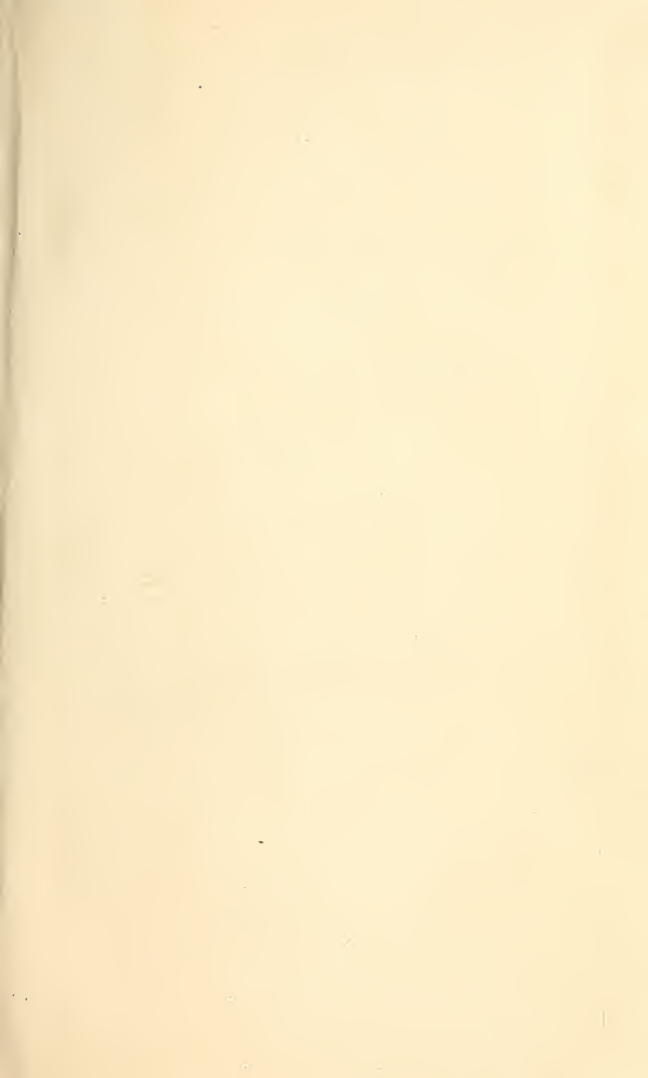




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462



SHAKESPEARE .

N. 23. Apr. 1564; O. 23. Apr. 1616

"SOCRATEM GENIO".....EPIT"

APHORISMS

FROM

SHAKESPEARE;

ARRANGED

ACCORDING TO THE PLAYS, &c.

WITH

A PREFACE AND NOTES;

NUMERAL REFERENCES TO EACH SUBJECT;

AND

A COPIOUS INDEX.

“ TAKE HIM FOR ALL IN ALL,
“ WE NE’ER SHALL LOOK UPON HIS LIKE AGAIN.”

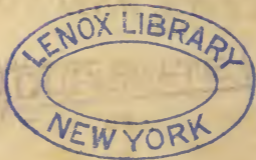
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Shakespeareana



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To whom should this Collection
OF SHAKESPERIAN TREASURES

be dedicated,

If not to one of the best acquainted

With the *MINE* whence they were drawn?

To *HIM* who has cultivated the *DRAMA*

With merited & most brilliant Success;

Who has studied Mankind

Like that great Interpreter of our Nature;

It's Faults & Frailties; it's Glories & Perfection;

Who has been an elegant Observer & enthusiastic Admirer

Of female Loveliness;

Who has united the most vivid Coruscations

Of Wit & Humour

With the permanent Splendor

Of Eloquence & Wisdom;

Who has thought with a Power which few ever possess;

And conveyed his Thoughts with a Felicity

to which still fewer have attain'd:

In a long & luminous Career of more than Thirty Years

THE FRIEND of **PEACE & REFORM**;

The disinterested & persevering

REPRESENTATIVE of **THE PEOPLE**;

Uniting the highest Energies of serious Exertion

With the most easy & animated Vivacity;

The Friend of suffering Humanity,

Whether on the Throne or in the Hut,

Wheresoever existing:

THE FRIEND & Coadjutor of **FOX**:

The Friend of the best Principles

OF THE BRITISH CONSTITUTION:

FRIEND of **CIVIL & of RELIGIOUS FREEDOM**

THROUGHOUT THE GLOBE.

THE HEAD OF SHAKESPEARE

Prefix to these Aphorisms, is copied from the original Print (by Droeshout) to the Folio Editions of his Works printed in 1623 and 1632, to which was annexed the Inscription of Ben Jonson, inserted in page xxxi of the Introduction.

An APHORISM is a clear, concise, detach, and pithy Sentence; impressively conveying to Observation and Memory some important Truth.

Delivery of Opinions or Precepts by way of APHORISMS, shews whether an Author have entered deeply into his Subject or not: for they are ridiculous unless drawn from the central parts of Science.

BACON.

Hominem Pagina nostra sapit.

MART.

INTRODUCTION.

MR. ROWE, in his Biographical Introduction, which he has modestly call'd "*Some Account of the Life, &c. of Mr. William Shakespeare,*" has related an Anecdote, which, perhaps, can nowhere be better plac'd than at the head of this Collection of APHORISMS. He informs us, that in a Conversation between Sir John Suckling, Sir William Davenant, Endymion Porter, Mr. Hales of Eton, and Ben Jonson*, Sir John Suckling, who was a professt Admirer of Shakespeare, had undertaken his Defence against Ben Jonson

* I was not aware of this being the correct orthography, until it was pointed out to me by the Author of the Life of Chaucer, (Mr. Godwin) but I since find it was the spelling adopted in Mr. Capell's Life of Shakespeare, and also by Mr. Scott, in his elegant Edition of Dryden's Works:
ju 'd.

with some warmth ; and that Mr. Hales, who had sat still for some time, told them, that “ if
 “ *Shakespeare* had not read the *Antients*, he had
 “ not stolen from them ; and if he (Jonson)
 “ would produce any one TOPIC finely treated
 “ by any one of them, he would undertake to
 “ shew something upon the same subject at least
 “ as well written by *Shakespeare*.”

Now although this might apply to Topics, or Common places, of *descriptive* Poetry, to beautiful and splendid *Amplification*, yet these are both inferior in point of dignity, and are not frequent in the *Ancient Writers*, especially the *Dramatic*, of whom Jonson was most probably speaking. The sententious gravity of that learned and great Author (for great he is, and too little read at present) would naturally lead him to the praise of the *aphoristic* wisdom of Antiquity. He probably mention'd Seneca, and notic'd Plautus with respect. And for its moral and prudential *Aphorisms* what has come down to us of *Roman Tragedy*. We may be confident that he thought and spake of Euripides: the favorite Poet and Friend of Socrates ; and perhaps for his *Aphorisms*, even more than for the sweetness, sim-

plicity, and pathos of his Dramas, the favorite of Milton. But had it before been doubtful, the present Collection would ascertain the truth: that no Writer of Greek or Roman Antiquity can justly bear the palm of this Excellence from *Shakespeare*; the rival of the best Days of Antiquity in so many other, and so great Excellences.

And how great an Excellence it is, the ever memorable Sir Francis Bacon was fully sensible. He has contributed not only his Eulogium, but his own Share to this concise and weighty mode of conveying practical Wisdom. And indeed, whether we resort to the Psalms, Proverbs*, the Book of Wisdom, and Ecclesiasticus†, the Maxims of Confucius, Zoroaster, Pilpay, and the Egyptian Hermes; or to Homer, especially in the *Odyssey*; Euripides, and Pindar; Æschylus: and less frequently, less abstractedly, and di-

* The common Proverbs of a Country, however different from these, are still the popular and traditional Wisdom of Nations. See Ray's Proverbs; and a Collection publish'd at Oxford, 1803.

† Extracts have been lately publish'd from these, under the title of "*Moral Maxims*," by a Lady.

rectly, Sophocles; or to the remains of Menander and Philemon, and the other elegant and nervous Writers of the Middle Age, or Sentimental Comedy, of the Attic Theatre*, we are surrounded by striking instances of the antiquity and dignity of the *aphoristic* form of Instruction. Of this kind were the Maxims and Golden Precepts of Pythagoras. And what illustrious Writers have excell'd since in the use of it! Boerhave, after the example of Hippocrates and Celsus, has reduc'd the precepts of medical prudence to this form. Gravesande successfully applied the same form to impress on the memory the series of Principles and Discoveries of the Newtonian Philosophy. And Vattel the Law of Nations. As to its principles, great part of the Roman Law is expresst in *Aphorisms*. And so of our own. And to return to those who have made this the vehicle not of particular Science, but of general Instruction: the *Aphorisms* in Virgil which "come home to men's business and bosoms," are not few. His illustrious Imitator,

* The Remark applies to Terence; that most elegant Imitator and Translator of the Grecian Comedy.

Tasso, loses not this feature of resemblance. In Ovid they are not thinly scatter'd. In Horace they supply a rich fund of prudential and moral information. In Juvenal they are weighty and sublime. And it is not easy to forget the sententious dignity of Lucan. Isocrates, is often wholly *aphoristic*. Demosthenes, Herodotus, Xenophon, Thucydides, Polybius, and Plutarch; Epictetus, Arrian, Antoninus; Cicero, Sallust, Livy, and Tacitus, all abound in *Aphorisms*. Theophrastus, in his *Characters*, is very *aphoristic*. One Class of Poetical Writers on Morality in Greece has been nam'd for this very circumstance*. In the pensive and exquisitely elegant Petrarch not a little of this turn may be observ'd; and more in what we have of Michael Angelo, and the illustrious Dante. Much in Sannazaro, Guarini, and Guidi. Machiavelli, whose real scope has been ill understood till lately, is in his *Prince*, and in his *Comments on Livy* professedly *aphoristic*; and occasionally so in his noble *History of Florence*. This turn is

* Gnomologi. Of this kind, among the Romans, are Cato, and Publius Syrus.

amply observable in the acute and reflective Mind of Cervantes. Besides the lively and interesting Bruyere, the severe and sarcastic Rochefoucault, and the profound Pascal, who are avowedly *aphoristic* Writers, from Fenelon many *Aphorisms* of moral and civil Prudence and religious Duty might be extracted: Much from the mild, perspicuous, and amiable Florian. And De Lille should not be omitted in this enumeration. In Moliere much indeed may be found, either direct or more latent, and embodied with the Character and Dramatic Occasion. There are many in Milton; both in his Poetry and his rich and nervous Prose. They form nearly the Body of Montesquieu's immortal Work, *The Spirit of the Laws*: and almost equally so of that never to be forgotten Tract of *Beccaria on Crimes and Punishments*. In the writings of Richardson they are frequent: and in those of Franklin, of Rousseau, and of Lavater, they are most abundant. Of the latter, as of Penn, the founder of Pennsylvania, a distinct Collection drawn up by himself has been publisht. D'Anois, under the name of Danæus, publisht a Collection of *Aphorisms* in Latin. And lately the *Aphorisms* have

been collected from his Works, (by Miss Porter) and separately publisht, of that ornament of his Country, in Arts and Arms, in Intellect and in Heart, Sir Philip Sydney *. And I cannot pass in silence the Contemplations † of Arthur Ld. Capel; where there is much of this nature. See too the Table Talk of the great Selden: And the Icon Basilike. Beaumont and Fletcher have many strong and important *Aphorisms*. In Ben Jonson they are stampt with the energetic dignity of his Mind. In several of the Authors which compose this Constellation of pre-eminently splendid and benign Genius, they illustrate, as in *Shakespeare*, almost every principal point of personal and political Prudence; of moral Wisdom; of pious contemplation on the divine Wisdom and Goodness; of Benevolence, and Virtue. And I am persuaded that Ben Jonson, who proved himself the discerning, liberal, and zealous Admirer of *Shakespeare*, when his Glory was in the

* “ *Aphorisms on Education*,” and an elegant Volume of “ *Aphorisms for Youth*,” have recently been publisht; the latter by Lackington and Allen, 1801. Dodsley’s “ *Economy of Human Life*,” and ‘*The Rule of Life, in sentences*,’ are both valuable examples.

† Publisht 1683.

dawn*, meant only to observe the comparative want in that deeply learned Age, of *classic Learning in Shakespeare*; and the effect which this might have on the construction of his Drama. An effect on which Miss *Baillie* has excellently observed in her most judicious Critical Introduction to her *Series of Plays* (Plays which peculiarly merit to be mentioned when we speak of *Shakespeare*; and of which the idea is philosophic as the execution is admirable) that we can more readily estimate what has been lost by his want of this Learning, than we can what has been

* It will be seen here, and in other passagès, that I disbelieve the supposition of the jealousy of Jonson against Shakespeare. There are too many literary anecdotes of such a kind; I trust rarely well founded. Excellence is not envious. *To αγαθόν ου φθονεί*. And Rowe, who was so much nearer to the times, appears to have given little credit to the rumour. He proves the friendly attention of Shakespeare to Jonson. And Pope concurs in rejecting the imputation, and quotes a noble testimony of Jonson to the Man and the Poet in his "*Discoveries*." But the subject is too long for a Note. I am glad to find that Mr. Octave Gilchrist has laid an interesting examination of it before the Public. I have read it with pleasure; and think it very satisfactory.

gained by writing without a Model. I have said the want of *this* Learning: for in various Knowledge he was very amply stor'd; and in the amazing scope and diversity of his subjects, hardly ever seems to want any kind of knowledge suitable to the occasion. But in a Life, the early part of which appears to have been hurried and full of trouble, (and the whole of it was short, compared to his numerous and amazing Works,) *Shakespeare* had little leisure for the acquirement of what is commonly regarded as Learning in an exclusive sense: and he has evidently drawn chiefly from his own Mind and Observation.

And now to consider generally once more the Authors who have been most frequent in *Aphorisms*: when we reflect on the taste, the skill, the energy, and feeling, of these admirable Writers, if any be dispos'd to regard *Aphorisms* as trite, and cold, and heavy, they may see reason to doubt their judgement on them; and, on farther consideration, to correct. They may, by unskilful Writers, be so introduc'd as to be liable to all these objections: but the fault is in the individual; and is far from their nature. Their merit, and their characteristic efficacy, result

from their form, their substance, and their object. By their *form* they are most pointedly impress'd, most early apprehended, most generally diffus'd, and most permanently retain'd. From the cradle to the crutch they are capable of becoming the guides and the monitors of our lives: Their *substance* comprehends every best and most important Principle: Their *object* is, not only to fix the judgement, invigorate and enlarge the intellect; but to awaken and support the noblest and most generous sympathies of our Nature, and the best affections of our Heart.

When Homer reminds us—

“ The Stranger and the Poor are all of Jove *.”

And elsewhere—

“ Short his career who wars against the Gods †.”

When Virgil says—

“ Sufferers I learn to aid from sorrows known ‡.”

* Εκ γαρ Διος εισιν ἀπαντες

Ξεινοι τε πτωχοι τε

ODYSS.

† Ὅτι μάλ' οὐ δηναίος ὅς ἀθανάτοισι

μαχοίτο

‡ Haud ignara Mali miseris succurrere disco.

AEN.

And when *Shakespeare*—

“ E’en the poor Beetle that we tread upon,
 “ In corporal sufferance feels a pang as great
 “ As when a Giant falls.”

And in another passage—

“ Take physic, Pomp,
 “ Expose thyself to feel what Wretches feel.”

Could volumes of Essays convey more to the reason; or so much to the feelings? And such is the energy, as well as truth of his *Aphorisms*, that if to any Poet, to *Shakespeare*, it is certainly not less applicable than to Homer,

“ That what is good or ill, what serves or harms,
 “ More plainly, and much better, he imparts,
 “ Than high philosophizing Moralists
 “ In many a ponderous tome of dusty Prose *.”

And indeed such in general is the advantage of *aphoristic* Poetry, that it might assuredly store the Mind with Precepts that would make invincible the Heart that should treasure them as they deserve, and should early and habitually apply them. Well might such a Master of Eloquence, of Wisdom, and of Morals as Quintilian

* Quid sit pulchrum, quid tarpe, quid utile, quid non,
 Plinius et melius Chrysippo et Crantore dicit. HOR.

recommend, so strongly as he does, the learning by heart of moral *Aphorisms** in verse, in the Education of Children. Well might the early Wisdom of Greece be concentrated into this form. And of a similar nature, however rude and imperfect, is the traditional Wisdom of nearly all Nations. And in the most highly cultivated state of Society, the greatest, as has been instanc'd, the best and most refin'd Writers, the most comprehensive in their knowledge and powers of Mind, the best Benefactors of Mankind by the diffusion of Wisdom and Virtue have given copious and most forcible examples of the *aphoristic* language.

If it were ask'd from what sources *Shakespeare* drew these abundant streams of Wisdom, carrying with their current the fairest and most unfading Flowers of Poetry, I should be tempted to say, he had what would be now consider'd a very reasonable portion of Latin: he was not wholly ignorant of Greek; he had a knowledge of the French, so as to read it with ease;

* Termed *Χρησται* from their utility.

and I believe not less of the Italian. He was habitually conversant in the Chronicles of his Country. He liv'd with wise and highly cultivated men; with Jonson, Essex, and Southampton, in familiar Friendship *. He had deeply imbibed the Scriptures. And his own most acute, profound, active, and original Genius (for there never was a truly great Poet, nor an *aphoristic* Writer of Excellence without these accompanying qualities) must take the lead in the Solution.

Something may be proper to be said of the fullness with which these *Aphorisms* are extracted. It seem'd fit that *Aphorisms* of every kind, provided that they contained the essential requisite of Truth, should be included in this Collection. Whoever collects Beauties of any kind from *Shakespeare*, will lose with reluctance any

* *Shakespeare* was born 23d April, 1564; and died 23d April, 1616; being one of the few eminent Persons, the Day of whose Birth and Death has coincided *. He was, with very little difference, a Contemporary with Sir Francis Bacon; in acuteness, range and profundity of Observation, in fulness of style, in exuberance of idea, these extraordinary Men have a great similitude to each other.

* Of these *Petrarch* is another.

particle of those beauties. And many which are very obvious, and may be called truisms, may yet by their subject or their mode of expression be very interesting and important*. Indeed, those who love *Shakespeare* as he merits, would, perhaps, with reason have been displeas'd if more than some few of them had been omitted. Of what has been omitted, those who are conversant in the Works of our unrivalled Poet will see the reasons for the omission.

One reason is this: In a Dramatic Writer so observant of *character* as *Shakespeare*, remarks in the *aphoristic* form will occasionally be made which are only *dramatically* just: or sometimes which are merely *ironical*. Now in a Collection of *Aphorisms*, nothing ought to be inserted which is not substantially true: an *Aphorism* being a *Definition of an interesting Truth or Principle reduced to a concise, simple, and impressive Pro-*

* To this effect it has very justly been remarkt, that an *Aphorism* is not only valuable when it conveys some rare and abstruse truth, but often and more generally when it conveys an *obvious* and useful principle in a clear and concise form. And, indeed, among the most greatly, generally, and perpetually important. Vide APH. for YOUTH, 289.

position. But as persons habitually vicious have rarely any claim to the character of close, strong, consistent reasoners, and persons misled by passion lose that character while they are so, not many remarks of an *aphoristic* nature are thus lost by having been adapted to such characters. In general, the wise, the innocent, and the good, who are consequently the calm and reflecting, express themselves in *Shakespeare*, as in Nature, far more frequently in this manner than characters of a contrary description. As to *ironical Aphorisms*, as the *irony* would commonly disappear in their detached form, they would be liable to misinterpretation: therefore very few have been inserted:

But another circumstance might occur not unfrequently in truly *Dramatic* Writings: that an *aphoristic* principle is so incorporated with the individuality of the character and occasion, as to lose part of its *aphoristic* quality; its abstractedness and general application.

