thou live from fear and danger free,
And in each task success shall wait on thee.

.

LXI.

As the foot's size is measured for the shoe,
To give it shape and each proportion due ;

(*a*) And fear ye not them that kill the body, and are not able to kill the soul : but rather fear him that can destroy both soul and body into hell. Matt., 10 ch., 28 ver, Vide etiam, Luke, 12 ch., 4 ver.

(a) So should our love of gain be justly bound
By the real wants that compass us around.

If thou this rule as thy best guide pursue,
Peace to thy breast and comfort shall ensue ;
But should thou go beyond this proper gauge,

(b) Swift grow thy wishes—swells thy headlong rage :
Desires then spring apace, and wants arise,
Increasing ever to thy longing eyes.

Well, (keeping still the simile in view)

Do thy desires extend beyond the shoe ?

And do thy thoughts from the fix'd limit fly,—

What's merely useful passing heedless by ?

Then gold-laced sandals swell upon thy thought,

Or bound with purple, or with diamonds wrought.

Still swells the wish, still soars each thought within,

'Till no fix'd bound thy wants can limit in.

.

LXII.

† Lo ! the young miss, now at her fourteenth year,
Is woo'd by men and call'd a “pretty dear” :—

(a) And he said to them : Take heed and beware of all covetousness : for a man's life doth not consist in the abundance of things which he possesseth. Luke, 12 ch., 15 ver. Gold is a stumbling-block to them that sacrifice to it : wo to them that eagerly follow after it, and every fool shall perish by it. Ecclesiasticus, 31 ch., 7 ver.

(b) The evils of covetousness and a lust of wordly possession are pointed out in divers parts of the Scriptures,

† See note O.

Her sole desire is to appear with grace,
Her constant study to adorn her face ;
Even nuptial pleasures swell without control,
And rush, and glow within her yielding soul.
Ah, let her pause, and learn this truth to know,
All female worth from Virtue's font must flow ;—
Discretion, Prudence, Modesty, alone,
Can stamp the price which Virtue's sons will own ;
None without these may true regard sustain ;
And miss puts on her flaunting robes in vain.

SECTION 31,

CONTAINING THE SIXTY-THIRD, SIXTY-FOURTH AND SIXTY-FIFTH
CHAPTERS.

ANALYTICAL ILLUSTRATION.

It is a sure proof of natural weakness to waste much time in those concerns which belong to the body ; such as eating and drinking, perambulatory amusements, sensual indulgence, etc. Our chief attention should be directed to the improvement of the mind.

When the tongue of censure is employed against us, it becomes our duty to exercise the virtue of forbearance ; always remembering that he who speaks falsely of us, injures himself and not us ; and he who assumes a falsehood for truth cannot thereby injure the truth,—he who was deceived can alone be injured. Influenced by these considerations, we ought always to act with a degree of forbearance and mildness towards our reviler ; and, attributing his censures to misconception of the truth, we ought to blame not himself but his notions of things.

All terrestrial things possess (metaphorically speaking) two handles, one of which affords pleasure, the other pain, to the touch. To receive an injury from our brother is painful ; to endure it partially because he is our brother, is pleasant,

LXIII.

(a) To waste our cares on worldly toys how vain,
Replete with grief, and redolent of pain !

From blind illusion springs corporeal care ;

'Tis mental weakness points man's footsteps there.

How wrong that time, for nobler objects made,

Should serve for arts in Folly's garb array'd ;

That man should thus the precious hours afford

To sensual joys and pleasures of the board ;

Give golden hours to Pleasure's band insane—

Games, routs, debauch, a soul-destroying train.—

Corporeal joys of which the wise ne'er boast,

Should only be subsidiary at most.

(b) Our first, our last, our greatest care should be

To train the soul from Folly's ways to flee ;

And all our efforts to one end combin'd—

To tend, improve, enrich, enlarge the mind.

.

(a) Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment. Matt., 6 ch., 25 ver. Lege etiam, Luke, 12 ch., Philip, 4 ch., et al. loc.

(b) To attend to the eternal interests of the soul is not only inculcated throughout the whole of the Sacred Writings, but is even their whole end and aim.

LXIV.

(a) When Slander's poison'd tongue assails thy name—
 (Oh Slander, prone to injure honest fame !)
 When envious man, by grovelling passion rack'd,
 Brings wrong to thee in language or in act ;
 Remember then, (nor tremble for the right,)
 He speaks, he acts as seems to him aright :
 His is the fault, not thine, if truth appears
 Resounding falsehood in his faithless ears ;
 And failing thus Truth's spotless form to see,
 He wrongs himself instead of wronging thee :
 While that proud form, however misconceived
 Unhurt remains by him who was deceived.
 Encouraged thus, be all thy bearing mild,
 Thy converse bland, tho' e'er so much revil'd ;
 Truth-shadowing errors Wisdom's votary rues.—
 Blame not the man, but his mistaken views.

.

LXV.

From every object, mark! two handles rise ;
 Man gladly touches one, from one he flies.
 To every thing this double stem belongs.—
 Who does not tremble at a brother's wrongs ?

(a) For this is thanks-worthy, if for conscience towards God, a man endure sorrows, suffering wrongfully. For what glory is it, if committing sin and being buffeted for it you endure ? But if doing well you suffer patiently ; this is thanks-worthy before God. I Pet., 2 ch., 19, 20 ver. Lege etiam, Matt., 5 ch.

But who, remembering Nature's kindred flow,
Feels not his heart with Nature's impulse glow ?

(a) Forgives not wrongs upon his pathway thrown,
Reflecting these had from a brother flown ?

(a) Be not overcome by evil ; but overcome evil by good.
Rom., 12 ch., 21 ver.

SECTION 32,

CONTAINING THE SIXTY-SIXTH, SIXTY-SEVENTH, AND SIXTY-EIGHTH
CHAPTERS.

ANALYTICAL ILLUSTRATION.

He who says that he is better than his fellow-man, merely because he is richer or more eloquent, gives expression to two dissonant ideas. Between Wealth and Worth, Eloquence and Merit there exists no necessary accord.—Worth is not wealth, nor is it eloquence.

Our expressions should square exactly with the ideas which are intended to be conveyed. Thus, it would be wrong to say of a man who was *quickly* washed, that he was *badly* washed : or, of a man who drank a good deal of wine, that he drank excessively. Throughout all the various circumstances of life, we should be precise in the use of expressions : and before coming to any conclusion as to what is or what is not the fact, we ought to receive the rational opinions of other men, and approve them in our own minds.

We should never assume the name and character of wise men ; nor speak to plain, uninstructed people about rules and precepts of philosophy : for instance, when at a feast, we should not talk as to how it behoveth people to eat and drink ; enough that we do as it seems best to ourselves in these matters. The celebrated Grecian philosopher, Socrates, was remarkable for his modesty and unpretending deportment

in this respect. He always condemned even the slightest appearance of display. On one occasion, when some persons came to him for the purpose of placing themselves in the rank of philosophers under him, he refused complying with their desire, and sent them away, alleging that he was not qualified to instruct them. So great was his modesty.

LXVI.

(a) From words like these what concord can arise ?

Being richer, then I'm better and more wise
 Than is my fellow-man ; and better still,
 Because my words swell tuneful at my will.
 Ah, thoughts inapt ; my wealth apace may grow,
 And words symphonious from my lips may flow ;
 But eloquence and worth are not the same ;
 Nor wealth and worth pass for a mutual name.
 Tho' power of words or riches' store be mine,
 Still greater worth and virtue may be thine.
 While mundane gifts may shine in mortal eyes,
 'Tis innate worth that lifts us to the skies.

LXVII.

In use of words we must due care observe,
 Nor let one term for another serve ;
 This quickly laves his limbs ;—apt adjunct try :—
Quick is the term, not *bad* thou must apply,

(a) A good name is better than great riches : and good favour is above silver and gold. Prov., 22 ch., 1 ver. Vide Prov., et Eccles. passim.

Tho' quick the act, an inference from hence
 That *quick* is *bad*, reproaches common sense.
 Lo ! this drinks freely of the vintage juice,
 Yet, may not be *excessive* in its use.
Much and *excessive* various ideas claim,
 Two words distinct, and meaning not the same.
 Unweigh'd remarks, ah, be it thine to shun,
 Nor lightly into vague conclusions run ;
 To Reason's voice attentive turn the ear,
 Her righteous words and calm deductions hear ;
 Ah, let her words of grace thy thoughts control,
 And all her accents harbour in thy soul.

.

LXVIII.

(a) Boast not thy wisdom ; make no vain displays
 To win esteem, or gain untutor'd praise ;
 Be mild of speech, with caution e'er refrain
 From precepts of Philosophy's domain :
 Shew not at festive boards (a cheerless treat)
 The rules by which 'tis wise to drink, to eat :
 Be thine own feasting to these rules confin'd,
 Else let thy precepts slumber in thy mind.

(a) A cautious man concealeth knowledge : and the heart of
 fools publisheth folly. Prov., 12 ch., 23 ver. The lips of the un-
 wise will be telling foolish things : but the words of the wise
 shall be weighed in a balance. The heart of fools is in their
 mouth : and the mouth of wise men is in their heart. Ecclesi-
 asticus, 21 ch., 28, 29 ver.

(a) Let modest mien illumine thy learning's page:—
Ah, mark this virtue in th' Athenian sage ;
Who sent these men away (for so 'tis sung)
Who came to gather wisdom from his tongue.—
† His humble gait, his modest self-control,
Bespoke the virtue reigning in his soul.

(a) The wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men. Ecclesiasticus, 11 ch., 1 ver.

† Note P.

SECTION 33,

CONTAINING THE SIXTY-NINTH AND SEVENTIETH CHAPTERS.

ANALYTICAL ILLUSTRATION.

When we happen to be present at the conversations of men, we should not offer any opinions upon the subject under discussion ; our study should be to observe strict silence. It is always unsafe to express opinions upon any subject without previous and mature consideration. And should we on account of such silence, be deemed ignorant, and thereupon be openly insulted, our patient endurance and disregard of the insult thus offered would be the best evidence of our triumph. In our works must be seen the soundness and wisdom of our principles.

We should never make a public display of our virtues. Whether we bound our desires by our corporeal necessities ; whether we labour and toil ; or whether we impose upon ourselves the practice of self-denial : no matter what course of action, dictated by wisdom and virtue, we may deem it proper to pursue, we should always proceed from a sense of the justice and propriety of such a mode of action ; and not with a view of holding ourselves forth to public admiration.

LXIX.

(a) When grovelling minds discourse some topic o'er,
Speak loud their views, and urge them more and more ;

(a) He that keepeth his mouth and his tongue, keepeth his soul from distress. Prov., 21 ch., 23 ver.

Be silent thou ; let not thy tongue engage
 To pour out thoughts upon the theme they wage :
 Unweigh'd opinions in the mind may rise ;
 Express them not, for there the danger lies.
 And should they say thou hast a clouded brain,
 (a) That dullness caus'd thy taciturn vein ;
 Be calm, unmoved, nor at this taunt repine,
 And Wisdom shall pronounce the triumph thine.

When bleating herds, by careful shepherds led,
 At eve forsake the plains on which they fed ;
 Their milk-distended teats and fleecy store
 Shew how they brows'd : so 'tis with human lore ;
 The mind's slow process we but search in vain,—
 How the small parts commingle on the brain ;
 When,—how,—arranged, and planned, the ideal throng ;
 What springs are worked to make them move along :
 'Tis from external signs alone we win
 A knowledge of the work that glows within.
 Weigh while sheep browse, their food ;— ah, 'twould defy
 The keenest glance of searching pastoral eye.
 (b) Well-cultured minds, like herds of pastoral care,
 Are known alone by the rich fruits they bear.

(a) The just shall never be moved ; but the wicked shall not dwell on the earth. Prov., 10 ch., 30 ver.

(b) A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Matt., 7 ch., 18-20 ver.

Hence seek not thou with learning's pomp to blaze
 In mood attractive to the plebeian's gaze ;
 But let the wealth wherewith thy mind's inlaid
 In goodly works of Wisdom be displayed.

LXX.

If frugal care thy mode of life inspire,
 And corporal need should limit each desire ;
 Let no vain phantoms on thy vision roll ;—
 (a) Boast not the plan with swelling pride of soul.
 Thy beverage may be water from the spring,
 But wish not this in wondering ears should ring,
 † In Labour's empire range thy feelings free ?
 Ask not that gazing crowds thy toil should see ;
 Let no vain passion rule within thy breast ;—
 Let not the public statues be caressed.
 Dispel vain-glorious, base, ignoble cares,
 The low ambition bred in public squares.
 If self-denial be thy plan of life,
 Be not thy words with self-laudation rife,
 To thy parch'd lips the cooling draught refuse,
 But blaze it not abroad as public news.

(a) And all their works they do for to be seen of men, &c.
 Matt., 23 ch., 50 ver.

† See note 2.

SECTION 34,

CONTAINING THE SEVENTY-FIRST AND SEVENTY-SECOND CHAPTERS.

ANALYTICAL ILLUSTRATION.

The fool looks abroad for happiness ; but, the wise man seeks it at home. The former reposes all his trust in external things ; while the latter has no hope but in himself.

Mark the character of a wise man : — he is never ready to offer praise or blame ; he does not exhibit himself as a being superior to his fellows : if praise be bestowed upon him, he laughs secretly at his panegyrist, and he never defends himself against the censures of those who revile him. He moves on thro' life with the utmost caution, guarding himself from those ills which lie in his path, and which it is in his power to avoid, but never concerning himself with any of those things, whether good or evil, which it is not within his province either to have or to avoid. He restrains all his desires, and imposes upon himself the strictest self-denial, repressing his excitement with regard to all things, and viewing all the events of life with a calm indifference. In short, he looks upon himself as his greatest enemy, and most perfidious traitor.

LXXI.

(a) How great the space that parts the sage and fool,—
The Sphere of Folly and fair Wisdom's school !

(a) Vide Prov. passim.

A moment pause their characters to rate,
 And mark their nature, and opposing state :
 The one (behold thou Folly's ways in this)
 In extern aid reposes all her bliss,
 And, senseless !—deems the happiness or woe
 That waits her here, from other hands must flow ;
 While Wisdom sees, with bright translucent eye,
 Man's joys or griefs in his own bosom lie ;
 Nor wakes a smile, nor flows a burning tear,
 Evok'd by power of things beyond her sphere.

LXXII.

(a) Who walks in Wisdom's salutary ways,
 Of sapient worth unerring proofs displays ;—
 His course unchang'd, his manners e'er the same ;
 His lips refuse to utter praise or blame ;
 He censures none ; on none bestows applause ;
 Nor to himself admiring wonder draws ;
 He lifts him not above his fellow-man ;
 Unblamed, unblaming, follows Nature's plan.
 He spurns alike the praises men bestow,
 And gall's black streams from envious hearts that flow.

(a) But the fruit of the spirit, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity : against such there is no law. And they, that are Christ's have crucified their flesh, with the vices and concupiscences. If we live in the spirit, let us also walk in the spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. Gal., 5 ch., 22-26 ver.

As cautious men a circling route will seek,
 Whose tottering limbs, from late contusion weak,
 With pain may move ; they pause the steps between,
 And turn aside from bars that intervene ;
 They view the ground along the left and right,
 And stay each movement in the will's despite.
 Tho' Joy's bright train are blazing in the view,
 And shifting scenes of pleasure ever new,
 Invite the headlong pace to urge along,
 They move slow still, nor heed the siren's song.
 With devious route they keep the safest line,
 Till the lux'd joints in healthy state combine.

(a) Thus Wisdom's son the voice of censure views ;

Guards every step, and all his strength renews ;
 On Life's rude path meets each opposing trial

(b) With mild submission bas'd on self-denial ;
 Checks every wish, restrains each fond desire,
 And glows and burns with Wisdom's sacred fire.

(c) He spurns those things, as foreign to him here,
 Which stand beyond the limits of his sphere.

(a) Where pride is there also shall be reproach : but where humility is, there also is wisdom. The simplicity of the just shall guide them : and the deceitfulness of the wicked shall destroy them. Prov., 11 ch., 2, 3 ver.

(b) Then Jesus said to his disciples : If any man will come after me, let him deny himself, and take up his cross, and follow me. Matt., 16 ch.; 24 ver.

(c) Strive not in a matter which doth not concern thee, and sit not in judgment with sinners. Ecclesiasticus, 11 ch., 9 ver.

Call him uncouth, untrained in Learning's school,
A moping idiot, or a drivelling fool ;

He heeds you not ; deep-fix'd within his soul,
And true to virtue, reigns his self-control.

† Himself, in fine, he views with keenest eye ;

(a) In self he doth the chiefest knave descry ;

Here is the traitor, and the knave accurst ;

A foe, the darkest, fiercest, deadliest, worst.

(a) The just is first accuser of himself : his friend cometh,
and shall search him. Prov., 18 ch., 17 ver.

But I chastise my body, and bring it into subjection : lest
perhaps, when I have preached to others, I myself should
become a castaway. 1 Corin., 9 ch., 27 ver.

† See note R.

SECTION 35,

CONTAINING THE SEVENTY-THIRD AND SEVENTY-FOURTH CHAPTERS.

ANALYTICAL ILLUSTRATION.

It is idle for men to boast of their knowledge and learning ; since, whatever may be the extent of the one, or the depth of the other, they can acquire no advantage therefrom, unless they understand and practice the precepts of wisdom. What doth it avail a man, to say that he can interpret and explain the writings of Divines and Philosophers, if, at the same time, the practices of his life be opposed to the doctrines which they promulgate, and the duties they enjoin ? To become acquainted with the virtues in practice, is the first duty of men ; to shew them in fact is their greatest and highest honour.

We should abide in the precepts of wisdom which we have received ; observing them as sacred laws, and cherishing them with a pure and religious devotion.

LXXIII.

Lo! this weak man, with vanity elate,
 Applauds himself, and deems his learning great ;
 (a) Vaunts his deep knowledge, and extols his wit,
 Since he can read the works Chrysippus writ ;

(a) Because that, when they knew God, they have not glorified him as God, or given thanks : but became vain in their thoughts, and their foolish heart was darkened. For professing themselves to be wise they became fools. Rom., 1 ch., 21, 22 ver.

Expound the meaning of each page he reads:—

Ah, he in use of words alone succeeds.

Had dark Chrysippus penned a simpler strain,

And his stern page displayed a clearer vein ;

What then, vain man ! of thy insensate boast?—

Thou mere expositor of words at most.

Ah, whither bends my soul in life's short span?—

(a) To learn fair Nature, and abide her plan :

For this I sigh, 'tis all I wish to know,

Since this alone can serve us here below.

I seek her then ; and only turn aside,

To ask some safe, some truth-instructed guide

To point the way.—Lo ! comes the learned sage :

But, ah, too dark for me his lettered page.

Some word-versed man must now his aid afford ;

Expound each page, and con o'er every word :

Unfold the riches of the Truth divine

That lie concealed beneath the abstruse line ;—

So far no praise of learning can be mine. }
 }
 }
 }

But, when from use I once have learned to trace

Thro' all the work Truth's lineaments of grace,

(a) What needeth a man to seek things that are above him, whereas he knoweth not what is profitable for him in his life, in all the days of his pilgrimage, and the time that passeth like a shadow ? Or who can tell him what shall be after him under the sun ? Ecclesiasticus, 7 ch., 1 ver. For we brought nothing into this world : and certainly we can carry nothing out. I Tim., 6 ch., 7 ver. Vide etiam Job, 1 ch., 21 ver., et Ecclesiasticus, 5 ch., 14 ver.

Some Merit's mine ; but, ah, to boast were vain ;—

A mere grammarian still I must remain.

E'en in that sphere my light but feebly shines ;

Nor can it reach the depth of Homer's lines.

Ungained is still the sanctuary divine,

And breathing raptures of the sacred shrine.

And mark again, what blushing shame is mine,

When, as I read the Truth-entwining line,

While I unfold the lofty strains with ease,

(a) My life flows not in consonance with these.

.

LXXIV.

Those precepts which to thee are offered here,

With care observe, and reverential fear :—

'Tis Nature's voice impels thee to her cause,

And bids thee hold by Wisdom's sacred laws.

And tho' the voice of Envy should defame

Thy peaceful life, and reprobate thy name ;

Whence comes the sound bend not a flashing eye,

(b) But rapt to Wisdom, pass unheeding by.

(a) And this I pray, that your charity may more and more abound in knowledge and in all understanding : that you may approve the better things, that you may be sincere and without offence unto the day of Christ, filled with the fruit of justice through Jesus Christ, unto the glory and praise of God. Philip., 1 ch., 9-11 ver.

Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest. Rom., 2 ch., 1 ver.

(b) Vide Prov. *passim*.

SECTION 36,

CONTAINING THE SEVENTY-FIFTH CHAPTER.

ANALYTICAL ILLUSTRATION.

It is high time that we apply ourselves to the practice of those lessons and rules of wisdom which have been laid down for our instruction and improvement. We should not defer for one moment the enjoyment of that perfection, and of the accompanying blessings which the practice of the precepts of wisdom produces. We cannot be wise too soon : and having already had the acquaintance and knowledge of those omnipotent truths which the Spirit of Reason and Philosophy hath unfolded to our view, we ought not to procrastinate the improvement and perfection induced by the faithful exercise of the duties involved in such truths. Our chief desire should be the attainment of the highest point of human perfection : and, no matter how great the labour, how disagreeable the obstructions, and how painful the struggle, we should still press on, until we arrive at the summit of improvement. Thus had Socrates attained the first place in the ranks of Philosophy : —he persevered in his course in despite of every obstacle, steering by no other light than that of Reason, till, arriving at the uppermost point in the walk of Wisdom, he was crowned with perfection.

LXXV.

Say, why defer to periods undefined

The work that strengthens, elevates the mind ?

Ah, why put off to shadowy future time
 The practice of ennobling truths sublime :
 Those glorious precepts, heavenward-moving band !
 To which advancing Wisdom waves the hand.
 Long are those truths familiar to thine ear ;
 Long hast thou learnt how safe by them to steer :
 'Tis folly then improvement's work to stay,
 To sink the mind by indolent delay ;
 To wrap the soul in deep encumbering night,
 Uncheer'd, unblest by Wisdom's genial light.
 Oh, say, thou dost a rayless path pursue
 But for a time ; that soon upon thy view
 Shall burst a guiding light ; and then the soul
 Moves on resplendent to the trophied goal ;
 Ah, vain, one instant to retard the boon ;
 The life-fraught breath can't be inhaled too soon.
 Nor is too green thy youth to hail the rays
 That genial flow from Wisdom's solar blaze.
 Indulge not then this indolent repose
 Thro' life's fast-ebbing tide, till life's sad close ;
 Let not delay rule each succeeding hour.—
 Procrastination blasts fair Virtue's flower.
 Why tarry still with ever-changing plan,
 (a) Nor make thyself at once a perfect man ?
 (b) The mind where blooms not Virtue's plant deep-sown
 Must lie concealed, unhonoured, and unknown ;

(a) Be you therefore perfect, as also your heavenly Father is perfect. Matt., 5 ch., 48 ver.