In such instances those words have sometimes been omitted, in which the circumstantiation consisted; and, where necessary, words have been added or changed: and sometimes, though rarely, little more than the *aphoristic basis*, general

idea, inference or deduction is retain'd; as little more, in those instances, could be retain'd. Sometimes an *Aphorism* is *extracted* from the general turn and dramatic import of a sentiment, or even *incident*: though in words and direct form it will not be found.

Aphorisms, indeed, are to *Dramatic* Reflections what *Algebraic* Problems and their solutions are to *Arithmetical*. They give the conditions of the question, and their result, in that form which is best adapted for the investigation, discovery, and clear deduction of *general Principles*; from which *particular* applications may be very copiously and variously drawn.

Sometimes a passage, where the terms are capable of a striking *aphoristic* meaning, is applied by *accommodation* in that sense. But this is very rarely indeed*.

Where there is any change, except merely of omission of unnecessary words, it is markt by a *Character* prefixt.

Sometimes the *Aphorism* is imbedded, as it

* Lipsius has done the same in his curious, interesting, and useful little Work, entitled, "Politica."

were, in a splendid and various mine of the richest Poetry. In such instances, the taste and feelings of her who collected them would not suffer her to separate the treasure from its casket: and they are both presented together. There are some turns of expression not strictly grammatical. These, where they have occur'd, which is not often, have been chang'd. And, occasionally, a striking fault of diction has been remedied by the substitution of one word for another of the same general import. But this too is rare: for rare was the occasion.

In so fine a versifier as *Shakespeare*, Cadence was to be consulted. And it has been so in the distribution of the lines: and, in some instances, by transposition; where the omission or insertion of words made such a change requisite in the arrangement of those retain'd.

Various Modes might have been taken for classing and arranging these *Aphorisms*. But here their Order is determin'd by their place in the Plays to which they belong. And in the Plays themselves, no particular arrangement is consulted. The Subjects and general Heads to which they relate appear'd best reducible to an *Index*.

There will thus be freedom, variety, and contrast in the Collection; and Method, where method in a compilation of this kind seems to have its best place. The Edition of my Uncle, the late Edward Capell, has been employed on this occasion: but the reference being general to the Play, the passage will be found with equal ease in any other Edition.

I would remark, that the Lady who form'd, and in a great degree executed the plan of *selecting* these *Aphorisms*, observ'd in making them, that they are generally less numerous, as she notic'd was to be expected, in the very deep Tragedies; where the tumult of passion, and of incident, leaves less room for reflection: And more frequent in his Historical Plays; and in Comedies of a mixt character, with much of the serious interwoven. The Remark does honor to the Observer: and justice to the great Poet, whose attention to human Nature gave occasion to it. With respect to the deep Tragedies, *Hamlet* is an exception: from the peculiarly philosophic turn of that Play. *Macbeth* is another of the few exceptions.

Thus, then, I offer these *Aphorisms* to the Public. No *Beauties of Shakespear* so well admit

of being detach'd from the general assemblage of his Excellences, and contexture of his admirable Works, as these. They will place him, perhaps, in a clearer and stronger light than he has yet been seen, as to some very high and characteristic merits: as a most acute and profound Thinker, a most comprehensive Reasoner; a consummate Teacher of private Prudence and political Wisdom: as uniting with the most exalted Genius and poetic Enthusiasm an Heart full of Love and Veneration to the SUPREME BEING; of the relative and social Sympathies; of Justice, Magnanimity, and Benevolence, in the most extended view. They will not be like the Pedant's shewing a *Brick* to give an idea of a great and admirable Edifice. They will, it is true, not shew the arrangement of the Design, and the various relations, symmetry, and beauty of the structure; but much of its characteristic greatness and comprehensive *utility* they will manifest.

To the *Aphorisms*, as thus originally collected, I have added many: several of which I ought to say that she herself has markt for insertion; and some I have introduc'd which a Lady might for

various reasons have declined inserting; none, however, I trust, which are censurable in point of Delicacy or Morality. Indeed, I must regard *Shakespeare* as one of the most comprehensively and purely *moral* of all Writers. His *expressions* are not always guarded; but notwithstanding the intensity of his Feelings, and the quickness of his Imagination, such was the greatness of his Understanding, and the excellence of his Heart and Affections, as peculiarly qualified and determin'd him to soar above the licentious and corruptive; and to “*set the Passions on the side of Truth*;”— a Merit which even the severity of Dr. Johnson has not prevented his Discernment from ascribing.

I think that in reading these *Aphorisms*, not only the Man of Philosophy and of Piety will admire their Excellence, but the Soldier, the Statesman, the Lawyer, the Man in active Life, in its vast diversity of Relations, will feel, not without astonishment mixt with Veneration and Affection, how home they come (I repeat the remark) to his business and bosom; and will not wonder that Mr. Capell should have intimated this their characteristic excellence, when dedicating his Edition to the Duke of Grafton, then a Minister of

State. In that Day and since, some of the greatest of the Public Men whom we have had, Lords Chatham, Camden, Mansfield, Mr. Fox, have been well read in *Shakespeare*; some few of the most eminent and best of the present day have treasured him in their Memories with the same zealous Admiration. And certainly, for integrity and depth of Wisdom, and the noblest and most benign Principles of Policy, I may appeal for the proof to this little Volume; (without the necessity of examining the whole body of his Work with that view) they could hardly find a safer or a better Adviser; and no where any whose Wisdom is of an aspect more engaging and persuasive.

It is pleasing to the Author of this Introduction to think, that the idea of this Selection was form'd, and in a great measure carried into effect by a young Lady; "*nella più fiorita & verde etate*:" and her part of it completed in very few weeks, in the midst of various domestic objects of attention.

From various causes, my part of this little Collection has been very long in hand. And small as this Volume is, it has been long in the Press. I have added *Notes* which sometimes serve

to shew *imitation*; and oftener curious *coincidences*. Many of these tend to confirm the Remarks of Sir John Suckling: others will give an idea of *Shakespeare's scriptural Memory*.

Some, possibly, will remind the Reader of the Preface of Cervantes to his Knight of La Mancha: they are so easy and so obvious. But I regard *Shakespeare* as a man of assiduous reading and wonderful acuteness, range, and fulness of observation, rather than of abstruse learning. Where, therefore, he may have either imitated, or occasionally translated, we must expect to find him chiefly conversant in Authors that were well known in his day*.

General References are given; chapter and page are seldom quoted; the passages generally being well known. Much pains, as will be seen by those who attend to such particulars, has been taken in forming the *Index*: which will enable the Reader to find at once what *Shakespeare* has said on any particular *Topic*. Some attention has been given to *concentrate* the object and bearing of the *Aphorism* into the shortest compass: or

* The Progress, however, of my observations, has tended to increase my opinion of the knowledge of *Shakespeare* in *Italian Poetry*.

when that could not be done more concisely than in the *Aphorism* itself, then to express the subject in a single word. Considering the use of this, and the almost impossibility of forming an *Index* that should be useful or intelligible without it, I trust it will not be thought that such *Heads* to the *Aphorisms* are superfluous. An *Explanation* is added of the Marks used, where there is the least alteration made.

I add an Appendix from the *Miscellaneous Poems of Shakespeare*: consisting of *Aphorisms* and of *Practical Reflections* containing *Aphorisms*, which are, as it were, embost with brilliant imagery, like ore of iron, silver, or gold, running in veins amid pyrites and spars. Their number and their value will, I think, surprise; even after those which the Reader will previously have had an opportunity of considering. Especially if it be recollected how mere a Youth he was when the two principal were written.

I own, after a familiarity with his Writings, if I may be allowed the expression, of almost as long standing as my life has been, (for my excellent Mother made me acquainted with *Shakespeare* before I was seven years old) I am more and more astonisht that a life of 52 years--and

but little part of his could be a life of studious leisure—should give time for such Attainments and Performances.

Transcendant as his original and singular Genius was, I think it is not easy, with due attention to *these* Poems, to doubt of his having acquir'd, when a boy, no ordinary facility in the *classic* language of Rome; though his knowledge of it might be small, comparatively, to the knowledge of that great and indefatigable Scholar, Ben Jonson. And when Jonson says he had “less Greek *,” had it been true that he had none, it would have been as easy for the verse as for the sentiment to have said “no Greek.”

But what is of unspeakably more importance is, what his Genius, his Temper, his Morals were †: what treasures of Genius and of Goodness he has left us. And on this, naturally enthusiastic as his admirers have been, I believe it will be thought that they have said too little, rather than too much: if it were not that such Excellence supersedes encomium.

I have preferr'd carrying on the Numbers,

* “Small Latin, and less Greek.”

† Quæ Vita, qui Mores fuerint. LIV.

from the Dramatic Works to these, to beginning a Series. And I trust it will be thought preferable in all respects.

In eight years more, *two* complete *Centuries* will have elapsed from the Death of Shakespeare. And although even with his contemporaries his estimation was high indeed, we have ever since been progressive in our Admiration and Affection for him, as our knowledge of the Principles of Poetry and of Human Nature has become more general, more correct, and refined.

To present him to our Contemplation as a pre-eminently *philosophic*, and *moral* Poet, was one object of these Extracts: To give in a detach'd form those passages which are most independent of the context, and which with most ease and benefit will implant themselves on the memory, was another closely connected with the first. And in his *miscellaneous* Poems, particularly, there are many passages which he seems, like Butler, to have compil'd from little detach'd Compositions which he had made: so that it is not wonderful that they should appear to more advantage when so re-detach'd, if such be the fact, than in their connection with the *Body* of the

Poem; which cannot be denied to be sometimes forc'd.

Whether taken from his *Plays* or *Miscellanies*, considering whose they are, and what they are, it will not be vanity or presumption in me to remark, that I know not how to imagine that any one should rise from the perusal of this little Volume without still higher thoughts of *Shakespeare* than they brought with them when they sat down; some accession of intellectual strength; improvement in the conduct of Life; a more lively sense of the Beauty of Virtue, and of all the relative Offices and Affections which cement and adorn Society, constituting individual Happiness and public Welfare. I know not any profest System of *Ethics* from which they could have been extracted more copiously, more perspicuously, and correctly; or, by the influence of their form and manner, so impressively.

And I think I may flatter myself this little Book may contribute to make *Shakespeare* even now more known among us: and to give *Foreigners*, should it fall into their hands, a more just sense of the greatness of his Intellect and the goodness of his Heart: the Merit of his *Apho-*

risms being such in kind and extent as they probably have very little supposed.

But as our Author reminds us, that “*Good Wine needs no Bush,*” I shall no longer detain the Reader from these rich and salutary Fruits of this *Shakesperian Vintage*: which, while they animate and quicken the Intellect, will delight, without intoxicating, the Senses; gladden and meliorate the Heart.

CAPEL LOFFT.

Troston Hall, near Bury, Suffolk;

14th May, 1808.

IF *good Sense*, and *moral Wisdom*, and a vivid perception of the relative Duties and Affections of Life be the essential element of all good *Dramatic Writing*, I should be strongly dispos'd to say that none ever exceeded *Shakespeare* in this: And to apply to him, with the change of *Socrates* to *Shakespeare*, the words of Horace*.

Good Sense and *moral Wisdom* are the Source
 Whence the true Drama gains its purest force;
 The leaves of *Shakespeare* with this power are fraught:
 Words follow prompt, when full and clear the thought.
 Who knows the due to Country, and to Friends;
 And what on Parents, Brethren, Guests, attends.
 Of wedded Love the chaste and tender ties;
 The Order, Peace, and Bliss of Families;
 And what the Judge, and what the Senator
 Becomes, and what the Leader of the War;
 He to each Character is sure to give
 The grace of Truth, and make it breathe and live.

* Scribendi recte sapere est et Principium et Fons.
 Rem tibi *Socraticæ* poterunt ostendere Chartæ;
 Verbaque provisam rem haud invita sequentur.
 Qui didicit Patriæ quid debeat et quid Amicis,
 Quo sit amore Parens, quo Frater amandus et Hospes;
 Quod sit Conscripti, quod Judicis Officium; quæ
 Partes in Bellum missi Ducis, ille profecto
 Reddere Personæ scit convenientia cuique. HOB.

 ADDENDA.

The Critical Reviewers, in giving an account of Mr. Octavius Gilchrist's Examination of the Charges maintained by Messrs. Malone, Chalmers, and others, of Ben Jonson's Enmity, &c. towards Shakespeare, (which I did not see till long after the previous part of this Introduction was written and printed) thus express themselves:

“ Though Shakespeare and Jonson were contemporaries, yet they were not rivals; they had both merit, and though that of Shakespeare was transcendant, yet it differed not only in degree but in kind from that of Jonson. Shakespeare was too great to be envied*: and Jonson appears to have had none of that malicious venom in his composition. We seldom *cordially* praise, when dead, the individual towards whom we have been clandestinely hostile and secretly bitter when alive. But the praises which Jonson showered on the urn of Shakespeare, were evi-

* It is, perhaps, clearer and more just to say, Jonson was too great to envy. No Excellence on Earth exalts above Envy; which is not Emulation of attainable perfection, but Hatred of that Excellence which the Envier despairs of attaining.

dently not the effect of constraint but choice; they do not betray the marks of affected regard and concealed dislike; they are not the cant of hypocritical encomium, but the genuine unviated tribute of the heart. The lines which Jonson inserted under the portrait of Shakespeare, and those which he dedicated to his memory, bear evident marks of his veneration for the poet, and of his personal esteem for the man. Mr. Farmer justly says that Ben's verses on him *who wrote for all time* are 'the warmest panegyrick that ever was written.' We shall quote the inscription under the picture, and afterwards the verses addressed to his memory, in which, though he notices his defect of classical erudition, yet this is not said to diminish but to exalt his fame; for he places the productions of his genius above 'all that insolent Greece or haughty Rome sent forth.' And passes on his genius this deserved sublimity of eulogy, that—
'He was not of an age; BUT FOR ALL TIME:'
addressing him in terms which envy may *hypocritically* employ towards the living, but which when hypocrisy is no longer necessary, it seldom uses to the dead:

WRITTEN UNDER THE PORTRAIT OF SHAKESPEARE:

Prefix to the first and second Editions of his Plays.

' This figure that thou here seest put
It was for *gentle* Shakespeare cut ;
Wherein the graver had a strife
With nature, to outdo the life.
O, could he but have drawn his wit
As well in brass, as he hath hit
His face, the print would then surpass
All that was ever writ in brass ;
But since he cannot, reader look,
Not on his picture, but his book.'

B. J.

To the Memory of

MY BELOVED, THE AUTHOR,

MR. WILLIAM SHAKESPEARE*,

And what he hath left Us.

TO draw no envy, Shakespeare, on thy name,
Am I thus ample to thy book, and fame ;
While I confess thy writings to be such,
As neither man, nor muse, can praise too much ;
'Tis true, and all men's suffrage ; but these ways
Were not the paths I meant unto thy praise :
For seeliest ignorance on these may light,
Which, when it sounds at best, but echoes right ;
Or blind affection, which doth ne'er advance
The truth, but gropes, and urgeth all by chance ;
Or crafty malice might pretend this praise,
And think to ruin, where it seem'd to raise :
These are, as some infamous bawd, or whore,
Should praise a matron ; what could hurt her more ?
But thou art proof against them ; and, indeed,
Above the ill fortune of them, or the need :

* In the 2d Ed. 1632.

I, therefore, will begin:—Soul of the age,
 The applause, delight, the wonder of our stage,
 My Shakespeare rise! I will not lodge thee by
 Chaucer or Spenser; or bid Beaumont lie
 A little further, to make thee a room*;
 Thou art a monument without a tomb;
 And art alive still, while thy book doth live,
 And we have wits to read and praise to give.
 That I not mix thee so, my brain excuses;
 I mean, with great but disproportion'd muses:
 For, if I thought my judgement were of years,
 I should commit thee surely with thy peers;
 And tell—how far thou didst our Lyly outshine,
 Or sporting Kyd, or Marlowe's mighty line.
 And though thou hadst small Latin, and less Greek,
 From thence to honour thee, I would not seek
 For names; but call forth thund'ring Æschylus,
 Euripides, and Sophocles, to us,
 Pacuvius, Accius, him of Cordova dead,
 To life again, to hear thy buskin tread
 And shake a Stage; or, when thy socks were on,
 Leave thee alone; for the comparison
 Of all that insolent Greece, or haughty Rome,
 Sent forth, or since did from their ashes come.
 Triumph, my Britain! thou hast one to show,
 To whom all Scenes of Europe homage owe.
 He was not of an Age, but for all Time;
 And all the Muses still were in their prime,
 When like Apollo he came forth to warm
 Our ears, or like a Mercury to charm.
 Nature herself was proud of his designs,
 And joy'd to wear the dressing of his lines;
 Which were so richly spun, and woven so fit,
 As, since, she will vouchsafe no other wit:
 The merry Greek, tart Aristophanes,
 Neat Terence, witty Plautus, now not please;

* This is an allusion to the following lines in a commendatory poem on Shakespeare by William Basse:

Renowned Spenser, lie a thought more nigh
 To learned Chaucer; and rare Beaumont lie
 A little nearer Spenser; to make room
 For Shakespeare, in your three-fold four-fold tomb.

But antiquated and deserted lie,
 As they were not of Nature's family.
 Yet must I not give Nature all; thy art,
 My gentle Shakespeare, must enjoy a part:—
 For though the Poet's matter Nature be,
 His Art doth give the fashion: and that he,
 Who casts to write a living line, must sweat,
 (Such as thine are) and strike the second heat
 Upon the Muses' anvil; turn the same,
 (And himself with it) that he thinks to frame;
 Or, for the laurel, he may gain a scorn,—
 For a good Poet's made, as well as born:
 And such wert thou. Look, how the father's face
 Lives in his issue; even so the race
 Of Shakespeare's mind and manners brightly shines
 In his well-torned and true-filed lines;
 In each of which he seems to shake a lance
 As brandish'd at the eyes of ignorance.
 Sweet Swan of Avon, what a sight it were,
 To see thee in our waters yet appear;
 And make those flights upon the banks of Thames,
 That so did take Eliza, and our James!
 But stay; I see thee in the hemisphere
 Advanc'd, and made a constellation there:—
 Shine forth, thou Star of Poets*; and with rage,
 Or influence, chide, or cheer, the drooping stage;
 Which, since thy flight from hence, hath mourn'd like
 night,
 And despairs day, but for thy Volume's light!

BEN JONSON.

In short, in the praise which Jonson bestows
 on Shakespeare we see rather the full and un-
 restrained homage of unfeigned affection than
 the niggardly payment of latent envy and con-

* A Comet in 1618, very conspicuous, perhaps contributed to suggest this imagery.

cealed detraction. The commendation is not destroyed by any qualifying clause nor any artifice of invidious extenuation. Many years after Shakespeare's death Ben with warmth exclaimed, ' I loved the man and do honour his memory on this side idolatry as much as any. He was indeed honest and of an open and free nature, had an excellent phantasy, brave notions, and gentle expressions, wherein he flowed with that facility that sometimes it was necessary he should be stopped; *sufflaminandus erat*, as Augustus said of Harterius.' We have distinct and incontrovertible proof that Ben Jonson did profess to esteem the worth and to venerate the genius of Shakespeare, and not a particle of *proof* has been adduced to shew that he professed what he did not feel; and that like some of his commentators, he secretly calumniated whom he affected to praise."—*Crit. Rev. July 1808.*

CHARACTERS:

AND THEIR EXPLANATION.