(b) Vide Sac. Scrip. passim.

Shall, living, pass thro' one unbroken night,
 Uncheered, unblest by Wisdom's grateful light ;
 And, dying, sink forgotten to the grave,
 Unknown to Virtue, Sloth's unpitied slave.
 Awake, arise, and urge the task amain ;
 Let virtuous zeal within thy bosom reign :
 Be all thy aim to pass each barrier thro' ;
 And gain, with ardour burning ever new,
 The highest point that meets th' enraptur'd view ; }
 Where Wisdom crowned in all her glory shines,
 Beyond opposing toil's remotest lines.
 'Tis now the field in desperate conflict burns ;
 What thought from glorious triumph backwards turns
 Shall be a coward, since Victory's wreath may fade
 By one defection in the onset made.
 Thus firm had stood the great Athenian sage,
 The pattern, pride, and glory of his age :
 With Reason's light, his sole directing star,
 He gained the top of Wisdom's mount afar ;
 The goddess smiled, and fondly stooping low,
 Arranged her fairest chaplet on his brow.
 True, thou art not a Socrates, yet, still,
 With thee should reign the ever urgent will
 To pace the pathway travel'd by the sage,—
 Thy hope in youth, and solace in old age.

SECTION 37,

CONTAINING THE SEVENTY-SIXTH CHAPTER.

ANALYTICAL ILLUSTRATION.

The science of philosophy is divided into three parts :—the utility and importance of the principles established ; the proofs or demonstrations by which these are sustained ; and the organization or arrangement of the various parts which constitute such proofs and demonstrations. The most essential part of this division, and that to which our attention should be especially directed, is the utility and importance of the principles ; because it is on the knowledge and practice of these our present and future felicity depends. But, yet, what perversity marks our career ! We devote almost all our attention to the last-mentioned part, that is, the technical arrangement of the constituent points of proofs and arguments ; while with a reckless indifference we pass the others by. Thus it happens that, while we are ever ready with technical arguments to prove the impropriety of speaking falsehoods, our tongues never cease to usher forth misrepresentations and lies. The first thing we should learn, is not to lie : to prove that it behoveth us not to lie, is a mere auxiliary branch of knowledge.

LXXVI.

Three leading points to Wisdom appertain,
 And lie within Philosophy's domain :
 The first and best of these for us to know,
 Is that from which her healthful precepts flow,

Those principles or first-established facts,
 Which rule, prescribe, and govern all our acts.
 And such is this which teaches us in sooth
 (a) Ne'er from the lips to usher forth untruth.
 The second point instructs the reason why
 We do amiss whene'er we shape a lie :
 Proofs, demonstrations fill this second place,
 And crown each principle with reasoning grace.
 The third is that within whose circling span
 Repose the parts embrac'd in Reason's plan ;
 Which tells what is by various terms meant ;—
 What means a *Series*, what an *Argument* :
 By this the meaning of each phrase we find ;
 How these words—*Truth*, and *Falsehood*, are defin'd.
 Thus, when in search of Wisdom we engage,
 Our labours all lie on the triple stage.
 The first-named point our greatest care demands ;
 To this the second next in order stands ;
 The other then. Ah, senseless man and blind !
 To change the order Reason hath assigned,
 And give the last an undivided mind.

(a) Wherefore putting away lying, speak ye the truth every man with his neighbour : for we are members one of another. Ephes., 4 ch., 25 ver.

These then are the things, which you shall do : speak ye truth every one to his neighbour : judge ye truth and judgment of peace in your gates. And let none of you imagine evil in your hearts against his friend : and love not a false oath : for all these are the things that I hate, saith the Lord. Zacharias, 8 ch., 16, 17 ver.

(a) Thus, while we pass life-breathing precepts o'er,
 We boast our knowledge in polemick lore ;
 With learned skill, and reasoning art profound,
 Prove all the ills that circle falsehood round :
 Yet all our acts, in reasoning powers despite,
 Shrink from the touch, and blush before the light :
 Fly Reasons's path, the ways of Truth defy
 (b) And point at life as one emblazoned lie.

(a) Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven : but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Matt., 7 ch., 21 ver.

For not the hearers of the law are just before God : but the doers of the law shall be justified. Rom., 2 ch., 13 ver.¶

But be ye doers of the word, and not hearers only, deceiving your own selves. James, 1 ch., 22 ver.

(b) They mock the doctrines which their pride advocates. Read St. Paul to the Romans, 2nd chapter.

SECTION 38,

CONTAINING THE SEVENTY-SEVENTH, SEVENTY-EIGHTH, AND
SEVENTY-NINTH CHAPTERS.

ANALYTICAL ILLUSTRATION.

The only conclusion at which we can arrive, upon a due consideration of the various circumstances, the lights and shadows, the joys and hopes, the pleasures and woes, the object and end of life, is that whatever positions we may be placed in, and whatever allotments Heaven may assign us, are the best and safest for us ; wherefore, we ought always cheerfully to submit to its decrees. He who yields willing and decorous obedience to the will of Providence, is wise amongst us ; and the sense and knowledge of Divine things exists within him. Even as Socrates had felt, so should we feel ;—at the moment he was condemned to death by his false accusers, he gave utterance to the ever-memorable exclamation :—“ True, my enemies may deprive me of life ; but it is not within their power to injure me.”

LXXVII.

(a) Oh, be it mine with gladsome pace to stray
Along the path where Fate shall mark the way.

(a) Have confidence in the Lord with all thy heart, and lean not upon thy own prudence. In all thy ways think on him,

Do thou, O Jove! my fearless steps invite,—
 When gods direct, who shall not move aright ;
 And tho' my ardour should expiring be,
 Still but command and I shall follow thee.

LXXVIII.

Who walks unmoved thro' life's e'er-changing state,
 And cheerful yields to the decrees of Fate,
 May scorn those ills which human kind betide,
 And lean on Wisdom smiling at his side ;
 May cherish here peace, happiness and love,
 And sweet regards from those in Heaven above.

LXXIX.

Thus dear wert thou, O Sage, divinely wise !
 To gods eternal reigning in the skies.
 At that dread moment, breath-destroying hour !
 When thou wert doomed by base tyrannic power,
 Within thy breast Heaven's inspiration woke ;—
 Thus from thy lips the godlike accents broke,—

and he will direct thy steps. Be not wise in thy own conceit :
 fear God, and depart from evil. *Prov.*, 3 ch., 5-7 ver.

I beseech you, therefore, brethren, by the mercy of God, that
 you present your bodies a living sacrifice, holy, pleasing unto
 God, your reasonable service. And be not conformed to this
 world : but be reformed in the newness of your mind, that
 you may prove what is the good, and the acceptable, and the
 perfect will of God, &c. *Rom.*, 12 ch., 1, 2 ver.

* 'Tis true, these men may deal the fatal blow ;
 That strikes this tottering human fabric low ;
 (a) But, ah, weak man, the spirit soars away
 To realms that shine in never-ending day ;
 The heaven-born spark resumes its home on high,
 And lives unfading in its native sky ;
 † Rapt to its maker, mighty Jove alone,
 It blazes round the gods' eternal Throne."

(a) And fear ye not them that kill the body, and are not able to kill the soul : but rather fear him that can destroy both body and soul into hell. Matt., 10 ch., 28 ver. And I say to you, my friends : be not afraid of them who kill the body, and after that have no more that they can do. But I will shew you whom you shall fear : fear ye him, who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Luke, 12 ch., 4, 5 ver.

* See note S.

† See note T.





NOTES TO EPICTETUS.

Note A, page 18.

Restrain desire ; this moment call thine own,—
He meets defeat who takes his aim too soon.

The words of the text are, “ τὸν δ' ἐφ' ἡμῖν, ὅσον ὀρεγέσθαι καλὸν ἂν, οὐδὲν οὐδέπω σοι πάρεστι.” *Even with respect to those things which lie within our grasp, the time has not yet arrived when it would be proper to seize them.* Here, although the ideas in the original and the translation would at first sight appear to be distinct, yet, they are essentially the same. I adduce the expression in this line as a specimen of the manner in which I have dealt with several passages throughout the text ; availing myself of every opportunity to give a poetic turn to the expressions, but maintaining, at the same time, a strict adherence to the sentiments contained in the original.

Note B, page 20.

To Nature's voice unerring still adhere ;
Firm be thy mind, and peaceful thy career.

ἀλλὰ καὶ τὴν ἐμαντοῦ προαίρεσιν κατὰ φύσιν ἐχρᾶσαν τηρῆσαι.” *But it behoves me also to maintain the firmness implanted in me by nature.* The great leading principle of the Stoic Philosophy was that the limits of our natural wants should never be overstepped ; and that nature should be consulted in all things.

Indeed, such was the severity of the manners adopted by this sect of philosophers, and so closely allied were they to those of the cynics,—whom the followers of Zeno were said to have purposely imitated, in order to attract admiration,—that they were often accused of pride and hypocrisy.

Note C, page 21.

Death has no sting, so Socrates has taught ;—
By man's false dogmas is the phantom wrought.

As frequent mention is made of the philosopher Socrates throughout this work, it may be desirable to inform the classical student, as well as the general reader, of some particulars relating to a person who held so distinguished a place among the wise and learned of ancient days. This philosopher was the first amongst the pagans of antiquity who directed his whole attention to the improvement of mankind, by teaching such doctrines as were calculated to ensure peace and harmony amongst men, and by directing them to such a course of life as was suitable to the promotion of their real welfare. He was born in a small village called Alopeces, near Athens, and was the son of a statuary. He had learned the trade of his father, and though he never evinced any fondness for it, yet he became a very skilful workman. The love of knowledge, however, was his greatest passion ; and whenever he had earned a small sum by his trade, he devoted himself ardently to his studies, until it was expended, when he again resumed his former occupation. At length, a rich citizen of Athens, of the name of Creto, attracted by the abilities, studious propensity, and amiable disposition of Socrates, took him from the workshop, and appointed him tutor over his children. Here, he applied himself with

the utmost zeal to the acquisition of knowledge. Scarcely was there a science, or polite art, with which he did not make himself acquainted, placing himself under the best and most celebrated masters in the various departments wherein he studied. Having acquired all the doctrines of the best philosophers of his day, he applied himself to the study of eloquence, of poetry, and of music, and became one of the most accomplished as well as most learned men of his age. He served his country both in a military and civil capacity; but, did not accept office until he had been far advanced in life. He represented his native village in the senate of Five Hundred, and, in due time, became president of the people. The school of philosophy founded by Socrates was called, after its founder's name, the Socratic School, being a branch of the Ionic School founded by Thales. He disapproved of the continual and endless disquisitions about the nature and origin of things, which had occupied the whole attention of the philosophers of the day, while the actual duties of life were neglected; and, feeling that it would be more conducive to the happiness of mankind to point out the virtues which might be cultivated with advantage, and the vices which ought to be extirpated, he, at once, resolved upon devoting his life to the teaching and inculcation of moral precepts; and, accordingly, he founded his school of moral philosophy. In his dress and food Socrates was governed by the requirements of nature: he once remarked,—“whilst others live to eat, I eat to live.” He was a man of extraordinary gentleness, and suavity of temper, and was scarcely ever seen angry, notwithstanding the domestic misery to which he was subjected by a bad and unruly wife. Being once asked how he could live with such a woman, and why he did not leave her, he said,—“I have

so accustomed myself to this clatter, that it annoys me no more than the water carts which rattle along the streets." He was especially distinguished in his day for the superiority of his reasoning powers; by the exercise of these he was able to exceed in everything.—“I have subdued my faults,” said he, on one occasion, “by reason and philosophy.” In consequence of the wonderful development of this faculty, he was supposed by his friends to be always accompanied by a Demon; which he himself used to call his “genius,” or “spirit of God.”