- § *Slight Alteration.*
 - † *Addition.*
 - ‡ *Greater Alteration.*
 - + *Change of Grammar.*
 - ⊙ *Aphoristic Basis extracted, and the Aphorism conveyed in new Expression.*
 - ¶ *Accommodation of the Words to a different Meaning.*
 - ⌘ *Aphorism applied in the Original to a particular occasion; but detach'd as an Expression of a General Truth.*
 - ‖ *Only Dramatically true.*
 - *Ironical.*
- Where Figures, 2, 3, &c. follow at the Head of successive Aphorisms, they indicate that the same Character is to be understood until another be introduced.*

N. B. Where any of these Marks have Notes with corresponding Marks, they are in that case used as mere References.

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SHAKESPERIAN APHORISMS.

BREVITY IS THE SOUL OF WIT.

HAMLET.

In small room great heart enclos'd:
These are his substance, sinews, and his strength.

I. HEN. VI.

*How charming is divine Philosophy!
Not harsh and crabbed, as dull Fools suppose,
But musical as is APOLLO'S Lute;
And a perpetual Feast of nectar'd sweets,
Where no crude Surfeit reigns.*

COMUS OF MILTON.

APHORISMS.



HAMLET.

1. DETECTION.

FOUL Deeds will rise,
Tho' all the Earth o'erwhelm them, to men's eyes.

2. DEATH.

All that live, must die ;
Passing through Nature to Eternity.

3. GRIEF, OBSTINATE.

To persevere
In obstinate lamenting is a course
Of impious stubbornness :—unmanly grief :
It shews a will most uncorrect to Heaven ;
A heart unfortified ; or mind impatient ;
An understanding simple and unschool'd.
For what we know must be, and is as common
As any the most vulgar thing to sense,
Why should we, in our peevish opposition,
So take to heart ?—It is a fault to Heaven :
A fault against the Dead ; a fault to Nature.

4. SUICIDE.

‡ The Everlasting fixes
His canon* 'gainst self-slaughter.

* Rule, Law. C. I.

[The same is to be understood as the
signature of the other Notes.]

5. CALUMNY.

Virtue itself 'scapes not calumnious strokes.

6. CAUTION.

Best safety lies in fear.

7.

Give every man thine ear; but few thy voice.

8.

Take each man's censure; but reserve thy judgment.

9. YOUTH.

Youth to itself rebels though none else near.

10.

The canker gnaws the infants of the Spring
Too oft before their buttons be disclos'd:
And in the morn and liquid dew of youth
Contagion's blastments are most perilous.

11. LET EXAMPLE ACCOMPANY PRECEPT.

§ Do not, as some ungracious Pastors do,
Shew us the steep and thorny way to Heaven:
While like a puffed and reckless libertine,
Thyself the primrose path of dalliance tread'st,
And reck'st not thine own reed.

12. DISCRETION.

Give thy thoughts no tongue.

13. MODERATION.

Give to no unproportion'd thought his act.

14. MANNERS.

Be thou familiar; but by no means vulgar.

15. PRUDENCE WITH RESOLUTION.

Beware

Of entrance to a quarrel; but being in,
Bear it, that the opposer may beware of thee.

16. FRIENDS.

The Friends thou hast and their adoption tried,
Grapple them to thy soul with hooks of steel,

17. DRESS.

The apparel oft proclaims the man.

18. SELF-ESTEEM.

To thine own self be true :

'Thou can'st not then be false to any man.

19. COURTESY.

A double blessing is a double grace ;

Occasion smiles upon a second leave *.

20. BORROWING.

Loan oft loses both itself and friend ;

And borrowing dulls the edge of husbandry.

21. VOWS.

When the blood burns, how prodigal the soul

Lends the tongue vows.

22. VOWS OF LOVERS.

Vows in love are brokers,

The mere implorers of unholy suits,

Breathing like sanctified and pious bawds,

The better to beguile.

23. CUSTOMS.

✕ There are customs

More honour'd in the breach than in the obser-

24. DEBASEMENT.

[vance.

There are men

Who carrying the stamp of one defect,

Their virtues else, be they as pure as grace,

As infinite as Man may undergo,

Shall in the general censure take corruption

From that particular fault.

25. The dram of base

Doth all the noble substance of worth out,

To his own scandal.

* That is, it is then time to be gone.

26. FIRMNESS OF VIRTUE.

Virtue never will be mov'd,
 Though lewdness court it in a shape of Heaven;
 But Vice, though to a radiant Angel linkt,
 Will sate itself of a celestial bed.

27. HYPOCRISY.

One may smile and smile and be a villain.

28. With devotion's visage
 And pious action we do sugar o'er
 The Devil himself.

29. DOUBLE MEANING.

+ The Harlot's cheek, beautied by plastering art,
 Is not more ugly to the thing that helps it,
 Than are vile meanings hid in specious words.

30. FUTURITY.

¶ Think of something after Death:
 And let us rather bear the ills we have,
 Than fly to others that we know not of.

31. BEAUTY AND VIRTUE.

Beauty cannot have better commerce than
 with honesty.

32. FLATTERY.

‡ Let the false candied tongue lick absurd pomp,
 And crook the pregnant hinges of the knee
 Where profit follows fawning,

33. MUCH UNKNOWN.

§ There are more things in Heaven and Earth
 Than are dreamt of in our philosophy.

34. LOVE INSPIRES COURAGE.

Love leads the will to desperate undertakings
 As oft as any passion under Heaven.

35. MANNERS OF AGE AND YOUTH,

It is as proper to old age
 To cast beyond itself in it's opinions

As it is common for the younger sort
To lack discretion.

36. CHANGE.

It is a transformation
When nor the 'exterior nor the inward man
Resembles that it was.

37. WISHES OF KINGS.

Kings, by their sovereign power,
Put their dread pleasures more into command
Than to entreaty.

38. CONCISENESS.

Brevity is the soul of wit.

39. TRUE INTEGRITY.

To be honest, as this world goes, is to be a
man pickt out of ten thousand.

40. MAN—HIS DIGNITY.

What a piece of work is Man! how noble in
reason; how vast in faculties; in form and moving
how express and admirable! in action how like an
Angel; in apprehension how like a God! the
beauty of the world; the paragon of animals.

41. COMPOSITION—SIMPLICITY.

‡ In Dramatic Composition and all just writing
a good method is wholesome as sweet; and by
very much more handsome than fine.

42. POWER OF THE DRAMA.

A just and a well-acted Play
Makes mad the Guilty.

43. JUSTICE.

¶ Use every man after his desert.

44. DETECTION.

Murder, though it have no tongue, will speak
With most miraculous organ.

45. GENEROUS SENSIBILITY.

To the noble mind

Rich gifts wax poor when givers prove unkind.

46. DRAMATIC ACTION.

Suit the action to the word; the word to the action: with this special observance, that you o'erstep not the modesty of Nature.

47. ACTORS.

Let those who play clowns speak no more than is set down for them. For there be that will themselves laugh to set some quantity of barren spectators to laugh also. This shews a most pitiful ambition in the fool that uses it.

48. MAGNANIMITY.

† A Man truly great

Will be in suffering all as suffering nothing :
As one that Fortune's buffets or rewards
Hath taken with equal thanks.

49. EQUANIMITY.

Give me that man that is not passion's slave,
And I will wear him in my heart of hearts ;
In my heart's core.

50. LOVE AND APPREHENSION.

Fear and Love hold quantity :
In neither aught* ; or in extremity.

51.

Where Love is great the smallest doubts are Fear :
Where little Fears grow great, great Love grows

52. PASSIONATE RESOLVES. [there.

What to ourselves in passion we propose
The passion ending doth the purpose lose.

53. PASSION IN EXTREMES.

The violence of either grief or joy

* In either nought, would be clearer.

Their own enactures with themselves destroy.

54.

Where joy most revels grief doth most lament ;
Grief joys, joy grieves, on slender accident.

55. MUTABILITY OF LIFE.

This world is not for aye.

56.

The great man down, you mark his favourite flies ;
The poor advanc'd, makes friends of enemies.

57. FALSE FRIENDS.

He who not needs shall never lack a friend.

58. POSTHUMOUS FAME.

A great man's memory may outlive his life half a
59. FRIENDSHIP FALSE. [year.

He who in want a hollow Friend doth try,
Directly seasons him his Enemy.

60. CONSCIENCE.

Let the galled wince.

61. VIGILANCE AND SECURITY.

Some must watch, while some sleep.

62. DUTIES RELATIVE TO THE PUBLIC.

The *single* and peculiar life is bound
With all the strength and armour of the mind,
To keep itself from 'noyance ; but much more
That Spirit on whose weal depend and rest
The lives of many.

63. CHILDREN.

In what concerns a Child

'Tis meet that some more audience than a Mother,
Since Nature makes them partial, should deter-
Upon it's merit. [mine

64. PRAYER.

In prayer is two-fold force :
To be forestalled ere we come to fall,

Or pardon'd, being down.

65. REPENTANCE.

✕ Say not "Forgive my crime," when still possesst
Of those effects for which thou did'st the crime.

66.

Who can be pardon'd and retain the offence.

67. DIVINE JUSTICE.

§ In the corrupted currents of *this* world,
Offence's gilded hand may shove by justice,
And in worst times the wretched prize itself
Buys out the Law. But 'tis not so above;
There is no shuffling: there the action lies
In it's true nature, and we ourselves compell'd,
E'en to the teeth and forehead of our faults,
To give in evidence.

68. MERCY.

Where to serves mercy,
But to confront the visage of offence?

69. REPENTANCE.

†† Try what repentance can, what can it not—
But what can aught when habits are so fixt
That we cannot repent.

70. FRAUD AND PERJURY.

§ There are those
Who from the body of a contract pluck
It's very soul: and sweet Religion make
A rhapsody of words.

71. PRAYER.

Words, without thoughts, never to Heaven go.

72. APPREHENSION.

Conceit in weakest bodies strongest works.

73. OPPRESSION.

In the vile rankness of abandon'd times
Virtue itself of Vice must pardon beg,

Yea court and woo for leave to do it good.

74. HABIT.

Assume a virtue if you have it not :
That monster custom, who all sense doth eat,
Of habits evil, is Angel yet in this,
That to the use of actions fair and good
He likewise gives a frock and livery
That aptly is put on.

75. Refrain to-night,

And that shall lend a kind of easiness
To the next abstinence ;—the next more easy,
For use almost can change the stamp of Nature :
And master e'en the Devil, or throw him out,
With wond'rous potency.

76. SELF-DECEIT.

Lay not that flattering unction to your soul
That not your trespass but detraction speaks :
It will but skin and film the ulcerous place ;
While rank Corruption, mining all within,
Infects unseen.

77. REPENTANCE, WITH AMENDMENT.

Confess yourself to Heaven :

Repent what's past ; avoid what is to come :
And do not spread the compost on the weeds
To make them ranker.

78. SEVERITY—FRIENDLY.

Sometimes in our speech

We must be cruel only to be kind.

79. POPULAR PREPOSSESSION.

The distracted Multitude

Oft like not in their judgment but their eyes.

80. PUNISHMENT.

Where punishment

Exceeds it's bounds, the offender's scourge is
But never the offence. [weigh'd,

81. DESPERATE REMEDIES.

Diseases desperate grown,
By desperate appliance are reliev'd,
Or not at all.

82. DIFFUSIVENESS OF SLANDER:

Slander

With whisper o'er the world's diameter
As certain as the cannon to his blank,
Transports his venom'd shot.

83. IDLENESS AND INTEMPERANCE:

What is Man,

If his chief good be but to sleep and feed?

84. USE OF TALENTS.

Sure, He that made us with such large discourse*,
Looking before, and after,—gave us not
That capability and godlike reason
To rust in us unus'd.

85. HONOR.

Rightly, to be great
Is not, not to stir without great argument.
But bravely to find matter in a straw ||
When Honor's at the stake.

86. SACRIFICE OF HUMAN LIFE:

Twenty thousand men
Will for a fantasy and trick of fame
Go to their graves like beds.

* The word is used here for discussive faculty: as in the nervous old French of Amyot in his Plutarch: with whom Shakespeare was much familiar.

|| This can not be received as a general maxim: as such it has been most fertile of evil to individuals and to society. Though true Honor be inestimable, captiousness is no part of it. But the maxim is dramatically just, as applied to the character and the moment.

87. AFFLICTIONS.

When sorrows come, they come not single spies,
But in battalions.

88. AFFECTION—DELICATE.

Nature is fine in love: and where 'tis fine,
It sends some precious instance of itself
After the thing it loves.

89. EQUANIMITY.

‡ Those men who are not splenetic and rash
Have in their coolness something dangerous,
Which rashness ought to fear.

90. INTERFERENCE.

'Tis dangerous when the baser Nature comes
Between the pass and fell incensed points
Of mighty opposites.

91. PROVIDENTIAL GUIDANCE.

Our indiscretion sometimes serves us well,
When our deep plots do fail. And that should teach
There's a Divinity that shapes our ends, [us
Rough-hew them how we will.

92. PROVIDENCE.

There is a special Providence in the fall of a

93. NO ILL BUT GUILT. [sparrow.

Of Death we may say, if it be now it is not to
come; if it be not to come it will be now; if it be
not now, yet it will come. The readiness is all.

† And in all displeasing events that take place,
without our fault, either happening or apprehended,
we may have similar comfort.

94. DEATH—EARLY.

Since no man of aught he leaves knows,
What is 't to leave in time?

95. RETRIBUTION.

Foul practices

Turn on their authors.

96. RASH CENSURE.

† Oft times a wounded name,

The circumstance unknown, men leave behind

Who highly merit glory, or at least [them,

Deserve not bitter censure.

97. RETRIBUTION.

[blame.

Wrong hath but wrong, and blame the due of

~~~~~  
RICHARD III.

## 98. PHYSIOGNOMY.

⊙ The body is prognostic of the mind.

## 99. THE UNAMIABLE WILL BE FEARED.

⊙ Who cannot be belov'd seek to be fear'd.

## 100. TRIUMPH OF THE VILE.

More pity that the Eagle should be mew'd,

While Kites and Buzzards prey at liberty.

## 101. CHARITY.

Charity

Will render good for bad; blessings for curses.

## 102. COMPASSION.

No beast so fierce but knows some touch of pity.

## 103. CRUELTY FOR KINDNESS.

It is a quarrel most unnatural

To be revenged upon those who love us.

## 104. SIMPLICITY.

Cannot a plain man live and think no harm,

But that his simple truth must be abus'd?

## 105. CONSCIENCE.

The worm of conscience still gnaws the soul.

## 106. INJUSTICE UNIVERSALLY ODIOUS.

✕ Tyrants will weep at tyranny reported.

107.

✕ No man but prophecies revenge on crimes.

108. CRIMINALS FIRST TO ACCUSE.

✕ Who does the wrong oft first begins to brawl.

109. HYPOCRISY.

⊙ Hypocrisy will cloath it's villainy

With odd old ends stolen forth from holy writ,  
And seem a Saint when most it plays the Devil.

110. JUDGE NOT BEFORE THE TIME.

✕ Before he be convict by course of law  
To threat a man with death is most unlawful.

111. CONSCIENCE.

⊙ Conscience to all accuseth every crime.

112. GOD TO BE OBEYED BEFORE MAN.

The great King of Kings  
Hath in the table of his law commanded  
That thou shalt do no Murther. Wilt thou then  
Spurn at his edict, and fulfil a Man's?

113. DIVINE JUSTICE.

Take heed :—for God holds vengeance in his hand  
To hurl upon their heads that break his law.

114. PRINCES.

Princes have but their titles for their glories ;  
An outward honour for an inward toil.

115. JUSTICE DIVINE.

God needs no indirect nor lawless course  
To cut off those who have offended him.

116. VILLAINS HATE THEIR TOOLS.

✕ He who sets men on  
To do a crime, will hate them for the crime.

117. SORROW.

Sorrow breaks seasons, and reposing hours ;  
Makes the night morning, and the noon-tide night.

## 118. DISTRESS OF PRINCES.

A begging Prince what beggar pities not?

## 119. CURSES.

Curses never pass

The lips of those that breathe them in the air.

## 120. WANT OF PITY.

Not to relent is beastly, savage, devilish.

## 121. OMNIPOTENCE.

He who is the supreme King of Kings

Confoundeth hidden falsehood,

## 122. GOVERNMENT.

Woe to that land that's govern'd by a child.

## 123. INGRATITUDE.

§ 'Tis call'd *ungrateful*

With dull unwillingness to repay a debt,

Which with a bounteous hand was kindly lent.

Much more when our impatience wars with Heaven

For taking back the blessing it hath lent us.

## 124. Ingratitude is monstrous.

## 125. PREVENTION.

§ As well the fear of harm, as harm apparent,

Should be prevented.

## 126.

When clouds are seen wise men put on their cloaks;

When the Sun sets who doth not look for night?

## 127. STORMS UNSEASONABLE.

Untimely storms make men expect a dearth.

## 128. PRESENTIMENT.

By a divine instin'ct, men's minds mistrust

Ensuing danger: as, by proof, we see

The water swell before a boisterous storm.

## 129. PREMATUREITY.

Small herbs have grace; great weeds do grow

[*apace.*]

130.

Sweet flowers are slow; and weeds make haste.

131. THE MIND'S MEASURE OF TIME.

Crosses on the way

Make the way tedious, wearisome, and heavy.

132. FAME.

Without characters\* Fame lives long.

133. DOUBLE MEANING.

Iniquity

Can moralize—two meanings in a word.

134. RELIANCE UPON HUMAN SUPPORT.

O! momentary grace of mortal men,

Which we more hunt for than the grace of God,

Who builds his hope in air of your fair looks,

Lives like a drunken sailor on a mast;

Ready with every nod to tumble down

Into the fatal bowels of the deep.

135. DEATH—UNTHOUGHT.

✕ They smile at Death who shortly shall be dead ||.

136. DEATH.

'Tis a vile thing to die

When men are unprepar'd, and look not for it.

137. OPPRESSION.

✕ Bad is the world and all will come to nought,

When wicked actions must be hid in thought,

And none dares say he sees them.

138. HOW TO COMPARE EVENTS.

Compare past woes with present happiness.

139. CALAMITY.

Why should calamity be full of words †?

\* This accent, distinguishing characters as letters, may be called the learned one.

|| "Most men think all men mortal but themselves." Young.

† "Curæ leves loquentur; ingentes stupent."



## 140. RELIEF OF SORROW.

When Grief essays to speak,  
 Let words have scope: tho' what they do impart  
 Help nothing else, yet do they ease the heart.

## 141. BY CUSTOM, OR TIME.

Use makes Grief tame.

## 142. DIVINE JUSTICE.

✕ That high All-seer whom men dally with,  
 Oft turns their feigned prayer upon their head.

## 143.

Heaven oft hath forc'd the swords of wicked men  
 To turn their points against their master's bosoms.

## 144. DEFENCE OF OUR COUNTRY.

If you do fight against your Country's foes,  
 Your Country's bliss shall pay your pains the hire;  
 If you do fight in safeguard of your wives,  
 Your wives shall welcome home the conquerors;  
 If you do free your children from the sword,  
 Your children's children quit it in your age.

## 145. CIVIL WAR.

In civil war

The brother blindly sheds his brother's blood;  
 The father madly slaughters his own son;  
 The son is murthurer of the sire.

## 146. VOLUNTEERS.

Those best can aid in war that are most willing.

## 147. SIMPLICITY.

An honest tale speeds best being plainly told.

## 148. HOPE.

True hope is swift, and flies with swallow's wings.

## 149. UNEQUAL TREATY.

What good condition can a treaty find  
 I' the part that is at mercy?

## CORIOLANUS.

## 150. WAR.

Hope not who lose the field to keep the town.

## 151. COURAGE.

⊙ Boldness is not subtle.

## 152. INSTINCT.

Nature teaches beasts to know their friends.

## 153. NATURAL DEFECTS.

We call a nettle but a nettle; and  
The faults of fools but folly.

## 154. POPULARITY FALSE.

There have been many great men that have  
flattered the People who ne'er lov'd them.

## 155. PREPOSSESSION.

§ Those who love they know not why, hate  
upon no better ground.

## 156. UNPOPULAR MANNERS.

To seem to affect the malice and displeasure of  
the People is as bad as to flatter them for their  
love.

## 157. FULL; NOT PROLIX.

Leave nothing out for length.

## 158. MAGNANIMITY.

§ True valour

Had rather have it's wounds to heal again,  
Than listen how it got them.

## 159. FORTITUDE.

Fortitude is the leading Virtue, and  
Most dignifies the haver\*.

## 160. GRATITUDE, PUBLIC.

✕ Noble deeds

Should meet as noble an acceptance.

\* *ἵον ἐχούλα.*

## 161. SELECTION IN FRIENDSHIP.

† It is virtuous to be universal in justice and benevolence ; but not common in one's friendship.

## 162. FLATTERY.

† Rather than flatter and be base for station,  
Let the high office and the honour go  
To such as would do thus.

## 163. PROGRESS OF EVIL.

✕ In ill half through,  
The one part suffer'd, the other men will do.

## 164. CUSTOM NOT ALWAYS PREFERABLE.

What custom wills, in all things should we do it,  
The dust on antique Time would lie unswept,  
And mountainous error be too highly heapt  
For truth to overpeer.

## 165. WIT.

Wit is strongly wedg'd up in a blockhead.

## 166. IRRITATION.

⊙ Artful men put the passionate to rage,  
And thus they take advantage of their choler,  
'Tis an unworthy triumph.

## 167. COLLISION OF POWERS.

When two authorities are up,  
Neither supreme, how soon confusion  
May enter 'tween the gap of both and take  
The one by the other.

## 168. HONOUR.

Better to starve—  
Than crave the hire which first we do deserve.

## 169. CLAMOUR.

Tongues cry against the rectorship of judgment.

## 170. REBELLION.

§ In a rebellion

Not what is meet but what must be is law\*.

## 171. MAGNANIMITY.

✕ Some natures are too noble for this world.

## 172. DISCRIMINATION.

◎ Who truly knows a great man's worthiness,  
To his faults is not blind.

## 173. APOSTASY INEXCUSABLE.

Let it suffice if while men love their Country,  
Their country honours them.—The service of the  
Being once gangren'd, is not then respected [foot  
For what it was before,

## 174. FITNESS.

Let what is meet be said.

## 175. A STATE.

What is the City but the People || ?

## 176. PALLIATIVES.

Cold ways,

That seem like prudent helps, are very poisonous  
Where the disease is violent.

## 177. RAGE LEARNS REPENTANCE.

Tyger-footed rage, when it shall find  
The harm of unscann'd swiftness, will too late  
Tye leaden pounds to it's heels,

## 178. SINCERITY.

✕ Never wish a man

False to his nature. Rather let him play  
Nobly, the man he is.

## 179. ARROGANCE.

✕ An haughty overweening wears power out  
Ere it is well put on.

\* This is true in Fact ; but false in Right.

|| Agreeably to Classic Antiquity. Thus Sir Wm. Jones, in his noble  
Ode---"What constitutes a State?"

## 180. PROSPERITY.

§ Pride out of daily fortune hourly taints  
The happy man.

## 181. NECESSITY OF PRUDENCE.

'Tis a defect of judgment  
To fail in the disposal of those chances  
We are made Lords of.

## 182. PARDON A ROYAL VIRTUE.

Royal it is to pardon,  
When it is least expected.

## 183. COMPASSION.

Of no relenting tenderness to be  
Requires nor child nor woman's face to see.

## 184. REPENTANCE FOLLOWS VIOLENCE.

In deeds of violence, when rage is gone,  
Great minds are struck with unavailing sorrow.

## 185. HONOUR AND POLICY.

Honour and policy, like unsever'd friends,  
In the war do grow together. Grant that, and tell me  
In peace what each of them by the other loses,  
That they combine not there?

## 186. ACTION.

Action is eloquence, and the eyes of the ignorant  
More learned than the ears.

## 187. HONOUR.

Rather

Follow thine enemy in a fiery gulf,  
Than flatter him in a bower.

## 188.

Must a base tongue give to a noble heart  
A lie that it must bear?

## 189. ADVERSITY.

Extremity is the trier of the spirits.

## 190. ADVERSITY.

Common chances common men can bear.

## 191.

When the sea is calm all boats alike  
Shew mastership in floating.

## 192. REGRET.

A man is lov'd when he is lack'd.

## 193. GRIEF IN AGE.

An old man's tears are saltier than a youth's.

## 194. RESIGNATION.

'Tis fond to wail inevitable strokes  
As 'tis to laugh at them.

## 195. OCCASION.

Advantage ever cools  
In the absence of the needer.

## 196. MODERATION.

‡ Having shewn our power,  
Let us seem humbler after it is done,  
Than when it was in doing.

## 197. DISSENTION.

Friends,—how fast sworn,—  
Whose double bosoms seem to wear one heart,  
Whose hours, whose bed, whose meal and exercise,  
Are still together, who twin (as 'twere) in love  
Unseparable, shall, within an hour,  
On a dissention of a doit, break out  
To bitterest enmity.

## 198. POPULAR ESTIMATION.

Our virtues  
Lie in the interpretation of the times.

## 199.

Power  
Hath not a tomb so evident as a chair



To extol what it hath done\*.

200. PARDON.

† When pardon comes for acts which merit praise,  
It is a bare petition of a State,  
To one whom it has punish'd.

201. INJURY.

Injury is the jailor of Pity ||.

202. DEATH.

He that hath a will to die by himself, fears it  
not from another.

~~~~~  
HENRY VIII.

203. DIFFICULTIES MAY BE OVERCOME.

To climb steep hills
Requires slow pace at first.

204. NOVELTY.

⊙ Him in eye
Still him in praise with vulgar eyes and hearts,
While novelty holds force.

205. HONOUR IN HONESTY.

Affect
In honour honesty.

206. PRE-EMINENCE BY MERCY.

✕ Times there are,
When men not propt by ancestry, nor allied
To eminent assistants, spider-like,
Out of their self-drawn web give the world note,
The force of their own merit makes their way;
A gift that Heaven gives for them, and which buys
Station pre-eminent.

* That is, exaltation, by exciting envy, often is the grave of power, and sinks fame in oblivion—*Omnium judicio dignus imperio nisi imperasset.*

|| That is, the sense of injury is too apt to restrain pity.

207. PRODIGALITY RUINS ESTATES.

✕ Many

Have broke their backs by laying Manors on them.
For earthly hopes and pageants: and by this
So sicken'd their estates that haply never
They shall abound as formerly.

208. REASON AGAINST PASSION.

Let your reason with your choler question
What 'tis you go about.

209. LEARNING MORE NOBLE THAN TITLE.

A beggar's book outworths a noble's blood*.

210. ANGER.

Anger is like a full hot horse,
Who being allowed his way, self-mettle tires him.

211. FOLLY OF REVENGE.

Heat not a furnace || for your foe so hot
That it do singe yourself.

212. REASON AND PASSION.

Let the sap of reason quench the fire of passion.

213. SELF-ESTEEM.

Love yourself: and in that love,
Not unconsider'd leave your honour.

214. PRECIPITANCE.

We may out-run

By violent swiftness that which we run at:
And lose by over-running.

215.

The fire that mounts the liquor till 't run o'er
By seeming to augment it wastes it.

* This is applied sarcastically in the Drama: but it is true that Genius and Learning, when pre-eminent and suitably applied, have that internal Nobility which transcends Ancestry; more than Ancestry is above Wealth.

|| The metaphorical turn of this Aphorism gives it a very Pythagorean cast. It seems at the same time to allude to Shadrach, Meshach, and Abednego.

216. CHARITY IN ACCUSING.

If thou do accuse,
Produce an enemy in that very shape
He shall appear in proof.—Deliver all
In charity.

217.

Take heed
You charge not in your spleen a noble person,
And spoil your soul.

218. ACCUSATION CALUMNIOUS.

Come not in way of accusation
To taint that honour every good tongue blesses.

219. LAW; NOT MALICE.

When faults lie open to the Law, let that,
Not you, correct them.

220. DETRACTION.

To be traduc'd by ignorant tongues
Is the rough brake that Virtue must go through.

221. We must not stint

Our necessary actions, in fear
To cope malicious censurors.

222. CONFIDENCE JUST.

Things done well
Exempt themselves from fear.

223. INNOVATION.

Things done without example
Are to be fear'd.

224. CORRUPTION FROM GOOD.

‡ When education, learning, eloquence,—
All these so noble benefits,—shall prove
Not well dispos'd, the mind grown once corrupt,
They turn to vicious forms ten times more ugly
Than ever they were fair.

225. FASHION.

New customs,
Though they be ever so ridiculous,
Yea let them be unmanly, still are follow'd.

226. FASHION.

An Englishman may still be wise,
Though he ne'er saw the Louvre.

227. MERCY—LEGAL IS JUSTICE.

If the worst offender may
Find mercy in the law, 'tis his.

228. POPULAR ESTIMATION.

What we oft do best,
By sick interpreters is not allow'd;
What worst, is oft cry'd up for our best action.

229. WOMEN.

Two women plac'd together makes cold weather.

230. CONFIDENCE MISPLACED.

Where you are liberal of your loves, and counsels,
Be sure you be not loose: for those you make friends,
And give your hearts to, when they once perceive
The least rub in your fortunes, fall away
Like water from ye, never found again
But where they mean to sink ye.

231. GRANDEUR.

If majesty and pomp attach the heart,
To leave's a thousand times more bitter than
'Tis sweet at first to acquire.

232. RELIGION—TEACHERS OF IT.

They should be good men whose employ is
righteous.

233. OBSCURITY AFFECTED.

A strange tongue makes a cause more strange; sus-
picious.

234. RESIGNATION.

THE WILL OF HEAVEN
BE DONE IN ALL THINGS.

235. GRIEF.

Grief makes bold mouths.

236. MAGNANIMITY UNSUSPICIOUS.

A noble spirit ever casts
Doubts, as false coin, from it.

237. POVERTY SHOULD BE BEFRIENDED.

Stand the poor people's friend.

238. HUMILITY.

The blessedness of being little.

239. REST SHOULD HAVE IT'S SEASON.

There should be hours for necessities
As for delights:—Times to repair our nature
With comforting repose, and not for us
To waste.

240. VIRTUE ABOVE SELFISHNESS.

A good man stands upon his truth and honesty.
If they should fail he with his enemies [not,
Would triumph o'er his person; which he wishes
Being of those virtues vacant, and fears nothing
What can be said against him.

241. MEDIOCRITY OF STATION.

'Tis better to be lowly born,
And range with humble livers in content,
Than to be perk'd up in a glistering grief,
And wear a golden sorrow.

242. ADVANCEMENT.

Honour's train
Is longer than his fore-skirt.

243. DETRACTION.

Many enemies, like village curs,
Bark when their fellows do.

244. CONTENT.

Our content is our best having.

245. APPEARANCES.

All hoods make not monks.

246. JUSTICE DIVINE.

Heaven is above all yet; there sits a Judge,
That no King can corrupt.

247. VIRTUE.

§ Virtue finds few friends.

248.

Churchmen should nurse no slanders; for their
The way of their profession, is against it: [station,
They are to cure our sorrows; not to sow them.

249. OBEDIENCE.

The hearts of Princes kiss obedience,
So much they love it.

250. MAGNANIMITY.

§ Though perils did

Abound as thick as thought could make them and
Appear in forms more horrid, yet should Duty,
As doth a rock against the chiding flood *,
The approach of this wild river break, and stand
Unshaken.

251. WORDS.

'Tis a kind of good deed to say well;
And yet words are no deeds.

252. ENVY.

Of what base metal art thou moulded, envy!

253. OPPRESSION.

Press not a falling man too far.

* Ut Pelagi Rupes immota resistit:
Ut Pelagi Rupes, magno veniente fragore,
Que sese, multis circumlatrantibus undis,
Mole tenet. ÆN. IV.

254. MUTABILITY OF LIFE.

This is the state of man :—To-day he puts forth
 The tender leaves of hopes ; to-morrow blossoms
 And bears his blushing honours thick upon him :
 The third day comes a frost, a killing frost,
 And—when he thinks, good easy man, full surely
 His greatness is a ripening—nips his root
 And then he falls.

255. RELIANCE ON HUMAN SUPPORT.

O, how wretched
 Is that poor man, that hangs on Princes' favours !
 There is, betwixt that smile he would aspire to,
 That sweet aspect of Princes, and their ruin,
 More pangs and fears than wars or women have ;
 And when he falls, he falls like Lucifer,
 Never to hope again.

256. CONSCIENCE.

A still and quiet conscience is a peace
 Above all earthly dignities.

257. HONOURS.

Too much honour is a burthen
 Too heavy for a man that hopes for Heaven.

258. FORTITUDE.

A man may out of fortitude of Soul
 Endure more miseries and greater far
 Than his weak-hearted enemies dare offer.

259. VIRTUE FOR IT'S OWN SAKE.

§ Do justice
 For Truth's sake and your conscience.

260. AMBITION.

Fling away ambition ;
 By that sin fell the Angels. How can man then,
 The image of his Maker, hope to win by it.

261. SELF-LOVE.

Love thyself last.

262. FORGIVENESS.

Cherish those hearts that hate thee.

263. HONESTY.

Corruption wins not more than honesty.

264. PLACABILITY.

Still in thy right hand carry gentle peace.

265. JUSTICE.

Be just, and fear not*.

266.

Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's;—then if thou fall'st,
Thou fall'st a blessed martyr.

267. HONOURS.

Coronets are stars;

And sometimes falling ones.

268. REMEMBRANCE.

Men's evil manners live in brass; their virtues
We write in water.

269. COMFORT.

Comfort, that comes too late,

Is like a pardon after execution.

270. CONCEALMENT.

Affairs, that walk at midnight, have in them
A wilder nature, than the business
That seeks dispatch by day.

271. FRIENDSHIP.

A good man's truth and his integrity
Is rooted in the heart of a just Friend.

* The motto of the late Lifford, suggested by my Father.

272. VERDICT NOT ALWAYS JUST.

Not always

The justice and the truth of the question carries
The due of the verdict with it.

273. WITNESSES CORRUPT.

With too much ease

Corrupt minds can procure knaves as corrupt
To swear against the best.

274. ENVY.

Men, that make

Envy, and crooked malice, nourishment,
Dare bite the best.

275. ACCUSATION.

✕ Be but a private man

Many shall dare accuse you boldly.

276. CHURCHMEN.

Love and meekness

Become a churchman better than ambition.

277. CHARITY.

Win straying souls with modesty again;
Cast none away.

278. AFFECTATION.

§ Painted gloss discovers,

To men that understand it, words and weakness.

279. ADVERSIFY—INSULT NOT.

'Tis cruelty to load a falling man,

280. FLATTERY.

Flattery is too thin and base

To hide offence,

281. MUTINY.

Obedience is a slave

To each incensed will.

KING JOHN.

282. WAR MIGHT BE EASILY PREVENTED.

Wars might have been prevented, (Peace made
With very easy arguments of love; whole)
Which once commenc'd, two mighty Nations must
With fearful bloody issue arbitrate.

283. JUDGMENT BY SUCCESS VICIOUS.

With those

Who judge by merely the event of things
Near or far off, well won is still well shot,
And have is have, however men do catch.

284. DECEIT—IT'S ARTS SHOULD BE KNOWN.

Arts which men will not practise to deceive,
Yet to avoid deceit 'tis meet to know,

285. VIGILANCE.

By how much unexpected, by so much
We must awake endeavour for defence.

286.

The hare can pluck dead lions by the beard.

287. FEAR.

Who dares not stir by day, must walk by night.

288. HONOURS NEW.

New-made honour doth forget men's names.

289. PARTIALITY VICIOUS.

Some sins do bear their privilege on earth.

290. WAR, JUST.

§The peace of Heaven is their's that lift their swords
Only in just and charitable war.

291. WAR, UNJUST.

We shall repent each drop of blood,
That hot rash haste doth indirectly shed.

292. COURAGE.

Courage mounteth with occasion.

293. CONFLICT EQUAL. [swered blows ;
 ✕ Blood hath bought blood, and blows have an-
 Strength match'd with strength, and power con-
 fronted power.

294. VIRTUE SUPREMELY AMIABLE.
 ○ Zealous love should go in search of virtue.

295. SELFISHNESS.
 † Commodity, the bias of the World ;
 The world which of itself, is poised well,
 Made to run even, upon even ground ;
 'Tis this advantage, this vile drawing bias,
 This sway of motion, this commodity,
 Makes Life take head from all indifferency,
 From all direction, purpose, course, intent.

296. SELFISHNESS OF PRINCES.
 § Kings break faith upon commodity.

297. NEWS ILL.
 Harm in itself so heinous is,
 As it makes harmful all that speak of it.

FEAR.

298. SICKNESS—FEARFUL.
 Sickness is very capable of fears.

299. OPPRESSION CREATES FEAR.
 Who have been long oppresst are full of fears.

300. WOMAN NATURALLY FEARFUL.
 Woman is naturally born to fears.

301. WIDOWHOOD SUBJECT TO FEAR.
 A widow's state is subject much to fears.

302. COUNTERFEITS.
 Whate'er is counterfeit, being touch'd and tried
 Proves valueless.

303. ADVERSITY SHOULD NOT MAKE ABJECT,
 ✕ Instruct thy sorrows to be proud.

304. OATH CRIMINAL.

That which thou dost swear to do amiss
Is yet amiss when it is truly done.
And being not done, where doing tends to ill,
The truth is then best done not doing it.

305. OATHS—THEIR FAITH RELIGIOUS.

It is Religion that doth make vows kept.

306. OATHS—THE USE OF THEM.

Who swears, swears only not to be forsworn;—
Else, what a mockery should it be to swear!

307. RESOLUTION—A DUTY.

A better conquest never can man make
Than arm his constant and his nobler parts
Against a giddy loose suggestion.

308.

† A mind well staid in all events can say
Courage and comfort;—all shall yet go well.

309. DEATH TERRIBLE TO PROSPERITY.

Death is the hate and terror of prosperity.

310. COMFORT.

To the loss of others
Men better comfort give than to their own.

311. FRIENDS IN FUTURITY.

We shall see and know our friends in Heaven.

312. LIFE TEDIOUS WHEN MIS-EMPLOYED.

Life is as tedious as a twice-told tale,
Vexing the dull ear of a drowsy man.

313. CRISIS OF A DISEASE VIOLENT.

Before the curing of a strong disease,
Even in the instant of repair and health,
The fit is strongest.

314. EFFECT GREAT FROM LITTLE CAUSES.

A little snow, tumbled about,
Anon becomes a mountain.

315. EVILS MOST FELT AT THE CLOSE.

Evils that take leave,
On their departure most of all show evil.