Socrates was condemned to death on the accusation of Melitus, that he had broken the law by not believing in the Gods of the State, and by introducing a new system of worship; and likewise by corrupting the youth. His sentence was executed by administering to him a draught of the juice of hemlock; which event happened in his sixtieth year. Such was the end of the greatest philosopher and best man of antiquity.

It is supposed that Socrates believed in the existence of one God; this is deduced from his own sayings: although when he was about to die he is reported to have said to Crito, his early friend and patron,—“Crito, I vowed to offer a cock to Æsculapius; do not neglect to pay it.”

Many were the noble and sublime truths inculcated by Socrates. Plato and Xenophon, two of his most eminent disciples, collected most of his sayings; which we find scattered through the works of the ancient Greek and Roman writers. He taught that the cultivation of amiable manners is attended with pleasure as well as profit;—that virtue and interest are inseparable. “Itaque accepimus, Socratem exsecrari solitum eos, qui primum hæc, natura cohærentia,” (utilitatem honestatemque) “opinione distraxissent.” Cic, De Off, Lib, Ter.

He also taught that there was no nearer road to glory than to try to be as good as we would wish to appear. "Quamquam præclare Socrates, hanc viam ad gloriam proximam, et quasi compendiarium, dicebat esse, si quis id ageret, ut, qualis haberi vellet, talis esset." Cic. De Off. Lib. Sec.

In a beautiful poem, written by a Mr. Bushe, Fellow of the Royal Society, entitled "Socrates," the doctrines of this illustrious heathen are pleasingly set forth. In answer to the objection of his friend, Aristodemus, that the invisibility of the Deity was a proof of his non-existence, the philosopher is made to speak thus elegantly:—

"Can you, Aristodemus, see the soul
Which animates man? Is not the spring
That moves and actuates the whole machine,
Conceal'd from view? and yet, you seem to act
With counsel and design. Thus, he who schem'd
This world immense, presides and rules
By secret laws; himself invisible
To mortal ken, whom yet we fairly trace
In his material works, which all declare
A power divine. Say, when you gaze direct,
Full on the sun, is not the radiant orb
Lost in the blaze of light? and yet the sun
Paints heaven and earth to view. When thunder peals
Thro' the aerial vault, is not the bolt
Hurl'd on unseen, tho' visible the signs
It leaves behind? or, when fierce warning winds
Spread desolation round, can you discern
The wings with which they fly, tho' nature speak
Their rapid force? And if there's aught in man

That does resemble God ; it is the soul
Which guides all parts, yet cannot be discern'd
By sharpest eye. Cease then to doubt of things
Latent from sight, and to deny a God
Because you cannot see him with an eye
To mortals given."

Note D, page 22.

'Tis not th' extrinsic splendour of thy state,
Thy superb charger's proud majestic gait.

Some of the moral doctrines of the Stoic philosophers are very beautiful. Zeno, the founder of this sect, taught that honesty constituted the sum total of all the virtues ; and that to practise it was the end and aim of our being. Cicero thus alludes to this doctrine of the Stoics,—“ Itemque si ad honestatem nati sumus, eaque aut sola expetenda est (ut Zenoni visum est) aut certe omni pondere gravior habenda, quam reliqua omnia ;” &c.

Note E, page 25.

And thus thro' life the doctrine holds the same,
Thou need'st but change the business and the name.

The text reads thus,—“ *ὄντω καὶ ἐν τῇ βίῳ, ἐὰν διδῶται ἀντὶ βολβαρίον καὶ κοχλιδίον γυναικάριον καὶ παιδίον οὐδὲν κωλύσει.*” Horace expresses this idea in nearly the same terms : he says,—“*nomine mutato, de te fabula narratur.*”

Note F, page 27.

If woman, in love's soft allurements drest,
Excite an amorous conflict in thy breast.

Here are we recommended to the practice of the most sublime Christian virtues,—Continnence, Fortitude, and Patience.

Note G, page 33.

And thro' life's various scenes we rarely see
Two fix'd affections in one breast agree.

In Campbell's beautiful poem, "Theodric," the same sentiment is expressed in nearly the same language. Thus writes Campbell:—

"It was not strange; for in the human breast
Two master-passions cannot co-exist,
And that alone which now usurped his brain
Shut out not only peace but other pain."

It is sometimes amusing to trace the similarity not only of idea, but also of expression, which exists between writers both of the same, and of different times. This, no doubt, often arises from the circumstance of one writer having read the works, and appropriated, perhaps unintentionally, the sentiments and expressions of his predecessors; but, to assert that such is always the case, would be to contradict nature and to belie experience; since we frequently find contemporary authors writing in the same language, using the same ideas, and clothing them in nearly the same words, without, at the same time, the possibility existing of their having had any previous acquaintance with each others' works. Mr. Addison's observations upon this subject are so accurate, and point so exactly to that which I would here establish, that I cannot resist the pleasure of quoting them at full length. Remarking upon Pope's "Essay on Criticism," he says,—“The Art of Criticism, which was published some months ago, is a masterpiece in its kind. The observations follow one another, like those in Horace's Art of Poetry, without that methodical regularity

which would have been requisite in a prose writer. They are some of them uncommon, but such as the reader must assent to when he sees them explained with that elegance and perspicuity with which they are delivered. As for those which are the most known and most received, they are placed in so beautiful a light, and illustrated with such apt allusions, that they have in them all the graces of novelty, and make the reader who was before acquainted with them, still more convinced of their truth and solidity. And here give me leave to mention what Monsieur Boileau has so well enlarged upon in the preface to his works, that wit and fine writing do not consist so much in advancing things that are new, as in giving things that are known an agreeable turn. It is impossible for us, who live in the latter ages of the world, to make observations in criticism, morality, or any art and science which have not been touched upon by others. We have little else left us but to represent the common sense of mankind in more strong, more beautiful, or more uncommon lights. If a reader examines Horace's Art of Poetry, he will find but few precepts in it which he may not meet with in Aristotle, and which were not commonly known by all the poets of the Augustan age. His way of expressing and applying them, not his invention of them, is what we are chiefly to admire. Longinus, in his reflections, has given us the same kind of sublime which he observes in the several passages which occasioned them. I cannot but take notice that our English Author has, after the same manner, exemplified several of his precepts in the very precepts themselves."

Note H, page 36.

Diogenes and Heraclitus shone

Thus sharers of the gods' empyreal throne.

Diogenes was a Cynic philosopher, and the pupil of Antisthenes, who was the founder of that sect. He was remarkably austere in his manners and mode of life, carrying out to an extreme point the fundamental principles of the Cynic School, namely, a contempt of riches, and abhorrence of luxury. He lived, for the most part, in a large vessel, which was called his Tub: to which circumstance Juvenal alludes in the following lines;—

“ Safe in his tub the naked Cynic lives
Fearless of fire,—Break up his house; next day
Brings him a new one, or repairs the old.”

Some of the doctrines of the Cynics were truly beautiful; Such are these,—“ A sensible friend ought to be valued above a relation, for the ties of virtue are stronger than those of blood.”

“ It is better to be among the few wise, than among the multitude of fools.”

“ The man who fears another, whatever he may think of himself, is a slave.”

“ The harmony of brethren is a stronger defence than a wall of brass.”

“ The most necessary part of learning is to unlearn our errors.”

Note J, page 50.

We call him "fool," should he to anger rise
For what occurs each day before our eyes."

In the Proverbs of Solomon, 12th chapter and 21st verse, we read as follows:—"Whatsoever shall befall the just man, it shall not make him sad: but the wicked shall be filled with mischief." Not the least agreeable part of the study of the "Enchiridion," is the collation of the various precepts and doctrines contained therein with the sacred instructions of Holy Writ. I myself have experienced great pleasure from this exercise; and anticipating a similar feeling in my classical readers, I have interspersed several references of this description, at the foot of the pages, throughout the work.

Note J, page 65.

What gives true piety its worth and grace,
Thus thro' the feelings of the mind we trace—
To deem the gods impartial and all-wise;
That all things ordered from their hands arise;
And so imprest to yield to their decrees,
Obey their will and follow where they please.

Pope arrives at the same conclusion when he declares:—

"Despite of Pride, in erring Reason's spite,
This truth is clear, *whatever is, is right.*"

Here, too, we find a very close affinity of idea between the author of the "Enchiridion," and the writer of the "Essay on Man;" although there is no great probability that Pope borrowed the sentiment from his Stoical predecessor,

Note K, page 69.

But, when thy friend to danger is betrayed,
 And when thy Country's wrongs demand thy aid,
 Pause not to learn the gods' all-wise decree,—
 What accidents may hence accrue to thee.

The Stoic philosophers advocated and disseminated the glorious principles of Civil liberty : and the Athenians erected a monument to the memory of Zeno, the founder of the Stoical School, as a grateful acknowledgment of the services which he had rendered to their state by the sound doctrines which he had taught, and exemplified in his own conduct. The following complimentary lines were inscribed upon this monument :—

“ Zeno, thy years to hoary age were spent,
 Not with vain riches, but with self-content :
 A stout and constant sect derived from thee,
 The father of unfearing liberty.”

The friendship of this philosopher was of the most sincere, ardent, and permanent nature : he regarded his friend as he did himself ; and practised towards him the most unqualified fidelity. Being once asked, what was a friend, Zeno is reported to have replied, “ *Ἄλλος αὐτός,*” (another self).

 Note L, page 72.

First learn thy tongue's full freedom to restrain ;
 Nor let thy language ever flow in vain.

“ Tell your king,” said Zeno, on one occasion, to the Ambassadors of Ptolemy, “ a man is here who can be silent.” He said, on another occasion, to a loquacious youth,—“ We have but one tongue, and two ears ; therefore we ought to talk little, and hear much,”

Note M, page 83.

Think thou what Socrates, what Zeno too,
 If here engaged, would be most like to do ;
 Thus act thyself, and ever bear in mind
 Those lights transcendant of the human kind.

There was but very little difference between the doctrines of the Socratic and of the Stoic Schools. The Academicians, of whom Plato was the founder, differed but little from the Socratic philosophers:—they agreed in the most sublime and essential doctrines, those of the existence of one God, and of the immortality of the Soul.

Indeed, there can scarcely be said to be any difference in the moral systems of Socrates, and of his pupil, Plato.