316.

When fortune means to men most good,
She looks upon them with a threat'ning eye.

317. TYRANNY AND WRONG FRUITFUL OF
A sceptre, snatch'd with an unruly hand, [EVIL.
Must be as boisterously maintain'd as gain'd.
And he, that stands upon a slippery place,
Makes nice of no vile hold to stay him up.

318. TYRANNY EVER INSECURE.

He that steeps his safety in true blood,
Shall find but bloody safety and untrue.

319.

⊙ Strong reasons make strong actions.

320. NOVELTY IS POPULAR.

The hearts of subjects
Do kiss the lips of unacquainted change.

321. COMFORTS NOT TO BE DESTROYED.

Beings create for comfort to employ
In undeserv'd extremes is doubly * evil.

322. DOG—HIS RELUCTANCE TO FIGHT.

A Dog that is compelled to fight
Snaps at his master that doth tar him on ||.

323. SUPEREROGATION.

To guard a title that was rich before,
To gild refined gold, to paint the lily,
To throw a perfume on the violet,

* Waller, in his Speech before the Parliament, admirably applied thus the Scriptural Aphorism, "Thou shalt not see the Kid in its Mother's Milk," which the great Lord Mansfield emphatically quoted on the perversion of Law.

|| It appears this cruel depravity was frequent so far back in this country.

To smooth the ice, or add another hue
 Unto the rainbow, or with taper light
 To seek the beauteous eye of Heaven to garnish,
 Is wasteful, and ridiculous excess.

324. TRUTH AN ENEMY TO DISGUISE.

Disfiguring the' antique well noted face
 Of Honesty by an affected pomp
 Makes sound opinion sick; and Truth suspected
 For putting on so new a fashion'd robe.

325. CORRECTNESS TOO SCRUPULOUS.

When workmen strive to do better than well,
 They do confound their skill in covetousness.

326. FAULT AGGRAVATED BY BAD EXCUSE.

Oftentimes excusing of a fault
 Doth make the fault the worse by the excuse;
 As patches set upon a little breach
 Discredit more in hiding of the flaw
 Than did the flaw before it was so patched.

327. PHYSIOGNOMY DISCOVERS CRIME.

The image of a wicked heinous Fault
 Lives in the eye; and oft the close aspect
 Betrays the mood of a much troubled breast.

328. DEATH.

We cannot hold Mortality's strong hand.

329. He who commands a Nation

Hath no commandment o'er the pulse of Life.

330. CRUELTY INSECURE.

There is no sure foundation set on blood;
 No certain Life atchiev'd by others' Death.

331. DISSENTIONS CIVIL.

A State should have no subject enemies
 When adverse foreigners affright it's towns
 With dreadful pomp of strong Invasion.

332. PROGNOSTICS.

A foul Sky rarely clears without a storm.

333. CELERITY.

The spirit of the Time should teach men speed.

334. TYRANNY NOURISHT BY OBEDIENCE.

It is the curse of Kings to be attended
By slaves, that take their humours for a warrant.

335. RAGE.

Rage is blind.

336. OPPORTUNITY OF ILL.

How oft the sight of means to do ill deeds
Makes ill deeds done!

337. VIRTUE WILL NOT SERVE TYRANNY.

† Virtue and Nobleness will say of Guilt
✕ We will not line the thin bestained cloak
With our pure honours, nor attend the foot
That leaves the print of blood where e'er it walks.

338. DISTRESS SUPERSEDES COURTESY.

In extremity [words.
Men's Griefs and not their Manners prompt their

339. IMPATIENCE—HOW PRIVILEGED.

† Impatience hath it's privilege:
But rarely other privilege allow'd
Than this, to hurt it's master, and none else.

340. LIBERTY AND RIGHT.

✕ A just man and a free, dares to defend
His innocent life against an Emperor.

341. MURTHUR BETRAYS ITSELF.

✕ Murthur, as hating what itself hath done,
Doth lay it open to urge on revenge.

342. TEARS OFTEN DECEITFUL.

✕ Trust not the cunning waters, of the eyes,
For villainy is not without such rheum:
And those long practis'd in it make it seem

Like rivers of remorse or innocence.

343. REFORM.

Times may be so sick

That present Medicine must be minister'd,
Or overthrow incurable ensues.

344. CONSISTENCY.

Be great in act as you have been in thought.

345. FORTITUDE DOUBLY NECESSARY.

Let not the world see fear, and sad mistrust,
Govern the motion of a kingly eye.

346. COURAGE TRIUMPHS OVER PERIL.

Threaten the threatener; and outface the brow
Of bragging horror.

347. COURAGE GROWS BY EXAMPLE.

§ Inferior eyes,

That borrow their behaviours from the great,
Grow great by their example, and put on
The dauntless spirit of resolution.

348. FORTITUDE.

‡ Shew firmness and preventive confidence.

349. LICENTIOUSNESS TO BE CURBED.

Tame the spirit of wild War

That, like a Lion foster'd up at hand,
It may lie gently at the foot of Peace*,
And be no further harmful than in shew.

350. INDEPENDENCE NATIONAL.

‡ A Nation is not to be property'd
To be a secondary at controul,
Or instrument and useful serving tool,
To any sovereign state throughout the world.

351. INVASION.

Never, upon the footing of our Land,

* Exquisite allegoric Painting!

Send fair play orders and make compromise,
 Insinuation, parley, and base truce
 To arms invasive.

352. BABBLERS.

✕ Ever hold time too precious to be spent
 With babblers.

353. EXTREMES.

Fiercé extremes

In their continuance will not feel themselves.

354. DEATH—IT'S PROGRESS.

Death having prey'd upon the outward parts
 Leaves them insensible.

355. LIFE—DEPARTING.

Often when Life is lingering on it's close,
 'The heart hath one fine string* to stay it by.

356. SORROW TO BE MODERATED.

Let us pay the time but needful woe.

357. GRATITUDE—HER LANGUAGE.

In a kind and tender soul

Fullness of Gratitude would oft give thanks,
 And knows no way to do it but by tears.

358. ENGLAND SAFE—BY UNANIMITY.

England never did nor ever shall

Lie at the proud foot of a Conqueror,
 But when it first did help to wound itself.

359. ENGLAND'S SECURITY.

Nought shall make us rue,
 If England to itself do rest but true.

~~~~~  
 RICHARD II.

## 360. JUSTICE.

Let

The accuser, and the accused, freely speak.

\* A widow'd Mother, when in her last illness, said to Sir George Baker, pointing to her Child, "Ah, Sir, this is the tie that holds me."

361.

What is spoken,  
The body shall make good upon this earth ;  
Or the divine Soul answer it in Heaven.

362. CONTRAST.

The fairer and more crystal is the sky,  
The uglier seem the clouds that in it fly.

363. MURDER.

Innocent blood,  
E'en like the blood of sacrificing Abel,  
Cries from the tongueless caverns of the earth,  
For justice and rough chastisement.

364. MALICE CRUEL.

Deep Malice makes too deep incision.

365. PLACABILITY.

Forget, forgive ; conclude, and be agreed.

366. OBEDIENCE SHOULD BE DECISIVE.

§ X When

Obedience bids—wait not a second bidding.

367. HONOUR.

Our life Kings may command, but not our shame.

368. DUTY NEARER THAN KINDRED.

Nearness of blood  
Should nothing privilege, nor partialize  
The unstooping firmness of the upright Soul.

369. FORTITUDE AGAINST FURY.

Rage must be withstood :  
Lions make Leopards tame.

370. REPUTATION INESTIMABLE.

The purest treasure mortal times afford  
Is—spotless Reputation ; that away,  
Men are but gilded loam, or painted clay.



## 371. COURAGE AND LOYALTY.

A jewel in a ten-times barr'd up chest  
Is a bold Spirit in a loyal breast.

## 372. HONOUR.

Our Honor is our Life; both grow in one:  
Take honor from us and our life is done.

## 373. ENTREATY.

✕† Those at entreaty commonly are ill  
Who were not born to sue but to command.

## 374. HEAVEN—SUBMISSION TO IT'S WILL.

Put we our quarrel to the will of Heaven.

## 375. PUNISHMENT LEGAL.

✕† Where Law and Justice strike,  
Lament we may, but not avenge the dead.

## 376. IMAGINATION—WHERE INEFFECTUAL.

Who can hold a Fire in his hand  
By thinking on the frozen Caucasus;  
Or bate the fang of stern December's snow  
By thinking of fantastic Summer's heat;  
Or cloy the hungry edge of appetite—  
By bare imagination of a feast.  
The apprehension of a banisht good  
Gives but the greater feeling to the worse.

## 377. GRIEF—SILENT.

Fell Sorrow's tooth does never rankle more  
Than when it bites but lanceth not the sore.

## 378. DIVINE JUSTICE.

Heaven is the Widow's Champion and defence.

## 379. UNDUE SUBMISSION.

That which in mean men we entitle patience  
Is pale cold Cowardice in noble breasts.

## 380. GRIEF.

Grief boundeth where it falls;

Not with the empty hollowness, but weight\*.

381.

Grief makes one hour ten.

382. PLEASURE AND PAIN DIVIDE LIFE.

Joy absent, Grief is present for that time.

383.

Sorrow ends not, when it seemeth done.

384. TRUTH.

Truth hath a quiet breast.

385. FALSE PLEASURE.

Things sweet to taste, prove in digestion sour.

386. EXILE.

All places that the eye of Heaven visits,  
Are to a wise man ports, and happy havens.

387. POWER; HUMAN.

✕ Kings may cut short our days with sullen sorrow,  
And pluck nights from us; but not lend a morrow:  
They can help Time to furrow us with age;  
But stop no wrinkle in his pilgrimage:  
Their word is current with him for our Death,  
But dead, their Kingdom cannot buy our breath.

388. NECESSITY.

Teach thy necessity to reason thus;

There is no virtue like necessity.

389. CONFIDENCE IN HEAVEN.

☉ † Who look beyond *this* World  
Whate'er their soul holds dear may well believe  
To lie the way they go.

390. TRIALS RELIEVED BY PATIENCE.

Gnarling Sorrow hath less power to bite  
The man that mocks at it and sets it light ||.

\* That is, no Grievings evidently affected have a sympathetic influence by re-action upon others. The conceit is from a Ball contrasted to a Bladder.

|| *Levius fit Patientia*

*Quicquid corrigere est Nefas.*

HOR.

## 391. DYING PERSONS ATTENDED TO.

The tongues of dying men  
Enforce attention, like deep Harmony.

## 392. WORDS OF SUCH PRECIOUS.

Where words are scarce they 'are seldom spent in

## 393. END HOW ENDEARED. [vain.

More are men's Ends mark'd than their Lives  
The setting Sun and Music at the close [before  
(As the last taste of sweets) are sweetest,

## 394. LICENTIOUS WRITINGS.

There are found

Lascivious meeters; to whose venom'd sound  
The open ear of youth doth always listen.

## 395. FASHION.

Where doth the world thrust forth a vanity,  
(So be it new, there's no respect how vile)  
That is not quickly buzz'd into the ear.

## 396. WILFULNESS.

Where will doth mutiny with wit's regard,  
Then all too late comes counsel to be heard.

## 397.

Direct not him, whose way his-self will choose.

## 398. PROFUSION.

Light Vanity, insatiate Cormorant,  
Consuming means soon preys upon itself.

## 399. EXTREMES.

Violent Fires soon burn out themselves.

## 400.

Small showers last long; but sudden storms are

## 401. MISERY. [short.

Misery sometimes makes sport to mock itself.

## 402. FLATTERY.

⊙ Dying men rarely flatter those that live—  
† Too oft the living flatter those that die.

## 403. IMPROVIDENCE.

Those who think too late,  
See but the very wreck that they must suffer ;  
And find the danger then inevitable  
For suffering thus the causes of their wreck,

404.

'Tis rash to hear a fearful tempest sing,  
Yet seek no shelter to avoid the storm :  
To see the wind sit sore upon our sails,  
And yet not furl them, but securely perish.

## 405. IMPATIENCE.

✕ Impatience is an Age's privilege.

## 406. LIFE—THE HAPPY LOVE IT.

They love to live that Love and Honor have.

## 407. DEATH—THE UNHAPPY DESIRE IT.

They love to die that Age and Sorrow have.

## 408. DEATH.

Though Death be poor, it ends a mortal woe.

## 409. PREMATURETY.

The ripest fruit first falls.

## 410. HOPE AND FORTITUDE.

✕† Hope and Fortitude

Can even through the hollow eyes of Death  
Behold Life peering.

## 411. FRIENDSHIP.

Confidence

Should beget confidence : and those with whom  
We share our thoughts should share their own

412.

[with us.

Spoken in confidence words are as thoughts.

## 413. MELANCHOLY HOSTILE TO LIFE.

Ye who would live,

O lay aside life-harming heaviness,  
And entertain a cheerful disposition.

## 414. AGE AND SICKNESS FRETFUL.

✕ With little of resentment we impute  
Harsh words to wayward sickliness and age.

## 415. AFFECTION PATIENT.

✕ Tender Duty makes us suffer wrong.

## 416. HOPE NOT TO PROFIT BY EVIL.

† Be it ever of bad courses understood,  
That their events can never fall out good.

## 417. FEAR.

Urge doubts to them that fear.

## 418. GRIEF EVER MAGNIFIES.

Each substance of a grief hath twenty shadows.

## 419. SORROW DISTORTS APPEARANCES.

Apprehensive Sorrow's eye  
As for things true weeps things imaginary,  
Dividing one entire to many objects ;  
Like perspectives which, wryly gazed upon,  
See nothing but confusion ; used aright  
Distinguish forms \* :—Thus Care's disorder'd eye  
Finds multiplying shapes of Grief to wail,  
Which lookt on as they are, are nought but

## 420. PRESENTIMENT. [shadows.

† Commonly, or ever,  
Presentiment of ill we may derive  
From some fore-father grief.

## 421. ADVERSITY TRIES FRIENDSHIP.

Whoever hath abus'd Prosperity,  
Soon comes the sick hour that his surfeit made :  
Then shall he try his friends that flatter'd him.

## 422. HOPE—HOW SWEET.

The Hope to joy is little less in joy

\* This curious double allusion to an optical experiment, not even now very familiar, shews the strength, comprehensiveness, and subtilty of the Poet's observation. The Anamorphosis Cylinder and Polymorphic Prism are both introduced,

'Than hope enjoy'd.

423. HOPE DECEITFUL.

Hope is a flatterer, a parasite,  
A keeper-back of death.

424. COMFORT—HER TRUE ABODE.

Comfort's in Heaven, and we are on the Earth.

425. CONVERSATION SHORTENS THE WAY.

Sweet Discourse

Maketh the hard way sweet and délectable\*.

426. INATTENTION.

That is not forgot

That never was remember'd.

427. GRACE.

Grace in a graceless mouth is but profane.

428. GOODNESS.

⌘ Goodness accounts itself in nought so happy  
As in a soul remembering the good.

429. HUMILITY INTERIOR.

⊙ Shew Heaven the humbled heart, and not the

430. SICKNESS AND AGE. [knee ||.

Sickness and Age have privilege to be bold.

431. EVILS INCURABLE, COMPARATIVELY  
DISREGARDED.

Things past redress are past care.

432. EVIL *not to be done* TO PRODUCE GOOD.

To find out Right with Wrong—It may not be.

433. SIGNS OF APPROACHING ANARCHY.

At approach of lawless times

Wise men look sad; and ruffians dance and leap:  
The one in fear to lose what they enjoy;

\* Cantantes licet usque, minus via lædet, eamus. VIRG.  
Comes jucundus in via pro vehiculo.

|| Rather than---“I will have Mercy; and not Sacrifice:” is a similar phrase.



The other to enjoy by rage and war.

434. EXILE.

Bitter is the bread of Banishment.

435. DAY AND NIGHT.

When the searching eye of Heaven is hid  
Behind the Globe, and lights the lower world,  
Then thieves and robbers range abroad unseen,  
In murders and in outrage: but behold  
Then when from under this terrestrial ball  
He fires the proud tops of the eastern pines,  
And darts his light through every guilty hole;  
Then treasons, murders, and detested sins  
Stand bare and naked, trembling at themselves.

436. LABOUR AND REST.

Awhile to work; and after, holiday.

437. ALL JUST MEANS TO BE USED.

The means that Heaven yields must be embrac'd,  
And not neglected: ...else Heaven would,  
And we will not; Heaven's offer we refuse,  
The proffer'd means of succour and redress.

438. CARE.

What loss is it to be rid of Care?

439. JUSTICE THE MEASURE OF GREATNESS.

Strives any one to be as great as we?  
Greater he cannot be unless more just\*,  
† More true to Men, to Heaven, and his own Heart.

440. DEATH.

Death will have his day.

441.

Nothing can we call our own but Death;  
And that small model of the barren earth,  
Which serves as paste and cover to our bones.

\* So Agesilaus: in the Poet's justly favourite Plutarch.

## 442. LOVE CHANGES INTO HATE.

Sweet Love changing his property,  
Turns to the sourest and most deadly hate.

## 443. ROYALTY.

Within the hollow Crown,  
That rounds the mortal temples of a King,  
Keeps Death his Court : and there the Antic sits,  
Scoffing his state, and grinning at his pomp ;  
Allowing him a breath, a little scene  
To monarchize, be fear'd, and kill with looks ;  
Infusing him with self and vain conceit,  
As if this flesh, which walls about our life,  
Were brass impregnable.

## 444. REMEDY ; NOT COMPLAINT.

† Good men and wise wail not their present woes,  
But presently prevent the cause to wail.

## 445. FEAR INCREASES DANGER.

To fear the Foe, since Fear oppresseth strength,  
Gives in your weakness strength unto your foe.

## 446.

Fear, and be slain—no worse can come, to fight.  
To fight and die is Death destroying Death \* ;  
Where fearing dying pays Death servile breath.

## 447. DISTRESS AGGRAVATED—HOW.

✕ He plays the torturer by small and small,  
Who lengthens out the worst that must be spoken.

## 448. MORTALITY.

Mock not flesh and blood  
With solemn reverence ||.

\* Epaminondas, Wolfe, Montgomery, Abercromby, Nelson, thought and felt thus. And in the Sarpedon of Homer there is a similar spirit.

|| Louis the XVIth, Frederick the Great of Prussia, and the Emperor Joseph, all, I think, forbade kneeling to them:

## 449. PROGNOSTICS.

Men judge by the complexion of the sky  
The state and inclination of the day.

## 450. FLATTERY THE WORST SLANDER.

He does me double wrong,  
That wounds me with the flatteries of his tongue.

## 451. GENTLENESS.

Fight with gentle words.

## 452.

✕ To speak of Joy, when altogether wanting,  
Doth but remember us the more of sorrow;  
Or if of Grief, being altogether had,  
It adds more sorrow to our want of joy.

## 453. LAMENTATIONS AID NOT.

Tears shew their love; but want their remedies.

## 454. CALAMITY QUICK.

‡ Nimble Mischance is ever light of foot.

## 455. GRIEF.

Grief lies within :

And the external manners of lament  
Are merely shadows to the unseen grief,  
That swells with silence in the tortur'd soul.

## 456. WICKEDNESS HAS NO FRIENDSHIP.

The love of wicked friends converts to fear.

## 457. PROVIDENCE UNIVERSAL.

‡ Heaven hath a hand in all events.

## 458. AMBITION BOUNDLESS.

Thoughts tending to Ambition, still do plot  
Unlikely wonders.

## 459. SELF-COMPLACENCY.

Thoughts tending to content flatter themselves.

## 460. MUSIC.

How sour sweet Music is,

When Time is broke, and no proportion kept \* :  
So is it in the Music of Men's Lives.

461. INSENSIBILITY TO MORAL HARMONY.

✕ There are who have the daintiness of ear  
To hear time broke in a disorder'd string ;  
But for the concord of their state and time  
Have not an ear ||.

462. TIME RETALIATES ON IT'S WASTERS.

‡ Man wasteth Time, and then Time wasteth him.

463. THOUGHT OUR MEASURE OF TIME.

Our thoughts are minutes.

464. PRIDE.

Pride must have a fall.

465. THOUGHTS SUPPRESST BY COMPULSION.

What the Tongue dares not, that the Heart will say.

466. VICE—ABHORRED BY IT'S EMPLOYERS.

They love not poison, that do poison need.

467. PARDON—WELL BECOMES A KING.

No word like Pardon for Kings' mouths so meet.

468. JUDGEMENT OR SENTENCE CAPITAL

*not rendered against the absent.*

Thieves are not judg'd but they are by to hear,  
Although apparent guilt be seen in them.

~~~~~  
HENRY IV.

469. LABOUR SWEETENS LEISURE.

If all the year were playing holidays,
To sport would be as tedious as to work.

470. CONTRAST.

✕ Bright metal on a sullen ground

* Veræ numerosque modosque ediscere vitæ. HOR.

|| Ergo Fidicen hoc videbit in fidibus ; vir sapiens non videbit in vitâ.
CIC.

Will shew more goodly and attract more eyes
Than that which hath no foil to set it off.

471. COURAGE RISES WITH OCCASION.

The blood more stirs
To rouse a Lion, than to start a Hare.

472. IMAGINATION MAGNIFIES EVILS.

Imagination
Drives us beyond the bounds of patience.

473. HUMILITY.

Humility
Doth pluck allegiance from men's hearts*.

474. SATIETY.

The mouth that's surfeited with honey
Doth loath the taste of sweets.

475. FLATTERY TO BE DISDAINED.

Defy the tongues of soothers.

476. CAUTION NECESSARY.

Needful it is to fear.

477. PROGNOSTIC.

The Southern wind
Doth by his hollow whistling on the leaves,
Foretell a tempest, and a blustering day.

478. JUSTICE HAS HEAVEN TO AID,

God does defend us when our cause is just.

479. SUSPICION VIGILANT.

Suspicion is full of eyes.

480. ——— PRONE TO MISINTERPRET.

Interpretation will misquote our looks.

481. CIRCUMSPECTION.

Consider what you have to do.

482. LIFE—NOT TO BE MISEMLOYED.

The time of Life is short:
To spend that shortness basely, 'twere too long.

* Compels them to love it.

483. WAR.

The Arms are fair *

When the intent of bearing them is just.

484. SUM OF PRIVATE AND PUBLIC DUTY.

Let each man do his best || .

485. RIVALRY.

Two Stars keep not their motion in one sphere |||| .

486. DESPAIR.

¶ To Despair

Thought seems the slave of life, and life-time's

487. DISCRETION.

[fool.

The better part of Valour is—Discretion.

488. RUMOUR.

On Rumour's tongues

Continual slanders ride.

489.

Rumour is a pipe

Blown by surmises, jealousies, conjectures.

490. COMFORT—FALSE.

[wrongs.

Smooth Comforts, false, are worse than real

491. CONTENTION WHEN IRRITATED.

Contention, like a horse

Full of high feeding, bears down all before him.

492. PROGNOSTIC PHYSIOGNOMICAL.

Men's brows, like to a title-page,

Foretell the nature of a tragic volume.

493.

The cheek

Is apter than the tongue to tell an errand.

* *Justa Bella quibus necessaria.* LIV :

|| England expects every Man to do his Duty. NELSON.

|||| Till the Pallas of Olbers was discovered, and the Juno of Hardinge, after the Ceres of Piazzini, this seemed as true in the Letter as in the Figure. But the orbits of two at least of these three Planets are found to intersect each-other; which till then was unknown, except of Comets.

494. SUSPICION EAGER TO ACCUSE.

Suspicion hath a ready tongue.

495. FEAR—HOW APPREHENSIVE.

He that but fears the thing he would not know,
Hath, by instinct, knowledge from others' eyes,
That what he fear'd is chanc'd.

496. SLANDER OF THE DEAD MOST HEINOUS.

He doth sin, that doth bely the dead.

497. ILL NEWS INFECTS THE BEARER.

The bringer of unwelcome news
Hath but a losing office.

498. ILLS ARE MEDICINAL.

In poison there is physic.

499. WISDOM AND HONOUR.

Divorce not Wisdom from your Honour.

500. GAIN—IMPATIENCE FOR IT DARING.

Gain propos'd,
Choaks the respect of likely peril fear'd.

501. HOPE—*doubtful* in COMMENCEMENT.

A cause on foot
Lives so in Hope, as in an early Spring
We see the appearing buds.

502. CIRCUMSPECTION.

When we mean to build,
We first survey the plot, then draw the model.

503. POPULARITY UNCERTAIN.

An habitation giddy and unsure
Hath he, that buildeth on the vulgar heart.

504. TIME.

We are Time's subjects.

505. IMAGINATION—IT'S POWER *in adding*
ideal Value. [worst.]

Past, and to come, seem best: things present,

506. WISDOM.

Let Wisdom be your guide.

507. ROYALTY.

Uneasy lies the head that wears a crown.

508. MUTABILITY.

The revolution of the times

Make mountains level, and the continent

(Weary of solid firmness) melt itself

Into the sea!

509.

Chances mock,

And changes fill the cup of alteration

With divers liquors*.

510. PROGNOSTIC.

There is a History in all men's lives,

Figuring the nature of the times deceas'd:

The which observ'd, a man may prophecy,

With a near aim, of the main chance of things

As yet not come to life.

511. RUMOUR.

Rumour doth double, like the voice and echo,

The numbers of the fear'd.

512. SICKNESS—HOW AGGRAVATED.

Unseason'd hours

Must add to sickness.

513. FAVORITISM.

That Man, that sits within a Monarch's heart,

And ripens in the sunshine of his favour,

Would he abuse the countenance of the King,

Alack, what mischiefs might he set abroad,

In shadow of such greatness.

* The passage whence this is taken has been made a Motto to a Poem of much original Genius and powerful Pathos---THE VISION OF SILVESTER.

514. AFFLICTION A GROUND OF HOPE.

Sudden sorrow

Serves oft to say 'Some good thing comes to-

515. PEACE. [morrow.'

A Peace is of the nature of a conquest;
 For then both parties nobly are subdued,
 And neither party loser.

516. LUXURIANCE.

Most subject is the fattest soil to weeds.

517. PASSION.

When means and lavish manners meet together,
 O with what wings do hot affections fly
 Toward fronting peril.

518. AFFLICTIONS PROFITABLE.

Turn past evils to advantage.

519. FORTUNE.

Fortune doth never come with both hands full:
 She either gives a stomach and no food—
 Such are the poor, in health:—or else a feast
 And takes away the stomach—such the rich,
 That have abundance, and enjoy it not.

520. ROYALTY.

O Majesty,

When thou dost pinch thy bearer, thou dost sit
 Like a rich armour worn in heat of day,
 That scalds with safety.

521. AVARICE.

How quickly Nature falls into revolt
 When gold becomes the object!
 For this the foolish over-careful Fathers
 Have broke their sleep with thought, their brains
 Their bones with industry: [with care,
 For this they have engrossed and pil'd up

The canker'd heaps of strange atchieved gold :
 For this they have been thoughtful to invest
 Their Sons with arts, and martial exercises :—
 When, like the bee, culling from every flower
 The virtuous sweets ;
 They bring it to the hive ; and, like the bee,
 Are murder'd for their pains.