The Stoic Philosophy was a compound of the systems of Antisthenes, the Cynic, and of Plato, the Academician : hence the similarity between the systems of Socrates, Plato, and Zeno. Juvenal, referring to this affinity, says :—

“ Not fetched from Cynic or from Stoic Schools,
 In habit different, but alike in rules.”

 Note N, page 94.

If thou but pause thou canst not fail to see
 Thy host hath other guests as well as thee.

A voracious eater was invited, on a certain occasion, to dine with Zeno. This man was in the habit, wherever he dined, of clearing every dish, and leaving nothing to the other guests. Zeno, on the particular occasion referred to, caused an immense fish to be laid before him, and to be taken away before there was time to touch it. Whereupon the guest stared at the

philosopher with great surprise: but Zeno said to him:—
 “What! cannot you endure for once what you make your
 friends suffer every day?”

Note O, page 98.

Lo! the young miss, now at her fourteenth year,
 Is woo'd by men, and called a “pretty dear;”
 Her sole desire is to appear with grace;
 Her constant study to adorn her face.

Who that reads these lines can help remembering a similar strain of observation in Pope's exquisite Satire, the “Rape of the Lock.” For the sake of the coincidence of idea, and for the gratification of the inquisitive reader, who may feel no small curiosity to discover whether two men who lived at the distance of nearly two thousand years asunder, thought alike, and wrote alike on the same subject, I shall here take leave to quote Pope at some length:—

“Say, why are beauties prais'd and honour'd most,
 The wise man's passion, and the vain man's boast;
 Why deck'd with all the sea and land afford,
 Why angels call'd, and angel-like ador'd?
 Why round our coaches crowd the white-glov'd beaux?
 Why bows the side-box from its inmost rows?
 How vain are all these glories, all our pains,
 Unless good sense preserved what beauty gains;
 That men may say when we the front-box grace,
 Behold the first in virtue as in face!
 Oh! if to dance all night and dress all day
 Charm'd the small-pox, or chas'd old age away,

Who would not scorn what housewife's cares produce,
 Or who would learn one earthly thing of use?
 To patch, nay ogle, might become a saint;
 Nor could it sure be such a sin to paint.
 But since, alas! frail beauty must decay;
 Curl'd or uncurl'd, since locks will turn to gray;
 Since, painted or not painted, all shall fade,
 And she who scorns a man must die a maid!
 What then remains but well our pow'r to use,
 And keep good humour still whate'er we lose?
 And trust me, dear! good humour can prevail,
 When airs, and flights, and screams, and scoldings fail,
 Beauties in vain their pretty eyes may roll;
 Charms strike the sight, but merit wins the soul."

Here again the idea may naturally occur, whether Pope has imitated Epictetus in this description of female loveliness; or whether, having read the opinions of the Stoic philosopher, the ideas of his predecessor became incorporated with his own thoughts, and he drew from them without the consciousness of his having done so. Either may, or may not, be the case. Let us hear what Pope himself says upon the subject of the imitation of the Ancients. In his Preface to his Works he writes thus:—"All that is left us is to recommend our productions by the imitation of the Ancients; and it will be found true that, in every age the highest character for sense and learning has been obtained by those who have been most indebted to them. For, to say truth, whatever is very good sense, must have been common sense in all times; and what we call learning, is but the knowledge of the sense of our predecessors. Therefore they who say our thoughts are not our own, because they

resemble the Ancients, may as well say our faces are not our own, because they are like our fathers; and indeed it is very unreasonable that people should expect us to be scholars, and yet be angry to find us so."

Note P, page 107.

His humble gait, his modest self-control,
Bespoke the virtue reigning in his soul.

Socrates was a pattern of the practice of every virtue that adorns and elevates the mind; that endears its possessor to society, and renders him estimable, and beloved of his friends. But, of all his excellent virtues, there was none, perhaps, more characteristic than his great modesty. This it was which often made him say of himself,—The only thing I know, is that I know nothing."

Note Q, page 110.

In labour's empire range thy feelings free?
Ask not that gazing crowds thy toils should see;
Let no vain passion rule within thy breast;—
Let not the public statues be caress'd.

One of the biographers of the philosopher Diogenes thus writes:—"In summer he would roll himself in scorching sand; in winter he would force himself to touch statues covered with snow: he was resolved, he said, to learn to endure everything." This was a rather severe discipline; and which the Stoics condemned as unnecessary to the perfection of their moral system.

Note R, page 114.

Himself in fine, he views with keenest eye ;
 In self he doth the chiefest knave descry :
 Here is the traitor, and the knave accurs'd,
 A foe the darkest, fiercest, deadliest, worst.

Scarcely do we find a sentiment expressed in any work relating to life and morals without being reminded of a corresponding one in the Works of Shakspeare. Thus writes the poet of Avon upon this subject :—

Tim.—There's ne'er a one of you but trusts a knave
 That mightily deceives you.

Both.—Do we, my lord ?

Tim.—Ay, and you hear him cog, see him dissemble,
 Know his gross patchery, love him, feed him,
 Keep in your bosom : yet remain assur'd,
 That he is a made-up villain.

Pain.—I know none such, my lord.

Poet.—Nor I.

Tim.—Look you, I love you well ; I'll give you gold,
 Rid me these villains from your companies :
 Hang them, or stab them, drown them in a draught,
 Confound them by some course, and come to me,
 I'll give you gold enough.

Both.—Name them, my lord, let's know them.

Tim.—You that way, and you this, but two in company :—
 Each man apart, all single and alone,
 Yet an arch-villain keeps him company.
 If where thou art, two villains shall not be, (to the
 painter)

Come not near him. If thou wouldst not reside, (to the poet)

But where one villain is, then him abandon,
Hence ! pack ! there's gold, ye came for gold, ye slaves.
You have done work for me, there's payment. Hence !
You are an alchemist, make gold of that :—
Out, rascal dogs !”

“ Timon of Athens.”

Note S, page 126.

’Tis true these men may deal the fatal blow
That strikes this tottering human fabric low.

The words in the text are,—“*ἐμὲ Ἄνυτος καὶ Μέλιτος ἀποκτείνειν μὲν δυνάμται βλάψαι δ’οὐ.*” *Anytus and Melitus have it indeed in their power to kill me, but they cannot injure me.*

The charge upon which Socrates was condemned, was that of not believing in the Gods of the State ; and of having introduced a new system of worship. The persons who accused him were Melitus, Lycon, and Anytus. One of the biographers of Socrates thus refers to this subject :—“ Melitus first ascended the chair, and made a poor speech, suited both in style and delivery to a school-boy, bringing forward all the charges that have before been mentioned. Anytus spoke next ; and Lycon summed up the accusation with all the artifice of language that he was master of. Plato rose up immediately to defend his beloved master ; but, before he had completed his apology for his youth, he was abruptly commanded by the Court to sit down. Socrates needed not an advocate : he had appeared totally indifferent all the time the accusations had been made ; but he now ascended the chair with calm dignity, and, with a

look of conscious innocence and manly firmness, entered upon his defence."

This writer further observes,—“The judges were too much blinded by prejudice to attend even to this defence,” (Socrates had clearly shewn the charges brought against him to have been false,) “and, without being the least influenced by it, immediately found him guilty of all the crimes with which he was charged. So inexorable were his judges that nothing but his life would satisfy them ; and they eternally disgraced themselves by condemning this great and good man to be put to death by the poison of hemlock.”

Note T, page 126.

Rapt to its Maker, Mighty Jove alone,
It blazes round the Gods' eternal throne.

There is one thing which cannot fail to occur to the reader of Ancient Philosophy ; it is this, that throughout all the works of the philosophers of old, the doctrine of a plurality of gods presents itself at every step ; and scarcely can a page be turned over which does not display some of the inmates of the Pantheon. We know that Socrates, Plato, and other philosophers of antiquity believed in the existence of one God ; yet we find these no less frequent than others in the use of terms adapted to the doctrine of polytheism. They, no doubt, accommodated their language and instruction to the taste and comprehension of their hearers by applying the attributes of the One Eternal God to the various deities in whose existence and power they had been accustomed to believe. This was also done in obedience to the Laws and Religion of the State ; for we find Socrates

himself, whose expansive mind led him to the contemplation of the One Supreme First Cause, and to the rejection of the imaginative system of multifarious Godheads, even at his last moments enjoining the performance of a superstitious rite, solely on account of the great importance which he attached to a due submission to and respect for the laws of the State under which he lived.





THE GOLDEN VERSES OF PYTHAGORAS.

INTRODUCTION TO PYTHAGORAS.

Pythagoras, the author of the following didactic Poem, lived in the fifth and sixth centuries before Christ. According to the most authentic accounts handed down to us by the Ancients, his birth took place about the year of the world 3436, or 568 years before the Christian Era, in the Island of Samos. Such was the comeliness of his person, the elegance of his address, and the gravity of his manner, that he was, in early youth, reputed to be the son of a Deity. After having obtained the rudiments of knowledge in his own country, and having studied philosophy under Pherecides, the most celebrated philosopher of his time, he commenced his travels in search of Wisdom. We find it a common practice amongst the ancient Greeks to leave their own country and go in quest of learning and science into other lands. Egypt was the common mart of their resort from the most remote times; and, consequently, thither we find Pythagoras proceeded for the purpose of accomplishing himself in the various branches of knowledge for which the people of that country were cele-

brated. Having arrived there, he entered the college of Thebes, having been previously refused entrance at that of Heliopolis, and also of Memphis, notwithstanding his having, through the king of Samos, obtained an introduction from Amasis, the king of Egypt, to those establishments. So jealous were the Egyptian priests of their *mysteries*, as their knowledge was styled, that they would never admit strangers to a participation in the treasures of their wisdom. However, our young philosopher succeeded, through the instrumentality of Amasis, in gaining admittance to the College of Thebes; and having complied with all the initiatory requirements of the establishment, he soon became conversant with their *mysteries*. Here he remained for about a score years, trusted and beloved not only by the priests of his own college but also by all the priests and prophets of all the other colleges, as well as those who were distinguished for learning and wisdom throughout the country. Having at last returned to his native country, he attempted to establish a school there, but failed in the attempt. Such was the stupidity and intellectual inertness of the Samians, that the varied knowledge and refinement of wisdom which our philosopher presented to them, was rejected and despised, or regarded with such cold indifference as to compel him to withdraw from the prosecution of his design. He resumed his travels once more, and passed over into several of the Grecian islands, for the purpose, as it became afterwards evident, of acquiring a sanction for his doctrines, and that he might thereby the more easily disseminate them amongst his countrymen. We have here the commencement of that system of quackery and imposture for which Pytha-

goras became soon after so distinguished ; and which tend so forcibly to place the people of his country and of his times on so mean a footing of civilization. Finding that his countrymen were incapable of appreciating real merit, he had immediate recourse to extraneous aid derived from his pretended communion with the gods. At Delos he conversed with the Priestess of Apollo, and from her pretended to have received his moral precepts. In a cave of Mount Ida, in the island of Crete, he spent the prescribed period of "*three times nine days*" under the direction of the priests of Cybele, and became initiated in the divine rites and sacred mysteries of the Goddess. Having travelled further on, and visited several of the States of Greece, with the institutions and customs of which he made himself acquainted, he returned home. Now, surrounded with all the importance and sanctity which his intimacy with various Divinities gave him, he established a school for the second time, and succeeded. His lectures were listened to with the deepest veneration, and crowds of disciples flocked around him to imbibe learning and wisdom from his lips. Thus we find that what real merit was unable to accomplish for our philosopher, was abundantly achieved by false pretension and vile imposture ; and we also discover that intellectual ability and moral worth stood in need of the base devices of hypocritical sanctity, falsehood and quackery, to sustain them. In these our times, artifices of such description would stand little chance of success, at least for any great length of time ; and the more civilized the community where such practices would be attempted, the less hope would exist of their reception. It is true that deceptions of almost

every species are frequently practised among the various professions and callings of the present day, but we never find them succeed for any lengthened period, except indeed amongst small communities which lie beyond the influence of the almost general light of civilization which characterises the present age. That the people of Samos and of the other islands and districts of Greece, were carried away and imposed upon by this system of imposture and pretended sanctity, is not a circumstance so much to be wondered at, as that Pythagoras himself, a man of the highest order of mind, of the soundest knowledge, of the clearest perception of genuine moral doctrines, and of the largest and most comprehensive intellectual faculties, should descend, under any possible pretext, to such a shameful degradation of his powers, and such a base prostitution of his learning, wisdom, and talents. No doubt he proceeded on that mistaken principle which finds an excuse for every extravagance, viz., that "*the end justifies the means,*" and thought that there could be no wrong in bursting the incrustation of ignorance which resisted the light of his wisdom, and in pouring the full flood of knowledge on the dull minds of his countrymen, even when the accomplishment of his object hung on a process of deception and hypocrisy.

After some time he passed from his native country to the Grecian colonies of Italy, where he pursued his task of instructing the people in the various knowledge which he possessed. And not content with disseminating his moral doctrines, and effecting changes in the manners of the inhabitants of the different cities of Magna Græcia, as the Grecian colonies of Italy were then called, he also attempted a

reformation in their political condition ; but in this latter attempt he met with much opposition, which caused him to fly from the scenes of his labour, and seek refuge in the temple of the Muses, at Metapontum, where, it is said, not being able to provide a sufficient supply of food, he died of hunger.

That Pythagoras exercised a most extraordinary influence not only over the people of his native country of Samos, but likewise over the inhabitants of the several cities of Greece, as well as of Italy, there is good reason to believe ; for after his death the house in which he used to deliver his lectures at Crotona, was converted into a temple for the goddess Ceres ; religious rites were celebrated to his memory ; statues of him were erected in various places ; and he was in all respects regarded as a Divinity.

The system of superstitious deception which he had thought proper to adopt, in the propagation of his doctrines, had no doubt great weight with the people of his day, and contributed, in an especial manner, to exalt him to that lofty position of authority and importance which he shortly occupied. But, this silly imposture apart, his great and varied learning, the excellence and purity of his moral precepts, and the essential elevation of his mind, which were the real basis whereon stood his true reputation and the genuine greatness of his character, have secured him immortal fame. Had he not possessed these truly valuable qualities and acquisitions, his imposing semblances, and his pretended communion with the Deities, would not have availed him long ; like every baseless fabric of ephemeral splendor, and every pretender to excel-

lence, his system and his name would soon have sunk together, leaving no trace behind them, save the ridicule and disgust which should ever continue to hang round their memory. His system of moral philosophy was alone calculated to raise him to the loftiest position in the estimation of the people of his day, and to hand down his name to the admiration of future ages ; but, independently of his merit in this respect, his knowledge as an astronomer and a mathematician has secured his reputation throughout all succeeding ages of the world. He, as the learned know, was the first promulgator of the system of the universe as it is now established and received. When he first published his theory of the heavenly system, making the sun the centre of motion, and placing the planets in their elliptical orbits revolving around him, he was denounced as an egregious visionary, and his whole plan was treated as a ridiculous chimera. It was not until some two thousand years afterwards (A. D. 1543) that Copernicus, a native of Poland, attempted its revival ; and from him it was called the Copernican system. For Sir Isaac Newton, however, it remained to procure its universal reception. In the year 1686 he made his calculations, and proved to the satisfaction of the learned that the system which, as we have seen, had been first publicly promulgated by Pythagoras, and afterwards revived by Copernicus, was based upon right reason, and was the only one that was reconcilable to the different phenomena of ethereal nature, and the changing appearances of the celestial bodies. But, although Pythagoras was the first who in Europe taught the doctrine of the solar system, it is not to be thence inferred that he was the origi-

ator or first discover of it ; he must have derived it from the Egyptian priests, of whose philosophy, and of that of the Chaldeans, it formed a part ; it being, in fact, a portion of that knowledge which was transmitted from Noah to his posterity.

Among the various novelties which our philosopher introduced into Europe, was that celebrated imposition, the doctrine of the Metempsychosis, or Transmigration of souls. This, too, he derived from the Egyptians ; and made use of it, doubtless, for the purpose of attracting to him the attention and admiration of those amongst whom he wished to disseminate his moral doctrines. Though he is to be censured for this as well as the other extravagances and absurdities in which he indulged for the purpose of obtaining celebrity and of enhancing his real merits, yet, it cannot be denied that his services as a moral philosopher were of the highest and most praiseworthy character. He not only inculcated the practice of the most sublime virtues, but also exhibited in himself a living example of all that he taught, thereby affording the best practical proof of the truth and value of that which he wished to impress upon the attention of others. Of his services in this respect Justin, the historian, thus speaks :—
“*Laudabat quotidie virtutem ; et vitia luxuriæ, casusque civitatum eâpse perditarum, enumerabat ; tantumque studium ad frugalitatem multitudinis provocavit, ut aliquos ex his luxuriatos incredibile videretur. Matronarum quoque separatam a viris doctrinam, et puerorum a parentibus frequenter habuit. Docebat nunc has pudicitiam, et obsequia in viros ; nunc illos modestiam et literarum studium. Inter*

hæc velut genitricem virtutum frugalitatem omnibus inger-
ebat, consecutusque disputationem assiduitate erat, ut matronæ
auratas vestes, cæteraque suædignitatis ornamenta deponerent,
eaque omnia delata in Junonis ædem ipsi deæ consecrarent,
præse ferentes, vera ornamenta matronarum pudicitiam, non
vestes esse. In Juventute quoque quantum profligatum sit
victi fæminarum contumaces animi manifestant." (Just.,
Lib. 20, cap. 4.)

Thus do we find him labouring with the utmost zeal in
repressing luxury, and the other vices which spring from its
indulgence ; in pressing home upon his pupils and hearers the
charms and advantages of the virtues of frugality, modesty,
temperance and chastity ; in pointing out the evils and
calamities which flow from the fountains of sensual indulgence
and debauchery ; and in recommending self-denial and the
subjugation of the passions as the only road to prosperity,
peace, and happiness. We also perceive that his instructions
were shaped to meet the distinct duties of husbands, wives,
parents, and children, and that he enforced on each class the
offices which peculiarly belonged to their respective depart-
ments in life. His lectures were of two kinds, public and
private ; the former were intended for those whom I have
just mentioned, and were chiefly adapted to the comprehen-
sion of ordinary hearers, and related only to the practical and
immediate concerns of everyday life ; the latter were only
for his private scholars, and embraced a full course of phil-
osophy, and the mathematical sciences. His theological sys-
tem was such as might naturally be expected from the unde-
fined speculations of his times, in which natural reason appears

to have been the only instrument employed in regulating the designs and operations of the Creative Power ; and in which the tottering theories of imagination usurped the province of divine revelation. His moral and social doctrines, however, it must be admitted, were in a very high degree calculated to prove the blessings of society. He endeavoured with great earnestness to establish union and harmony amongst the people by instilling into their minds the absolute necessity of mutual forbearance and universal charity. "Love one another," was his great, his most cherished precept ; and to this Cicero alludes in his "Offices," when he says,—"*Nihil autem est amabilius, nec copulatius, quam morum similitudo bonorum ; in quibus enim eadem studia sunt, eademque voluntates, in his fit, ut aequè quisque altero delectetur, ac se ipso ; efficiturque id quod Pythagoras ultimum in amicitia putavit, ut unus fiat ex pluribus.*" (Off. Cic., Lib. 1.)

Yes ; that one might be made out of many,—that is to say, that many might be ruled by one mind, and directed by one will,—was, with Pythagoras, the highest point and the chief merit in real friendship.

Of our philosopher's merits as a poet we have very little opportunity of now judging, since few of his poetic productions have come down to us. Indeed the poem now given is the only one that I have met with, if I except a single verse which is attributed to him by one of his editors, and which bears the following interpretation :—

Direct thy life beneath a wise control,
And guard against th' affections of the soul.

Of the following poem, at least, it may be said, that the precepts are sound, just and philosophical; that they are arranged with great regularity, clearness, and precision; and expressed in language forcible and impressive. And although it is not marked with any external embellishments, or decorations drawn from the storehouse of fancy, yet, it possesses what must ever constitute the truest merit of moral composition, namely, exactness of thought, justness of reasoning, and fidelity of expression; together with a certain ease, simplicity, and grace, which relieve the gravity of the subject, and give a degree of softness, a pleasing aspect, and an attractive air to the whole poem.

The manners of Pythagoras, we are told, were mild, gentle and pleasing; and Cicero informs us, that his speech was distinguished for persuasive gravity, being entirely free from facetiousness and hilarity. “De Græcis autem” says Cicero, “dulcem et facetum, festivique sermonis, atque in omni oratione simulatorem, quem *εἰρωνα* Græci nominaverunt, Socratem accepimus: contra, Pythagoram et Periclem summam auctoritatem consecutos sine ulla hilaritate.” (Cic. Off., Lib. 1).

He died, as we have already seen, at Metapontum, whither he had fled after the dispersion of his sodality, or philosophical confraternity. Justin, the historian, gives us a sad account of the breaking up of this society.* He says, that it consisted of about three hundred young men, who were bound together by a certain oath, and who passed their lives apart

* (Just., Lib. 21, cap. 4.)

from the rest of the citizens of Crotona, in the pursuit of knowledge, and the exercise of virtue ; but, that the Government, suspecting them of improper designs on the State, resolved to destroy them ; and accordingly had fire set to the house in which they were assembled. Sixty of them perished in the flames, while the remainder, with their leader, fled into exile. So that Pythagoras, after having spent twenty years in Crotona, instructing the people in the ways of morality and justice, and disseminating philosophy and science among the youth of Italy, died in exile, for the want of the common necessaries of life. His age, when he died, was about seventy years.

ANALYTICAL ILLUSTRATION.