522. AGE.

How ill white hairs become a fool and jester.

~~~~~  
 MEASURE FOR MEASURE.  
 VOL. II.

523. POPULARITY.

§ The man who does affect  
 Popular applause, and aves vehement,  
 Is not of safe discretion.

524. PROGNOSTIC MORAL.

§† There is a kind of character in the life  
 That to the observer doth the history  
 Unfold.

525. TALENTS NOT OUR OWN.

Thyself and thy belongings  
 Are not thine own so proper, as to waste  
 Thyself upon thy Virtues, them on thee.

526.

Heaven doth with us as we with torches do,  
 Not light them for ourselves : for if our Virtues  
 Did not go forth of us\*, 'twere all alike  
 As if we had them not.

527.

Spirits are not finely touch'd  
 But to fine issues.

\* A Scriptural Phrase.

528.

Nature never lends  
 The smallest scruple of her excellence,  
 But, like a thrifty Goddess, she determines  
 Herself the glory of a creditor,  
 Both thanks and use\*.

529. **KINGS—THE AWFUL EXTENT OF  
 THEIR POWERS.**

✕† Mortality and Mercy  
 Live in the tongues of Princes: Mercy should  
 Live ever in their hearts.

530. **PROPOSITION IDENTICAL.**

Grace is Grace,  
 Despight of all controversy.

531. **AUTHORITY.**

The Demi-god, Authority,  
 Makes us pay down for our offence by weight.

532. **EXCESS.**

As Surfeit is the Father of much fast,  
 So every scope by the immoderate use  
 Turns to restraint.

533.

Our natures do pursue,  
 Like rats that raven down their proper bane,  
 A thirsty evil: and when we drink we die.

534. **POWER—NEW IS GENERALLY SHARP.**

In change of power || the Body-politic is  
 An horse whereon the Governor doth ride,  
 Who newly in the seat, that it may know  
 He can command, oft lets it feel the spur.

\* The Interest on the Principal. The allusion is Scriptural.

|| Res dura et Regni Novitas me talia cogunt  
 Moliri.

## 535. YOUTH PERSUASIVE.

‡ Youth hath a prone and speechless dialect,  
Such as moves men.

536. LAWS, IF UNFIT TO BE EXECUTED,  
SHOULD NOT EXIST.

Decrees

Dead to infliction, to themselves are dead.

537. PERMISSION OF THE EVIL WE COULD  
PREVENT IS A VIRTUAL COMMAND.

We bid ill be done,

When evil deeds have their permissive pass,  
Unpunisht and uncensur'd. — — —

## 538. POWER CHANGES PURPOSE.

Oft we see

Powers changing purpose what our seemers be.

## 539. BLUSHES—INDICATIONS OF PURITY.

Blushes, brief roses of the cheeks, proclaim  
A virgin purity.

540. AUTHORITY *weakened by Ostentation.*

In time the rod

Becomes more mock'd than fear'd.

## 541. FEAR.

Our doubts are traitors ;

And make us lose the good we oft might win,  
By fearing to attempt.

## 542. WOMEN—THEIR POWER.

When Maidens sue,

Men give like Gods ; but when they weep and  
All their petitions are as truly their's, [kneel,  
As they themselves should owe them.

543. LAWS SHOULD EITHER BE EXECUTED  
OR REPEALED.

We must not make a scare-crow of the Law,



Setting it up to fear the birds of prey,  
And let it keep one shape, till Custom make it  
Their perch, and not their terror.

## 544. MODERATION IN PUNISHMENT.

Let us be keen and rather cut a little,  
Than fall and bruise to death.

## 545. TEMPTATION—NONE IN ITSELF IRRESISTIBLE.

'Tis one thing to be tempted,  
Another thing to fall.

## 546. GUILT MUST NOT EXEMPT ITSELF BECAUSE OTHERS ARE GUILTY.

The Jury, passing on the prisoner's life,  
May, in the sworn twelve, have a thief or two  
Guiltier than him they try.

547.

What's open made to Justice,  
That Justice seizes.

## 548. OBSERVATION—HUMAN ALWAYS IMPERFECT.

The jewel that we find, we stoop, and take it,  
Because we see it; but what we do not see  
We tread upon, and never think of it.

## 549. LIFE HUMAN—INEQUALITIES OF IT.

Some rise by Sin, and some by Virtue fall:  
Some run through brakes of justice, answer none,  
And some condemned for a fault alone.

## 550. JUSTICE RIGOROUS.

After Execution, Judgement hath  
Repented o'er his doom\*.

\* Did not Shakespeare allude to the Cases of Mary of Scotland, where Elizabeth wisht it to be thought that she felt thus; and of Essex, where she certainly did feel thus?

## 551. MERCY.

No Ceremony that to great ones 'longs,  
 Not the King's crown, nor the deputed sword,  
 The Marshal's truncheon, nor the Judge's robe  
 Become them with one half so good a grace  
 As Mercy does.

## 552. MERCY DIVINE.

All the Souls that are were forfeit once,  
 And he that might the 'vantage best have taken,  
 Found out the remedy.

## 553. How should we be,

If he which is the top of judgment should  
 But judge us as we are. O think on that,  
 And mercy then will breathe within our lips,  
 Like men new-made.

554. HEAVEN—THE VENERATION WE OWE  
TO IT.

Shall we serve Heaven  
 With less respect than we do minister  
 To our gross selves?

## 555. MERCY AND JUSTICE.

† Judges shew pity most when they shew justice :  
 For then they pity those they do not know,  
 Whom a dismiss'd offence would after gall\*.

## 556. SMALL OFFENCES SHOULD BE CHECKT.

† ⊙ When crimes are small and punishments are  
 Mercy is not itself that oft looks so ; [light,  
 And Pardon oft the nurse of second woe.

## 557. MERCY.

It is excellent  
 To have a Giant's strength ; but it is tyrannous  
 To use it like a giant.

\* This is most true were Punishments less extreme.

558.

Could great men thunder  
As Jove himself does, Jove would ne'er be quiet :  
For every pelting petty officer  
Would use his Heaven for thunder.

559.

Merciful Heaven!

Thou rather with thy sharp and sulphurous bolt  
Splitt'st the unwedgeable and gnarled oak,  
Than the soft myrtle!—O, but Man, proud Man,  
(Drest in a little brief authority,  
Most ignorant of what he's most assur'd,  
His glassy essence)—like an angry ape,  
Plays such fantastic tricks before high Heaven,  
As make the Angels weep.

560. PERSONS OF RANK APT TO FANCY EVERY  
THING ALLOWABLE TO THEM.

'Great men may jest with Saints. 'Tis wit in them,  
'But in the rest foul profanation.

561. POWER—PRONE TO PUNISH & OFFEND.  
Authority, although it err like others,  
Hath yet a kind of medicine in itself,  
That skins the vice o' the top.

562. SELF-EXAMINATION SHOULD PRE-  
CEDE CENSURE.

— — — † Go to your bosom,  
Knock there; and ask your Heart, what it hath  
That's like a Brother's fault. [done]

563. VIRTUE THE SOLE GOOD.  
All goods external may be rich or poor,  
As Fancy values—'tis not so with Virtue.

564. TEMPTATION.  
The Tempter or the tempted, who sins most ?

## 565. MODESTY.

§ Modesty does more betray the sense  
Than woman's lightness.

## 566. MIND, AND IT'S ASSOCIATIONS.

† Circumstances and occasion  
Are as the Mind and will—thus may our hearts  
By good be wrought to evil: And too oft  
By lying with the Violet in the Sun,  
Do as the carrion doth, not as the flower,  
Corrupt by virtuous Season.

## 567. INCONTINENCE.

Having waste ground enough,  
Shall we desire to raze the Sanctuary  
And pitch our evils there?

## 568. TEMPTATION—SPECIOUS.

Most dangerous  
Is that Temptation which does goad us on  
To Sin in loving Virtue.

## 569. HYPOCRISY.

§✕ Heaven oft is in the mouth,  
And in the heart a strong and growing evil.

## 570. EXAMPLE ILL.

Thieves for their robbery have authority,  
When Judges steal themselves.

## 571. HYPOCRISY.

O, cunning enemy, that, to catch a Saint,  
With Saints dost bait thy hook!

572. NO REPENTANCE *without* AMENDMENT.

In sorrow for those crimes which we continue,  
Sorrow is always toward ourselves, not Heaven.

## 573. THE WORLD YIELDS TO PRETENCES.

Let's write good Angel on the Devil's horn,  
'Tis not the Devil's crest.

## 574. AUTHORITY.

O place! O form!

How often dost thou with thy case, thy habit,  
Wrench awe from fools, and tye the wiser souls  
To thy false seeming!

## 575. HUMILITY.

⊙† True Goodness in a mortal breast will say—  
Let me be ignorant, and in nothing good,  
But graciously to know I am no better\*.

## 576. HUMILITY AFFECTED.

¶ Craftiness wishes to appear more bright,  
When it doth tax itself.

## 577. PARDON.

An ignominious ransom, and free pardon  
Are of two houses: lawful Mercy sure  
Is nothing kin to foul Redemption.

## 578. SIMULATION.

¶ Though it *should* never, yet it oft falls out  
To have what we would have, we speak not what

## 579. JUDGMENT CAPRICIOUS. [we mean.

O perilous mouths,

That bear in them one and the self-same tongue,  
Either of Condemnation or Approof!  
Bidding the Law make court'sy to their will;  
Hooking both right and wrong to the appetite,  
To follow as it draws!

## 580. VIRTUE ABOVE ALL.

✕ Virtue and female Honor will say thus—  
More than our Brother is our Chastity.

## 581. HOPE.

The miserable have no other Medicine,  
But only Hope ||.

\* There is none Good but one: that is, GOD.

|| The last Good left in Pandora's Box.

## 582. WOMEN.

Women are frail

As are the glasses where they view themselves.

## 583. EDUCATION.

⊙ † In Childhood, a good thing too often read  
Grows fear'd and tedious.

584. DEATH—*the true is loss of GOODNESS.*

Better to die at once than die for ever.

## 585. IMPERFECTION, HUMAN.

Men, at the best, are made to be no stronger  
Than faults may shake their frame.

## 586. HOPE WITH FORTITUDE.

Have hope to live; but be prepar'd to die.

## 587. DEATH.

Be still prepar'd for Death: and Death or Life  
Shall thereby be the sweeter\*.

## 588. LIFE HUMAN.

Reason thus with Life—

A breath thou art, — — — —

Servile to all the skiey influences

That do this habitation, where thou keep'st,

Hourly afflict.—Thou art not thyself,

For thou exist'st on many a thousand grains

That issue out of dust: Happy thou art not:

For what thou hast not still thou striv'st to get;

And what thou hast forget'st. Thou art not cer-

For thy complexion shifts to strange effects. [tain:

Friend hast thou none:

For thine own bowels which do call thee Sire

Do curse the gout, serpigo, and the rheum, [rich,

For ending thee no sooner. When thou art old and

\* Omnem crede Diem tibi diluxisse supremum:  
Grata superveniet que non sperabitur Hora.



Thou hast neither heat, affection, limb, nor beauty,  
To make thy riches pleasant. Thus in this  
Life

Lye many thousand deaths : yet Death we fear,  
That makes these odds all even.

589. LIBERTY—VIRTUE ALONE IS FREE.

✕ Vice is imprisonment

(Though all the world's vastidity thou had'st)  
To a determin'd scope.

590. PRISONS—OUGHT NOT TO BE SHUT  
FROM CHARITABLE VISITATION.

⊙ When Charity visits afflicted Spirits  
That are in Prison, 'tis a Common Right  
To let her see them.

591. PASSION.

⊙ When Passion is the Master of the Heart,  
If we would pray and think, we think and pray  
To several subjects.

592.

In Fear, or the excess of any Passion,  
The blood impetuous musters to the heart:  
Making both it unable for itself,  
And dispossessing all the other parts  
Of necessary fitness.

593. HEAVEN SEETH NOT AS MAN SEETH.

⊙ Much is set down in Heaven but not on Earth ;  
† And much on Earth set down, but not in Heaven.

594. WISHES—GOOD.

Good wishes deserve welcome.

595. LIFE—WHAT IS TRULY.

Who basely sue to live seek but to die:  
Who virtuously seek Death find Life.

596.

Mightest thou be safe unworthily,—beware,  
Lest thou a feverish life should entertain,  
And six or seven winters more respect  
Than a perpetual Honor. Dare to die;  
Be thou too noble to conserve a life  
By base appliances.

597.

Fearful is Death; but shamed Life is hateful.

598. IMPUNITY OF REPEATED CRIME IS  
NOT MERCY.

Where Crime's not accidental but a trade,  
Mercy to such would prove itself a bawd.

599. PARDON ON CORRUPT MOTIVES.

When Vice makes Mercy, Mercy's so extended,  
That for the fault's love is the offender friended.

600. GOODNESS IS BEAUTY.

If Goodness be the soul of your complexion,  
It shall preserve the body ever fair.

601. HYPOCRISY MORE SHEWY THAN VIRTUE.

In this world, Craft, being richer than Inno-  
cence, often stands for the facing.

602. DEATH.

The sense of Death is most in apprehension;  
And the poor Beetle, that we tread upon,  
In corporal sufferance finds a pang as great  
As when a Giant dies.

603. VIRTUE COURAGEOUS.

Virtue is bold; and Goodness never fearful.

604. GAIN DISHONORABLE THE WORST LOSS.

Would those who profit by corruption think  
What 'tis to cram a maw or cloath a back,  
Or heap up sordid wealth from filthy vice;

Could they believe their living is a life!

605. VICE—SELF-DESTRUCTIVE.

To whom the Devil has given proofs for Sin,  
They will prove his.

606. INSTRUCTION SHOULD GO HAND IN  
HAND WITH CORRECTION.

⊕ Correction and Instruction must both work  
Ere Ignorance and settled Vice will profit.

607. WISDOM AND CANDOUR.

⊙ Love of the good talks with better knowledge  
than to speak lightly, and knowledge with more  
affection than to speak harshly, of them.

608. RASH SPEAKING.

Those who know not what they speak seldom  
know what they do.

609. HYPOCRISY.

That we were all, as some would seem to be,  
Free from our faults, as from faults seeming free!

610. SLANDER.

No Might nor Greatness in mortality  
Can Censure'scape: back-wounding Calumny  
The whitest Virtue strikes.

611. TRUTH—WANT OF IT DESTRUCTIVE.

There is scarce Truth enough alive in the world  
to make Societies secure.

612. NEWS.

¶ No News is older than that which is every  
day's news.

613. SELF-KNOWLEDGE MOST NECESSARY.

Of all knowledge the wise and good seek most  
to know themselves\*.

\* De Cælo descendit, Γνωσις σεαυτου. JUV.

## 614. BENEVOLENCE.

✕† The benevolent more rejoice to see another merry, than are merry at any thing which professes to make them rejoice.

## 615. RIGOUR.

⊙ Rigour to others is Censure on ourselves.

## 616. PURITY JUDICIAL.

He who the sword of Heaven will bear  
Should be as holy as severe;  
Pattern in himself to know  
Grace to stand +, Virtue to go:  
More nor less to others paying  
Than by self-offences weighing.  
Shame to him whose cruel striking  
Kills for faults of his own liking.

## 617. HYPOCRISY.

O! what may Man within him hide,  
Though Angel on the outward side:  
How may likeness made in crimes,  
Making practice on the times,  
Draw with idle spider's strings  
Most pond'rous and substantial things!

## 618. MUSIC.

Music often hath a charm  
To make bad good.

## 619. VIRTUE IS CANDID AND MERCIFUL.

Whoso is just

He doth with holy abstinence subdue  
That in himself which he doth spur himself  
To qualify in others.

620. STATION ADDS TO THE INFECTIOUS-  
NESS OF GUILT.

Offence hath pestilent celerity  
When it is born in high authority.

## 621. DEATH.

Death's a great disguiser.

## 622. DEATH—STUPID INDIFFERENCE CONCERNING IT.

A man insensible of Mortality is desperately

623. ADVICE. [*mortal.*]

Who most wants Advice will hear none.

## 624. PHYSIOGNOMY.

✕ Honesty and Constancy are written in the brow: the wise and the benevolent can read them there.

## 625. POWER OBNOXIOUS TO CENSURE.

O Place and Greatness! Millions of false eyes  
Are stuck upon thee! Volumes of report  
Run with their false and most contrarious quests  
Upon thy doings! thousand 'scapes of wit  
Make thee the father of their idle dream,  
And rack thee in their fancies!

## 626. DIFFICULTIES.

All difficulties are easy when they are known.

## 627. ACCIDENTS—THERE ARE NONE.

☉ What we call Accident 'tis Heaven provides.

## 628. HEAVEN KINDLY CONCEALS THE FUTURE.

✕ We often are kept ignorant of our Good,  
To make us heavenly comforts of despair  
When it is least expected.

## 629. VICE EVER DISCONTENTED WHEN HABITUAL.

When once our grace we have forgot,  
Nothing goes right; we would and we would not.

## 630. ADVERSITY—IS MEDICINAL.

✕ In the events of Life there is a Physic  
That's bitter to sweet end.

## 631. FAME DUE TO VIRTUE.

When Virtue serves the Public Weal, 'tis wrong,  
 To lock Desert in the ward of covert bosom,  
 When it deserves with characters of brass  
 A fortified residence 'gainst the tooth of Time,  
 And razure of Oblivion.

632. POLITENESS—NONE TRUE WITHOUT  
SINCERITY.

⊙ Then only shews of kindness have their worth,  
 When outward courtesies truly declare  
 The Heart that keeps within.

## 633. TRUTH IMMUTABLE.

Truth is Truth to the end of reckoning.

## 634. DIFFICULTIES OFTEN EXAGGERATED.

Make not impossible  
 That which but seems unlike.

## 635. HYPOCRISY.

✕ 'Tis not impossible -  
 But one the wickedest caitiff on the ground  
 Might seem shy, grave, and just and absolute.

## 636. DERANGEMENT.

✕ Madness will have a striking frame of sense;  
 And true Dependency of thing on thing  
 † Save one particular Point.

637. REASON *not to be abandoned on account  
of apparent Incongruities.*

Do not banish Reason  
 For inequality: but let Reason serve  
 To make the truth appear, where it seems hid.

## 638. TIME.

Time will unfold the evils now wrapt up.

## 639. TRUTH IS WISDOM AND VIRTUE.

✕ Sense lives in Truth, and Truth in Virtue.



640. FEAR EXCESSIVE—*the worst of Torments.*  
That Life is better life, past fearing Death,  
Than that which lives to fear.

641. RECIPROCITY.

Haste still pays haste, and leisure answers leisure.

642. SAYING POPULAR.

They say

Best men are moulded out of faults, and oft  
Become much better for being a little bad.

643. THOUGHTS WITHOUT OVERT ACT.

⊙ Thoughts answer to the will of Heaven; not  
Earth:

Intents but merely thoughts; unless some Act  
Tend to fulfil their purpose.



### THE WINTER'S TALE.

644. NEGLECT.

One good deed dying tongueless  
Slaughters a thousand waiting upon that.

645. HONOR *the temporary Recompence of*  
VIRTUE.

Our Praises are our Wages\*.

646. KINDNESS—IT'S EFFICACY.

You may ride a generous Horse  
With one soft word a thousand furlongs, ere  
With spur he heat an Acre.

647. FRIENDSHIP—*what is called so may*  
*mean otherwise.*

To mingle Friendship far is mingling bloods ||.

648. AFFECTION.

Affection doth make possible  
Things not so held.

\* The cheap Defence of Nations. BURKE.

|| Intrat Amicitiae nomine tectus Amor. OV.

649. AFFECTIONS *not felt are disbelieved or despised.*

How sometimes Nature will betray it's folly,  
It's tenderness; and make itself a pastime  
To harder bosoms\*!

650. WOMEN.

A Lady's verily is  
As potent as a Lord's.

651. FRAILTY HUMAN.

⊙† Where is that Man  
Who ne'er is negligent; foolish, and fearful;  
In every one of these no man is free,  
But that his negligence, his folly, fear,  
Among the infinite doings of the world,  
Sometime puts forth.

652. TEMPORIZING.

A Temporizer can,  
With the same eye, at once, see Good and Evil,  
Inclining to them both.

653. LEARNING—NOBILITY.

Learning no less adorns Gentility  
Than Parents noble Names in whose succession  
Gentility is held.

654. HONOR—*ingenuous.*

Honor will be frank  
When it is charg'd in Honor, and by those  
Whom it thinks honorable.

655. PHYSIOGNOMY.

To true discernment  
The Heart is seen in the Face.

\* Smith's Theory of Moral Sentiments shews, agreeably to Thucydides, that sentiments, when above the tone of others, reach not their sympathy.

## 656. CALUMNY.

Calumny will scar  
Virtue itself.

## 657. GRIEF SILENT.

There is a Grief which burns  
Worse than tears drown.

658. SUFFERING—*when to be lamented.*

In reason it befits us to lament  
Suffering for Guilt: not suffering undeserv'd\*.

## 659. JUSTICE NOT RASH.

Be certain what you do: lest that your Justice  
Prove Violence.

## 660. TRUTH.

Truth comes with words medicinal as true.

661. BIRDS OF PREY AND WILD BEASTS  
*less cruel than Man depraved.*

✠ Some powerful Spirit instructs the Kites and  
Ravens

To cherish the forsaken—Wolves and Bears,  
Casting their savageness aside, have done  
The Offices of Pity.

## 662. ART—SUSPECTED.

Art is suspicious: oft so much is us'd  
To make a stain no stain, or that which is  
Indeed no stain a stain, as passes colouring.

## 663. SLANDER.

— — — — — The sting of Slander  
Is sharper than the Sword.

## 664. PASSION.

The mind by Passion driven from it's firm hold  
Becomes a feather to each wind that blows.

\* Here Shakespeare probably had his justly favorite Plutarch in his Mind: in his Phocion, and again in his Ægis;

## 665. OATHS.

Oaths without circumstance of strong support  
Should little weigh against that worth and credit  
That's seal'd in approbation.

## 666. APPEARANCES—DECEITFUL.

The Hood makes not the Monk : a Man may  
be honest in nothing but his cloaths.

## 667. SILENCE—ELOQUENT.

The Silence often of pure Innocence  
Persuades, when speaking fails.

668. PROVIDENCE *our great and ultimate*  
*Consolation.*

If Powers divine

Behold our human actions (as they do)  
Then Innocence shall make  
False Accusation blush, and Tyranny  
Tremble at Patience.

## 669. IMPUDENCE OF VICE.

It has been rarely heard  
That any of the bolder Vices wanted  
Less Impudence to gainsay what they did  
Than to perform it first.

## 670. † Past all Truth

Is past all Shame.

671. CONVICTION *should be on plain* PROOF.

— — — — † To be condemn'd

Upon surmises, all proofs sleeping else,  
Is Tyranny, not Law.

## 672. FORGET AND FORGIVE.

⊙ *That officiousness*

Censure should punish, or the Heart itself  
Will punish, which reminds the sufferer  
Of what should be forgotten.

673. SORROW AND ANXIETY *not to be uselessly perpetuated.*

What's gone, and what's past help,  
Should be past Grief.

674. PITY SHARPENS REMORSE.

A true Repentance bears the Truth much better  
Of Censure, than it can officious Pity.

675. AFFLICTION *how aggravated by* GUILT.  
Sense of deserv'd Affliction ill endures  
Pity or Consolation; both appear  
But as disguis'd Reproof.

676. ————— SEVERE—*weeps not.*

Weep we cannot  
When the Heart bleeds.

677. DREAMS.

Dreams are toys.

678. CRUELTY *not natural.*

Beasts are not cruel  
Unless when urg'd by hunger.

679. TIME.

Time pleases some, tries all.

680.

Time makes and unfolds error.

681.

————— Time will make stale  
False glitter of the present.

682. COURTS.

If you would know whether Virtues or Vices  
keep a Man farthest from a Court, go to Court  
and learn.

683. VIRTUE *rarely very familiar with* COURTS.

Virtue seldom stays long enough in a Court to  
be whipt out of it.

## 684. CHILDREN.

§ Parents are no less unhappy, their Issue not being gracious, than they are in losing them, when they have approved their virtues.

## 685. NATURE THE BASIS OF TRUE ART.

Nature is made better by no mean  
But Nature makes that mean.

## 686.

What adds to Nature, is an Art  
That Nature makes.

687. PRAISE—*suspicious*.

Where Praises are too large, Wisdom may fear.

688. ——— *suspicious even in LOVE*.

⊙ Where Love is bold and lavish in it's praise,  
Virtue and female Modesty may fear  
It woos but the false way.

## 689. CONSTANCY.

Turtles pair

That never mean to part.

690. TASTE, ELEGANCE, and GENIUS dignify  
*whatever Situation.*

What Taste, and Elegance, and Genius does,  
Still savours something greater than it's place,  
However low or high.

## 691. WITNESSES.

† There may be witnesses more than a Pedlar's  
Pack will hold, and yet no Truth.

692. TALES—*none too extravagant to want  
Attestation.*

⊙ There are few tales so idle that can not be  
voucht by abundance of witnesses: and some  
seemingly grave ones.



693. GOODNESS *ready to think well of others.*

✕ The Good by pattern of their own thoughts  
The purity of others. [judge]

694. FATHER.

A Father

Is at the Nuptial of his Son a Guest  
That best becomes the table. [compel]

695. MARRIAGE—*Parents to advise, not to*  
Reason, the Child

Should chuse in Marriage: but good reason still  
The Father, though no force, should hold some  
In such a business. [counsel]

696. RESOLUTION—*strengthened by VIOLENCE.*  
The resolute, where Force would intervene,  
Disdain compulsion: what they were, they are;  
More straining on for plucking back.

697. EQUALITY.

The self-same Sun, that shines upon a Court,  
Hides not his visage from a Cottage; but  
Looks upon all alike.

698. JUSTICE *will not compromise with INIQUITY.*