To worship God is the first duty of man. To keep our oaths inviolate, and to pay due reverence to illustrious heroes, are likewise duties of paramount importance. We should give honour to our parents, and to those connected with us by blood, according to the order of relationship: with respect to all other men, our friendship for them should be in proportion to their progress in the practice of virtue. Let your conversation be mild, and your actions useful; and let not trivial faults cause you to abandon your friends, remembering that necessity is frequently the handmaid to power. But, above all things, you should keep a close restraint upon your passions;—gluttony, sloth, anger, lechery, and impurities of every kind, should be especially guarded against. Let justice be always manifest in word and act; and be careful to repress the immoderate desire of wealth, since great riches may be yours to-day, but to-morrow they may pass from you into other hands; and, in all the circumstances of life, bear ever in mind, that it is decreed for all men to die. It is your duty, as well as your interest to bear the ills of life with patience, mildness, and resignation to the Divine Will; and, while it is lawful for you to avert evil if you can, or to lessen its malignity when it comes upon you, you should never forget that the real sufferings of a good man are but small. Amid the various conflicts and vexatious trials of life, be it still your aim to keep at the side of virtue. Should falsehood's tongue assail

you, bear the calumny with mildness; and never suffer yourself to be led aside from the path of truth and justice, or to be swayed from your useful and virtuous purposes. In word and act be virtue still your aim. Be guarded in your expressions—it is the part of a stupid man to speak and act rashly, but be it yours to pursue such a line of conduct as may tend to your future peace. Attempt not things beyond your comprehension and power, but learn what is useful, and practice what is righteous; thus shall your life flow on calmly, peacefully and happily. And, while you thus attend to the concerns of your mind, be not neglectful of those things which appertain to the health of the body. In food, drink, and exercises, observe a medium, for that is best. Let your food be wholesome, not luxurious; and regulate your expenditure, in this respect, as becomes a wise and great man, free alike from extravagance and meanness. Remember, in all things a medium is the best. Let reflection precede all your acts; and be cautious against taking any step that may turn out to your disadvantage or injury. Let not sleep close your eye-lids ere you have reviewed your actions of the day, and seen what you have done, and what left undone; reproving yourself for evil deeds, and deriving consolation from the contemplation of those which were good and virtuous. Such be the undeviating course of your conduct: persevere in the glorious path of virtuous duty, and it shall be to you a source of ineffable joy, of pure and tranquil delight, and of the only attainable terrestrial felicity; it shall, moreover, lead you into a knowledge of divine truth and heavenly love, whereby you may hold converse with the Omnipotent Architect of the universe,

familiarise yourself with his wonderful works, and enter into the sacred mysteries of nature and providence. Implore the Deity to aid you in all your undertakings, to shed a light over your mind whereby you may walk in the path of his divine will, and to enlarge your understanding for the reception of all his mighty desigus; do this, and the wisdom of God's works, the consistency of nature's laws, and the undeviating rectitude of the dispensations of Providence, shall grow manifest to your vision. Then shall you be able to see what it is you ought to seek, and what to avoid; then shall you be able to comprehend how men bring woes upon themselves, and invite their own sufferings,—hapless wretches, who see not the good placed within their reach, while they strain after that which causes their deepest, darkest, and most painful afflictions. Like cylinders, they roll along unconscious of their destiny, till they become engulfed in evils;—falsehood, detraction, contentions of every kind, and woes unnumbered, hem them round on every side, and render their life one unbroken scene of tumult and of misery.

Oh, eternal Father! it is thine to release men from the evils of this life, or to teach them what spirit they ought to cultivate, and what path to pursue, in order that they may attain to everlasting life. But let us have confidence, remembering that man has a divine origin, and that nature with a kindly hand points to us the way which leads to unfading day, and endless repose. Move on in the direction I have here prescribed for you; use the lessons I have given you; and, though evils may come, you shall nevertheless, preserve your soul from harm, and troubles shall vanish from your path. Dis-

countenance all luxury; drive sensuality far from you, preserving the purity of your soul; keep a vigilant watch over all your thoughts, carefully scrutinizing them, no matter of what kind they may be, whether good or bad; do this, and you shall enjoy here a life of security and peace; and, passing into the next world, your soul shall dwell immortal and incorruptible, in fadeless glory, amid the celestial inhabitants.





THE GOLDEN VERSES OF PYTHAGORAS.

- * Be this thy first, thy best, and fondest care,
Th' immortal Gods to worship and revere.
(a) Thy vows keep sacred ; rightful rev'rence pay
To Heroes clad in Glory's bright array.
Then solemn rites with due regard bestow,
To Gods that dwell in Hades' realms below.
(b) To sire and blood be due distinction giv'n ;
Such is the Law, the sov'reign will of heaven.
For all men else,—to him thy faith extend
(c) Who in himself exhibits Virtue's friend.
-

(a) If thou hast vowed any thing to God, defer not to pay it : for an unfaithful and foolish promise displeaseth him : but whatsoever thou hast vowed, pay it. Ecclesiastes, 5 ch., 4 ver.

(b) Honour thy father, in work and word, and all patience, that a blessing may come upon thee from him, and his blessing may remain in the latter end. Ecclesiasticus, 3 ch., 9, 10 ver.

(c) But be continually with a holy man, whomsoever thou shalt know to observe the fear of God, whose soul is according to thy own soul : and who, when thou shalt stumble in the dark, will be sorry for thee. Ecclesiasticus, 37 ch., 15 ver.

* See note A, page 171.

Yet, while thine acts to useful limits tend,
 Let not light foibles scare thee from a friend ;
 From wise forbearance all thy strength must rise,—
 Know, Need and Power are ever close allies.
 Learn then, those things so good for all to know,
 For all who walk life's rugged path below ;
 And turn thy thoughts, and ply thy strength amain,
 Each headlong grovelling passion to restrain.
 (a) Let foul Debauch a stern subjection own,*
 And Sleep's domain, with Sloth's rank weeds o'ergrown ;
 Lust's foul desires should stoop to stern control,
 And Anger's breath, that shakes the troubled soul ;

(a) Here the poet counsels against four of the most fearful vices of our Nature.—Lust, Anger, Gluttony, and Sloth. The Scriptures denounce them on various occasions, as, My son, attend to my wisdom, and incline thine ear to my prudence. That thou mayst keep thoughts, and thy lips may preserve instruction. Mind not the deceit of a woman. For the lips of a harlot are like a honeycomb dripping, and her throat is smoother than oil, &c. Prov., 5 ch., 1, 2, etc., ver. A fool immediately sheweth his anger : but he that dissembleth injuries is wise. Prov., 12 ch., 16 ver. Use as a frugal man the things that are set before thee : lest if thou eatest much, thou be hated. Ecclesiasticus, 31 ch., 19 ver. How long wilt thou sleep, O sluggard ? when wilt thou rise out of thy sleep ? Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy arms a little to sleep : And want shall come upon thee as a traveller, and poverty as a man armed. But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee. Prov., 6 ch., 9–11 ver.

* See note B, page 172.

Let meekness ever o'er thy speech preside;
 Be always found at Truth's unyielding side.
 Let shameful acts far from thy thoughts be driv'n,
 And due respect to thine own person giv'n;
 With others ne'er indulge the foul desire,
 But, let thy soul to purest thoughts aspire.

(a) In word, in act, be justice in thy view;
 Nor ever thou a thoughtless course pursue:
 And this good truth bear always in thy mind,
 That once to die is destined for mankind.

* And while wealth fails one lasting joy to give,
 (b) The gifts of Virtue shall forever live.

Of all the woes, which Fate for man designs,
 Whate'er the part which heaven to thee assigns
 With patience bear; nor rail at heaven's decrees;—
 The good man's portion is but small of these.
 And yet 'tis meet to stem fate's onward flow,
 And turn aside the tide of human woe.

(a) The Lord is only for them that wait upon him in the way of truth and justice. Ecclesiasticus, 34 ch., 22 ver.

(b) A good man is better than great riches: and good favour is above silver and gold. Prov., 22 ch., 1 ver. And,—“Set not thy heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness. Be steadfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee.” Ecclesiasticus, 5 ch., 1 and 12 ver. And, again,—Riches shall not profit in the day of revenge: but justice shall deliver from death. Prov., 11 ch., 4 ver.

* See note C, page 173.

What various thoughts men's converse here unfolds,—
Some good, some bad, and cast in divers moulds ;—

Unmov'd in justice let thy soul abide,

(a) Nor turn one moment from thy path aside ;

Though falsehood's voice shouts thunder at thine ear,

The vicious sounds with tranquil bosom bear.

And, hark, meantime let no false tongue invite,

In word or deed, thy footsteps from the right

And open path. Let thought each act precede,

That truth may reign, and justice may succeed.

(b) In rash designs th' unwise alone engage,

While deeds of worth display the cautious sage.

Be not the arts with unskill'd hands essay'd ;—

Let use direct, and reason be obey'd :

Thus Life's pure stream in blissful mood shall glide,

While Wisdom walks sweet smiling at thy side.

Thy corporal health, meantime, attend with care ;

Be wholesome bounds set to thy daily fare :—

(c) In meat, in drink, in exercise, define

The needful space, and keep the middle line.

(a) If wisdom shall enter into thy heart, and knowledge please thy soul : counsel shall keep thee, and prudence shall preserve thee. That thou mayst be delivered from the evil way, and from the man that speaketh perverse things : who leave the right way, and walk by dark ways : who are glad when they have done evil, and rejoice in most wicked things : &c. Prov. 2 ch., 10-14 ver.

(b) A fool worketh mischief as it were for sport : but wisdom is prudence to a man. Prov., 10 ch., 23 ver.

(c) Challenge not them that love wine : for wine has destroyed

Pure be thy food,—with guarded step refrain
 From the foul depths of Luxury's domain.
 To virtuous aims fire on the swelling soul,
 Where Envy pale sits fretting at the goal.
 To thy expense be decent limits made;
 Nor to the Spendthrift's manners be betray'd;
 Nor in the Miser's steps thy course pursue;—
 But the just medium ever keep in view.

* To honest aims let all thy actions tend,—

(a) Truth, justice, peace, their purpose and their end.

Let not thine eyes to balmy sleep be woo'd

Ere thou hast thrice thy daily acts review'd.

Thus search thy heart,—how have I spent this sun?

What rules transgress'd? what duties left undone?—

Each weak, bad act reprove with fearless mind;

And in the good enjoy a bliss refin'd.

(b) Such be thy practice, such thy labor here,

very many. Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud. Ecclesiasticus, 31 ch., 30-31 ver.

(a) Treasures of wickedness shall profit nothing: but justice shall deliver from death. Prov., 10 ch., 2 ver. Vide etiam, Prov., 11 ch., 4 ver.

St. Paul speaks beautifully on this subject,—“And put on the new man, who according to God, is created in justice, and holiness of truth. Wherefore putting away lying, speak ye the truth every man with his neighbour: for we are members one of another.” Ephes., 4 ch., 24, 25 ver.

(b) Be not delighted in the paths of the wicked, neither let

* See note D, page 174.

In Virtue's path, with soul resolved, sincere ;
And grace divine within thy soul shall grow,
Wrought by the hand of him who bids to flow
A fount perennial of essential joy,
Of fourfold bliss unmingled with alloy :
But, be thy works approach'd with heav'nly love,
With pure devotion to the Gods above.

From acts like these pursued with dauntless soul
Shall peer those laws which every change control ;
The Gods immortal with pure light shall shine,
And manifest their nature all divine ;
And every change which falls to mortal man
Shall then appear to square with Nature's plan :
Thou, too, shalt learn of heavenly laws the force,—
Why Nature keeps a never changing course ;
That all exist as justice hath ordained ;
That one unbroken order is maintained.

Hence hope and fear shall wisely rule thy soul,
While Truth directs, and Reason holds control :
Hence nought can hap mysterious to the view,
And nought be hop'd which Virtue deems untrue.

the way of evil men please thee. Flee from it, pass not by it :
go aside and forsake it. For they sleep not except they have
done evil : and their sleep is taken away unless they have made
some to fall. Prov., 4 ch., 14-16 ver.

See also the third chapter of Proverbs, on the practice of
Virtue.

Then, this good truth it shall be thine to know,—

(a) That oftentimes men bid their own sorrows flow ;—

Unhappy wretches, whose slow faltering sight

Refuse to see the blessings of the light ;

And whose weak ears unconscious of a sound,

List not the cheering voices waving round.

(b) How few are they who judge where evils end,

And to what sad o'erthrow of mind they tend ;

Who ignorant of right, unpracticed in the good

Roll reckless on in ways not understood :

Unnumber'd ills, a fierce and dread array,

In ambush hid, beset their rugged way.

Oh, melancholy strifes, attendants of their fate,

Approach unseen, and on their footsteps wait ;

(c) Ills which the good, who Wisdom's voice obey,

Bid stand aloof, or turn their steps away.

(a) Do no evils, and no evils shall lay hold of thee. Depart from the unjust, and evils shall depart from thee. My son, sow not evils in the furrows of injustice, and thou shalt not reap them sevenfold. Ecclesiasticus, 7 ch., 1-3 ver.

(b) A deceitful balance is an abomination before the Lord : and a just weight is his will. Where pride is, there also shall be reproach : but where humility is, there also is wisdom. The simplicity of the just shall guide them : and the deceitfulness of the wicked shall destroy them. Riches shall not profit in the day of revenge : but justice shall deliver from death. The justice of the upright shall make his way prosperous : and the wicked man shall fall by his own wickedness. The justice of the righteous shall deliver them : and the unjust shall be caught in their own snares. Prov., 11 ch., 1-6 ver.

(c) For a description of wisdom, her praises, her excellence,

Oh, mighty Jove! whose all-seeing vision knows
 The length, and breadth, and depth of human woes,
 Why not vouchsafe in love to feeble man,
 To keep him safe from ills, or shew the plan
 Whereby to shun them? or inform his fate,
 And teach what spirit he should cultivate?

(a) But grieve not thou, nor at thy fate repine;
 Since all men own an origin divine;

And sacred nature, to her instincts true,
 Exhibits all things to thy willing view.

Observe the precepts I have given thee here;

Apply the cure, and learn no more to fear.

The soul then free shall onward move apace,

(b) And Wisdom's ways in fearless movement trace.

and the fruits which she produces, read the seventh and eighth chapters of the Book of "Wisdom;" also the first and second chapters of "Proverbs."

(a) "Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat: and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?" And,—“If the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? Matt., 6 ch., 25, 26 and 30 ver.

(b) I wisdom dwell in counsel, and am present in learned thoughts. The fear of the Lord hateth evil: I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue. Counsel and equity is mine, prudence is mine, strength is mine. By [me] kings reign, and lawgivers decree just

Each passion curb, refrain from foul excess ;
 The swelling fury of the blood repress.
 On righteous basis let each action rest,—
 Be moral worth the guide, the sign, and test :
 By this fair touch-stone let each thought be tried ;
 And heavenly truth shall in thy breast abide.
 * Thus shall the soul, when left this mortal home,
 Thro' regions pure of sublime raptures roam.

things. By meⁿprinces rule, and the mighty decree justice. I love them that love me : and they that in the morning early watch for me, shall find me. With me are riches and glory, glorious riches and justice. For my fruit is better than gold and the precious stone, and my blossoms than choice silver. I walk in the way of justice, in the midst of the paths of judgment. That I may enrich them that love me, and may fill their treasures. Prov., 8 ch., 12-21 ver.

* See note E, page 175.





NOTES TO PYTHAGORAS.

Note A, Page 162.

Be this thy first, thy best, and fondest care,
The immortal Gods to worship and revere.

Throughout all the writings of the ancient philosophers, the doctrine of a plurality of Gods continually occurs, notwithstanding that many of the most eminent of them really believed in the existence of one only Supreme Being, Creator of the Universe, and of man. In my notes to Epictetus I have already remarked on this peculiarity in the Grecian Sophists, or Philosophers. Among the most distinguished of those who believed in the existence of one Supreme Being, were Socrates and Plato; yet, in the writings of even these we find interspersed frequent allusions to the Gods (*θεῶν*), with an apparent belief in the polytheistic doctrine. In the case of Socrates, it is maintained by his biographers, that this frequent recurrence to the system of Godheads, to be found in his discourses even to the latest moment of his existence, was chiefly owing to his respect for the established opinions of his times, and his unwillingness to risk any danger to the peace of society by the introduction of novel doctrines into the religion of the State.

This certainly may have been the case ; but, yet, I must confess that it seems somewhat strange that so many of the philosophers should appear to have followed in the same track, without perhaps, feeling any great impulse from the motive so kindly attributed to Socrates. That Pythagoras was a believer in the existence of one God, the Sovereign Lord and Creator of the Universe, there can be no doubt, since in his Theological system he maintained, that the world was created from a chaotic mass of matter by God, who was himself the living principle of its existence—its mover, its supporter, its soul ; and that this same all-powerful and sole Creator and supporter of the Universe infused into his work symmetry, beauty, order, and harmony, which no chance or power but himself could produce, and which was the most infallible proof of his incomparable skill, wisdom, and greatness. But, notwithstanding this correct and sublime view of the Deity, we yet find him using the phraseology of polytheism, and thus forcing a conviction on our minds that he held some vague notion of the existence and power of various Divinities.

Note B, page 163.

Let foul debauch a stern subjection own,
 And Sleep's domain, with Sloth's rank weeds o'ergrown ;
 Lust's foul desires should stoop to stern control,
 And Anger's breath that shakes the troubled soul.

Nothing could exceed in rigor and severity of discipline the system which Pythagoras adopted with his scholars. While they were under what was called their probation, he never

allowed them any drink but water ; and their food was of the plainest description. And such was the importance which he attached to self-denial in those youths who were entrusted to his care, that he frequently exercised them in this grand virtue by placing them at a table loaded with all sorts of luxury, and compelling them to go away without having tasted a morsel.

Note C, page 164.

And while wealth fails one lasting joy to give,
The gifts of virtue shall forever live.

The Pythagorean disciples were obliged, at their initiation, to put all their wealth into one common fund, and to live together without distinction. Their clothing, food, and attendance were alike. They sat at one table together, fared in the same manner, underwent the same privations, and were subjected, in all respects, to a similarity of discipline. The object which the philosopher aimed at by this regulation, was obviously the suppression of avaricious feeling, as well as the prevention of pride and vanity, in his pupils. We are told that he compelled them to rise before the sun, to whose glorious presence they first paid homage ; they then prepared and arranged the day's business ; after which they repeated and sang some verses from Homer and other poets. They next betook themselves to the study of science ; and after that they took a walk for the purposes of contemplation and peaceful relaxation. Conversation and athletic exercises followed next, which were succeeded by a spare dinner, composed chiefly of bread, honey, and water. After dinner they devoted some time

to the arrangement of their household affairs ; after which they spent the remaining time before retiring to bed in conversation, bathing, and devotional exercises.

Note D, page 166.

To honest aims let all thy actions tend,—
Truth, Justice, Peace, their purpose and their end.

Of all the ancient philosophers there was, perhaps, none who more earnestly inculcated the moral and social virtues than Pythagoras. His method of training pupils to virtuous practices was in itself peculiar ;—he stopped short at no difficulty in carrying out his views with respect to the acquisition by his pupils of any good quality. He placed great value on silence ; and in order to accustom his scholars to the observance of it, he compelled such of them as displayed a loquacious disposition, to remain silent, at all times, except when spoken to ; and *this* both in and out of school. This discipline he would continue for one, two, or even five years, according as the nature of the case required it. He was also very particular in the admission of pupils to his school ; he would inquire into their previous mode of life, especially with regard to the manner in which they had been accustomed to behave towards their parents ; he would then closely examine their features, and the particular expression of the countenance ; he would endeavour to ascertain what their predilections were, what afforded them the greatest degree of pleasure, and what caused them the greatest amount of uneasiness or pain. In short, he would give admission to no boy who was not gentle and docile, and who did not possess what might be called the germs of goodness and virtue.

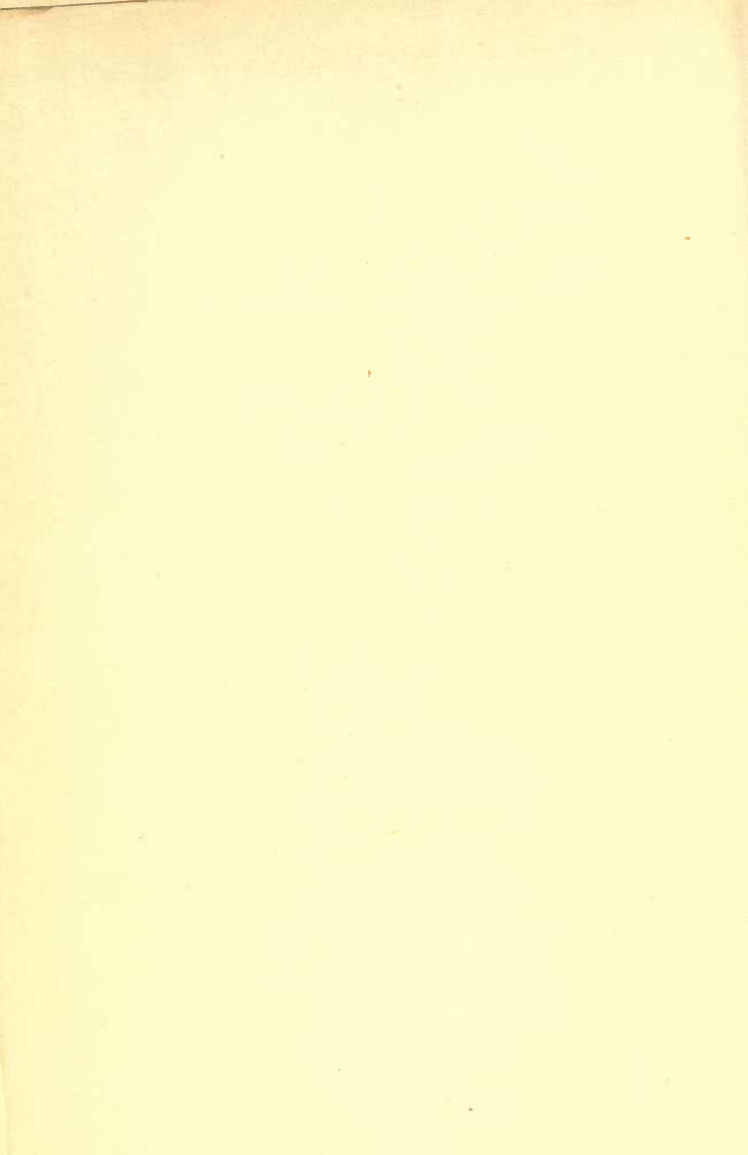
Note E, page 170.

Thus shall the soul, when left this mortal home,
Thro' regions pure of sublime raptures roam.

The text runs thus,—“ Ἦν δ' ἀπολείψας σῶμα ἐς αἰθέρ' ἐλεύθερον
ἔλθης, ἔσσειαι ἀθάνατος θεὸς ἀμβροτος, οὐκ ἔτι θνητός. *But, if you
leave the body, you shall pass into the pure ether, you shall
be immortal, an incorruptible God, no longer mortal.*

Pythagoras, like Socrates, and others of the ancient philoso-
phers, was a firm believer in the immortality of the soul,





**University of Toronto
Library**

**DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET**

**Acme Library Card Pocket
Under Pat. "Ref. Index File"
Made by LIBRARY BUREAU**