Rather than aught should fail  
By violation of his faith, the Just \*  
Would see the sides of the Earth crushing toge-

699. OATH—*a just inviolable.* [ther.]

|| Not

For all the Sun sees, or the close Earth wombs,  
Or the profound Sea hides in unknown fathoms,  
Break thou thy Oath.

\* Si fractus ellabatur Orbis  
Impavidum ferient Ruinæ. HOR.

|| Phalaris licet imperet ut sis  
Falsus, et admoto dictet perjuria tauro  
Summum crede nefas animam præferre Pudori  
Et propter vitam vivendi perdere causas. JUVEN.

700. VIRTUE *yields not to* CONVENIENCE.

The Good will say

When tempted by advantage, no: but rather  
Than swerve from Duty, let myself and Fortune  
Tug, for the time to come.

701. ADVICE.

Spirits should be or patient of Advice  
Or stronger than to need it: And the strongest  
Sometime will want Advice.

702. BENEVOLENCE *is spontaneous in Good Hearts.*

⊙ From the Good good Deeds

As gladly are return'd as thought upon.

703. PRINCIPLE—*no confidence where it is  
wanted.*

✕ In what we *wildly* do we are at mercy  
Of unthought accident:—thus we profess  
To make ourselves the slaves of chance, and flies\*  
To every wind that blows.

704. RASHNESS—*Forerunner of* EVIL.

✕ The frowardness of Rashness is no better  
Than a wild dedication of ourselves  
To unpath'd waters, undreamt shores;—most  
To miseries enough: no hope to help us, [certain  
But as we shake off one to take another.

705. GENIUS.

✕† Of Genius be not rash to say, 'tis pity  
It wants *Instruction*:—'tis a natural Master  
To those that teach.

706. PRUDENCE.

Prudence will omit

Nothing which *honestly* may give her aid.

707. TALENTS—*their* WORTH *as their* EMPLOY.

⊙† An open ear, a quick eye, a nimble hand, a

\* As to a jack, or mill.

bold spirit, and a commanding foresight, make the Villain or the Hero as is the Heart and Cause which direct them.

708. CONNIVANCE AT CRIME.

To conceal the Knavery of others is want of Courage or of Honesty in ourselves.

709. CORRUPTION.

Though Authority be a stubborn bear, he is often led by the nose with gold.

710. REMORSE.

Those who remember  
The Virtue they have injur'd, must remember  
The blemish of that Injury: and with it  
The wrong they did themselves.

711. AMENDMENT TRUE, *should reconcile us to ourselves.*

When we have cause to think  
By true amendment Heaven forgets our evil,  
Let us forgive ourselves.

712. TIME—*the present prefers itself.*

The present Time is prone to boast itself  
Above a better gone.

713. GRIEF.

⊙ † The Dead whom we regret with true affection,  
When talk'd of die to us again: 'till Time  
Softens regret to kindly veneration.

714. AFFECTION—TRUE—*independent of Circumstances.*

Though Fortune, visible an enemy,  
Should chase a virtuous Pair, no jot of power  
Hath she to change their loves.

715. AGE *should remember* YOUTH.

Ye who are old  
Remember Youth with thought of like Affection.

## 716. AGE.

Age says, when candidly it looks on Youth,  
By the remembrance of our days foregone,  
Such were our faults—O then we thought them

717. — *should remember itself.* [none!

An aged eye may have too much of Youth in't.

718. JOY or SORROW *in extreme have like*  
SYMPTOMS.

⊙ Emotions may be so strong that the wisest beholder can not say if their import be Joy or Sorrow: but that the extremity of one it must needs be.

719.

Extreme Joy hides itself in Tears.

720. EVIDENCE.

⊙ One of the greatest pledges of Truth is an unity of result from independent proofs.

721. CHARACTER *wholly lost discredits the best Actions.*

Some are so lost to estimation, that a real and important merit does not relish among their discredits.

722. GENTLEMEN.

Those should be gentle who are Gentlemen\*.

723. GREATNESS—*false.*

⊙ False Greatness is affected and fantastical.

724.

⊙ He is but a counterfeit Gentleman who will swear or say falsely for his Friend.

725. SYMPATHY.

Such is the magic power of Sympathy,  
And such the virtue of repentant tears,

\* The value of the Sentiment is an apology for the Pun.

Though not in all afflictions still in most,  
That who caus'd Grief to others hath the power  
To take off so much grief from them as he  
Will piece up in himself.

726. LIFE—*the Love of it.*

⊕ Comfort and Hopes are seldom so much  
worn out as to extinguish the love of Life: they  
who went on crutches ere a Child is born, still  
desire to live to see him a Man.

727. YOUTH.

Youth thinks there is no more behind  
But such a day to-morrow as to-day.

728. CHILDHOOD—*it's Innocence.*

Uncorrupted Childhood knows not  
The doctrine of ill-doing:—no; nor dreams  
That any do.

729. WOMAN—*invincible but to KINDNESS.*

⊕ No force subdues a Woman's mind but kind-

730. PRAISE—*just is MUSIC.* [ness.

It is Music

To hear good Deeds.

731. CONSTANCY.

Affliction may subdue the Cheek,  
But not take in the Mind.

732. HAPPINESS *progressive.*

One Joy crowns another.

733. AFFLICTION—*palatable to the WISE.*

Some Afflictions have a taste as sweet  
As any cordial Comfort.

734. ————— *Constancy of.*

There are who, like true Turtles,  
A Mate that's never to be found again  
Lament, 'till lost themselves.

735. WIDOW.

☉ There are few better proofs of a Widow's affection to her Husband, than that she bears to her Son by him.

736. REGRET OF THE PAST.

That, *had*, how sad a passage it is.

737. GRIEF.

✕ Great external indications of Grief argue rather an affected than a real sorrow.



*ALL'S WELL THAT ENDS WELL.*

738.

We persecute Time with Hope.

739. QUALITIES *good and plausible* render *more dangerous* a bad HEART.

Where an *unclean* Mind carries virtuous \* qualities, there commendations go with pity; they are virtues and traitors too.

740. SIMPLICITY.

Simplicity recommends every other Excellence.

741. MODESTY—*Virgin*.

Tears are the best brine a Maiden can season her praise in.

742. GRIEF *saddens the* COUNTENANCE.

The tyranny of Sorrows takes all livelihood from the cheek.

743. ——— *Moderation in*.

Moderate lamentation is the right of the dead; excessive grief the enemy to the living.

\* Virtuous here in the antient sense: pleasing and excellent in themselves, though abused. Such a plausible character is like what has been observed by Lord Bacon of the Philosophy of Moses concerning the Leprosy.



## 744. SOCIAL INTERCOURSE.

Love all; trust but a few; do wrong to none.

745.

Be able for thy Enemy  
Rather in power, than use; and keep thy Friend  
Under thy own life's key.

746.

Be checkt for Silence;  
But never taxt for speech.

747. AFFECTION AND DUTY *filial*.

⊙ A Child is interested in Affection, Honor,  
and Principle; to maintain in their words and ac-  
tions the just credit of the Parent.

## 748. FRIENDSHIP.

† Idolatrous Fancy  
Sanctifies the relics of a departed Friend.

749. FOLLY *in this World often has the upper-  
hand of WISDOM.*

Full oft we see  
Cold Wisdom waiting on superfluous Folly.

## 750. CELIBACY.

‡ To speak on the part of Celibacy is to accuse  
our Parents.

## 751. AFFECTATION OF HUMILITY.

†✕ Deceit or Affectation oft present  
Humble Ambition, proud Humility.

752. BENEVOLENCE *would always be ACTIVE.*

That wishing well had not a body in't  
Which might be felt: that those, the poorer born,  
Whose baser stars do shut them up in wishes,  
Might with effects of them follow their friends,  
And shew what they alone must think.

753. EXERTION—*if just, should be made  
with Confidence.*

Our Remedies oft in ourselves do lie.

754.

The fated Sky

Gives us free scope; only doth backward pull  
Our slow designs when we ourselves are dull\*.

755. ESTEEM *certainly to be acquired by right*

§ Who ever strove [Means.

In vain to win by Merit good Men's Love?

756. EQUALITY *natural.*

The mightiest space in fortune Nature brings  
To join like likes and kiss like native things.

757. DISTRUST—*creates IMPOSSIBILITIES.*

Impossible be strange attempts, to those  
That weigh their pains in sense; and do suppose  
What hath been cannot be.

758. VIRTUE *preferable to SUCCESS.*

How'er our prospects may deceive us,  
Be fixt our good intents; and never leave us.

759. CONFIDENCE—*it's Grounds.*

Love, Truth, and Wisdom, well approv'd, may  
For amplest credence. [plead

760. RESEMBLANCE *external—indicates cor-  
responding MIND.*

☉ Who bears a virtuous Parent's face  
Bears signature of *Promise* to inherit  
Their *moral* Parts.

761. GENTLEMAN.

In a true Gentleman contempt or bitterness  
There is not—pride or sharpness.

\* Nullum numen abest si sit Prudentia.

## 762. HONOR.

Honor,

Clock to itself, knows the true minute when

Exception bids it speak : and at the time

The tongue obeys it's hand.

[*benevolent.*]763. GREATNESS *true—is unassuming and*

True Greatness ever has for it's companion

True Courtesy, unfeign'd Benevolence :

And bows it's eminent top to lowly station.

764. GOODNESS *persuasive above all* ELOQUENCE.

The Eloquence of Goodness

Scatters not words in the ear ; but grafteth them

To grow there and to bear.

## 765. SELF-COMMENDATION.

We wound our modesty and make foul the  
clearness of our deserving, when of ourselves we  
publish them.

## 766. SERVICE.

Service is no heritage\*.

## 767. CHILDREN.

Bairns are blessings ||.

[*abused.*]768. PASSIONS—*natural and blameless, if not*

Blame not our passions ; blame but the abuse :

If we are Nature's, these are our's.

## 769. LOVE.

It is the shew and seal of Nature's Truth

When Love's strong passion is imprest in Youth.

## 770. MARRIAGE.

Marriage comes by destiny.

\* This is, either was in the time of Shakespeare a Proverb, as is most probable, or has since become so.

|| This ought always to be a Proverb. Wretched indeed is the condition of that Land, however splendid it's appearance, the majority of whose inhabitants suffer under that bitterest reflection---so feelingly expresst by Nathaniel Bloomfield---

'The curse to wish their Children may be few.'

771. ADOPTION.

'Tis often seen

Adoption strives with Nature ; and choice breeds  
A native slip to us from foreign seeds.

772. LOVE *sanctioned differs from lawless.*

There's difference in that Love which hath a bond  
Whereof the World take note.

773.           ✕ True Affection will  
Wish chastely and love dearly.

774. LOVE *not to be requited with HATE.*

Let not Hate encounter Love.           [Receiver.

775. GIFTS—*are as the Heart of the Giver and*

⊙ A Gift keeps even measure with the Heart,  
And doth expand in worth and efficacy  
As 'tis receiv'd.

776. LOVE *and other PASSIONS—self-deceptive.*

Full oft the Heart

Will not confess it owns the malady  
That doth it's Life besiege.

777. IGNORANCE *ostentatious.*

✕ Conceited Ignorance with much of wonder  
It's nothing ever prologues.

778. PRAISE—*to name the truly deserving is  
to praise them.*

For the truly Great and Good

Well may we spare detail of praises on them ;  
To know them and to name them is enough\*.

779. EMPYRICS.

We must not

So stain our judgment and corrupt our hope  
To prostitute a past cure malady  
To émpyrics : and to dissever so

\* The Epitaph of Tasso:---Torquati Tassi Ossa,

Our reason from our feelings to esteem  
A senseless help.

780. MAN *judges by* APPEARANCES—GOD  
*alone sees the* REALITY.

It is not so with HIM who all things knows  
As 'tis with us that square our guess by shows.

781. GOD—the CAUSE of all CAUSES.

It is presumption in us when  
The help of Heaven we count the act of Man.

782. LIFE—*wherein it's Value consists.*

✕ All that Life can rate  
Worth name of Life in these hath estimate,  
Health, Beauty, Wisdom, Courage, Virtue.

783. LUXURY.

Highly fed, lowly taught.

784. VIRTUE *the sole, permanent, and perpetual*  
¶ Things may serve long but not ever. [GOOD.

785. EQUANIMITY.

† 'Tis ill to make trifles of terrors, or terrors of  
trifles.

786. YOUTH—*Excellence in it.*

— — — In youthful years  
Wisdom and Constancy are doubly honor'd.

787.

⊙ Heaven often helps when help past sense we

788. KNOWLEDGE *pretended.* [deem.

We often ensconce ourselves in seeming knowl-  
edge, when we should submit to an unknown Cause.

789. JUSTICE *is* WISDOM.

¶ For thine own sake, never do others wrong.

790. NAMES *change not* NATURE.

Do not dislike  
Of Virtue for a name.

791. PROVIDENCE *produceth great Effects by  
weak Instruments.*

HE that of greatest works is finisher  
Oft does them by the weakest minister.

792. EXPECTATION *often contradicted on either  
side by EVENTS.*

† Oft Expectation fails; and most oft there  
Where most it promises: and oft it hits  
Where Hope is coldest and Despair most reigns.

793. SERVICES *not accepted.*

Proffers not took reap thanks for their reward.

794. THE ACT *dignifies* THE STATION.

From lowest place when virtuous things proceed,  
The place is dignified by the doer's deed.

795. STATION *an Encumbrance if without  
VIRTUE.*

Where great Addition swells and Virtue none,  
It is a dropsied honor.

796. QUALITIES *not to be judged by NAMES,*  
— — — Good alone

Is Good, without a name;—Vileness is so.

797.

The property by what it is, should go,  
Not by the title.

798. NATURAL PERFECTIONS—*superior to  
derivative Estimation.*

✕§ To be wise and fair

Derives from Nature as immediate heritage,  
And these breed Honor.

799. HONORS—*none true but the inherent.*  
Honors best thrive

When rather from our Acts we them derive,  
Than our foregoers.



800. HONOR—*sepulchral oft' lavisht on the unworthy.*

HONOR!—the mere word's a slave;  
Debauch'd on every tomb, on every grave:  
A lying trophy; and as oft is dumb,  
Where dust, and damn'd oblivion, is the tomb  
Of honor'd bones indeed\*.

801. OBEDIENCE—*where always due.*

✕† Obey that will which travels in thy Good:  
Therefore obey Heaven alway.

802. PRIDE AND OBSTINACY *to be shunn'd.*  
Believe not thy Disdain.

803.

Do to thy Fortune that obedient Right  
Which Duty owes.

804. COXCOMB.

The Soul of a Coxcomb is his Cloaths.

805. EXTRAVAGANCE.

Many have sold a goodly Manor for a Song.

806. FRIENDSHIP.

If Friends engross their Sorrows to themselves,  
They rob their Friends a moiety.

807. FORTITUDE.

What Courage dares too well do, that Virtue  
dares not do without just occasion.

808. ANGER.

Do not plunge thyself too far in Anger,  
Lest thou hasten thy trial.

809. GOD *our sole* MASTER.

✕ HE whom we serve above is alone our Master ††.

810. STRIFE *domestic—the worst.*

War is no strife

To the dark house and the detested Wife.

\* Nobilitas sola est atque unica Virtus.

JUV.

†† One is your Master.

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811. EXPERIENCE of AFFLICTION and HAP-  
PINESS teaches MODERATION in both.

Who have felt many quirks of Grief and Joy,  
Them the first face of either at the start  
Cannot subdue.

812. MURDER.

Whose'er the hand, he murders who is cause  
Of Death unjustly' effected.

813. GUILT—the worst of EVILS.

Better 'twere

That all the miseries which Nature owns  
Were our's at once than Guilt.

[POWERS.]

814. CHARGE—avoid a PUBLIC beyond thy  
As far as Honor will permit, decline  
A Charge too heavy for thy strength.

815. HUSBAND.

— — — What Angel can

Of a good Wife bless the unworthy Husband.

816. GRIEF.

Grief would have tears\*.

817. WORTH—it's Attendance.

✕§ Danger, Death, Envy, dog the heels of Worth.

818. VIRTUE above WEALTH.

No Legacy is so rich as Honesty.

819. PROMISES.

§ Promises, Oaths, and Tokens, are not the  
things they seem.

820. CREDULITY.

⊙ Against Vanity, Inexperience, and Passion,  
the frequency of miserable examples is of little  
avail to dissuade succession.

\* ΛΥΠΗ ὡς Καρπον Δενδρεον εχει ἴα

ΔΑΚΡΥΑ.

MENAND.

821.

† Birds are still limed with twigs: how many wiser soever have been caught and perisht.

822.

✕ It is fit to know Men: lest reposing in some Virtue which they have not, they may in some trusty and great business to our great danger fail us.

823. MERIT *where not sterling.*

✕ A counterfeit lump of ore betrays itself in the melting.

824. DETECTION.

There are those who will steal into our favor, and for a week will escape discovery; but once found out they are known for Life.

825. OATHS.

'Tis not the many Oaths that make the truth;  
But the plain single Vow that is vow'd true.

826.

Oaths are but words, and poor conditions.

827. LOVE—IT'S PURITY.

Love is holy.

828. TREACHERY.

Treasons commonly betray themselves ere they attain their ends.

829. IMPUDENCE.

✕† Most impudent is that Vice which trumpets it's own unlawful intents.

830. HUMAN NATURE *often misjudges it's  
GAINS and LOSSES.*

How mightily sometimes we make us Comforts of our losses: And how mightily some other times we drown our gain in tears\*.

\* Pauci dignoscere possunt

Vera Bona, atque illis multum diversa, remota  
Erroris nebula.

831. HUMAN NATURE—*how mixt.*

The web of our Life is of a mingled yarn, good and ill together.

832.

Our Virtues would be proud, if our faults whipt them not; and our Crimes would despair, if they were not cherisht by our virtues.

833. SELF-DECEPTION.

⊙ Vice is disposed, if possible, to imagine in it's worst actions some justifiable meaning.

834.

He who contrives against the nobility of his own Mind, overflows himself in his proper streams.

835. BOASTERS.

Sooner or later it will come to pass  
That every braggart will be found an Ass.

836. CONFIDENCE *not to be rested on slight  
and fanciful Grounds.*

Never trust a man for keeping his sword clean; nor believe he can have every thing in him, by wearing his apparel neatly.

837. CONSPIRACY *may overwhelm the most  
INNOCENT.*

Who cannot be crush'd with a plot? [support.

838. MEN—*all have some proper distinction and  
There's place and means for every man alive.*

839. VIRTUE *courageous.*

Where Death goes with Honesty,  
The Virtuouus will not shrink.

840. END *to be regarded.*

All is Well that ends Well\*.

\* This is the Mot of the Play: the Conclusion resulting from it.  
The French have many Plays called Proverbs, for the same reason.

841. PATIENCE *assures a Good End.*

Be Suffering what it may, Time will bring Summer,  
When briars shall have leaves as well as thorns,  
And be as sweet as sharp.

842. INFIDELITY—*not to be trusted by the*  
CORRUPTER.

⊙ The Man who will trust a Woman who is  
unfaithful to her Husband may generally lay good  
claim to being both knave and fool.

843. VIRTUE *arduous—especially to the Rich.*

The narrow Gate of Virtue is too little for  
Pomp to enter\*.

844. NECESSITY *unceremonious.*

Sharp Occasions

Will lay nice Manners by.

845. VIRTUES *sometimes require to be stimu-*  
*lated into Action.*

'Tis good and needful oft to put Men to  
The use of their own Virtues.

846. GRATITUDE.

Gratitude

Thro' flinty Tartars' bosoms can speak forth  
And answer, thanks.

847. WOUNDS *honorable in a good Cause.*

A Scar nobly got is a good livery of Honor.

848. REGRET.

Praising what is lost

Makes the Remembrance dear.

849. FORGIVENESS.

⊙ To true Forgiveness

\* Again a Scriptural Allusion. " Strive to enter by the straight Gate." And " It is as easy for a Camel to pass through the eye of a Needle, as for a rich Man to enter the Kingdom of Heaven."

Offence is dead, and deeper than oblivion  
The incensing reliques buried.

850. VIRTUE *like the sun*'.

To brightest beams

Distracted clouds give way.

851. PROCRASTINATION *to be avoided.*

Waste no vain words on the consumed time,  
But take the instant by the forward top:  
For on Man's best resolv'd, best urg'd decrees,  
The inaudible and viewless foot of Time  
Steals, ere he can effect.

852. REPENTANCE *when too late.*

Love that comes too late,  
Like a remorseful pardon slowly carried,  
Does to the sender turn a sour offence,  
Crying "*That's good that's gone.*"

853.

Our own rash faults

Make trivial things of serious things we have,  
Not knowing them until we know their grave.

854.

Oft our displeasures, to ourselves unjust,  
Destroy our friends, and after weep their dust.

855.

Our own Love waking cries to see what's done,  
While shameful Hate sleeps on.

856. DESIRE *heightened by* OPPOSITION.

All impediments in Fancy's course  
Are motives of more Fancy.

857. LOVE *dishonorable.*

To love dishonorably is to love and love not.

858. CONTRAST.

The bitter past, more welcome is the sweet.



## TWO GENTLEMEN OF VERONA.

859. TRAVELLING *recommended.*

Home-keeping Youths have ever homely wits\*.

860. IDLENESS.

Waste not thine Youth in shapeless Idleness.

861. LOVE *dwells in finest Spirits.*

As in the sweetest bud

The eating Canker dwells: so eating Love

Inhabits in the finest Wits of all.

862. ————— *but preys on them.*

As the most forward bud

Is eaten by the Canker ere it blow;

Even so by Love the young and tender wit

Is turn'd to folly: blasting in the bud,

Losing his verdure even in the prime,

And all the fair effects of future hopes.

863. LOVE—*it's POWER.*

§ There are who leave self, Friends, and all, for

864.

[Love.

Love is a mighty Lord:

There is no woe to his correction;

Nor to his favor any earthly joy.

865. LOVE—*it's Perverseness.*

'Tis pity Love should be so contrary:

To doat on those who care not for our Love,

To dream on those who have forgot our Love.

866. LOVERS—*their Punctuality.*

Lovers break not hours,

Unless it be to come before their time;

So much they spur their expedition.

\* This must not be taken as an absolute Aphorism, but dramatically: with allowance for the Speaker.

867. LOVE.

Wayward is Love,

That like a testy Babe will scratch the Nurse,  
And presently all humbled kiss the rod.

868. LOVE—A PROMISE IN.

In Love

A Promise is not slight: 'tis Honor's pawn.

869. ——— BLIND.

Love is blind.

870. LOVE—*quick-sighted, active, and acute.*

⊙ Love lends wings and wit.

871. LOVE *concealed.*

Fire that is closest kept burns most of all.

872. ——— *cannot be kept always secret.*

He never loved that can conceal his love.

873. LOVE *does not proclaim itself.*

‡ He never loved who lets all know his love.

874. ——— *silent.*

Love can not speak.

875. LOVERS *think only of LOVE.*

— — — For an ardent Lover,

Is no discourse except it be of Love :

And such can break their fast, dine, sup, and sleep,  
Upon the very naked name of Love.

876. LOVE *fond of PRAISE.*

Love delights in Praise.

877. LOVE *full of JEALOUSY.*

Love is full of Jealousy.

878. LOVE *overcomes FRIENDSHIP that has  
Weakness in it.*

⊙ Be there in Friendship aught the least infirm,  
Love weakens and subdues such Friendship quite.

879. LOVE *has no* EQUIVALENT.

Love is still most precious in itself.

880. ——— *not to be overpowered by* WORDS.

'Tis easier to kindle fire with snow,

Than 'tis to quench the fire of Love with words.

881. ——— *not to be annihilated but subjected to*

REASON.

Do not seek to quench Love's fire ;

But qualify the Fire's extreme rage,

Lest it should burn above the bounds of Reason.

882. ——— HAPPINESS *of* VIRTUOUS.

Whose long toils end in true and virtuous Love,

They rest content : as after much turmoil,

A blessed soul doth in Elysium.

883. LOVE *and* FIDELITY PERFECT.

Happy and worthiest of esteem are those

Whose words are Bonds ; whose oaths are Oracles ;

Whose Love sincere ; whose thoughts immaculate ;

Whose tears pure messengers sent from the Heart ;

Whose heart as far from fraud as Heaven from

884. LOVE *sincere has no* FLATTERY. [*Earth.*

Women should know,

Deceit more promptly than sincerest Love

Can flatter, praise, commend, extol their graces.

885. LOVE *inconstant.*

Inconstant Love is like a Child

That longs for every thing he can come by.

886.

Even as one heat another heat expels,

So the remembrance of a former Love

Is by a newer object quite forgotten.

887. LOVE.

The Spring of Love resembleth

The uncertain glory of an April day ;  
Which now shews all the beauty of the Sun,  
And bye and bye a cloud takes all away.

888. DEATH *less than perpetual Estrangement*  
*from those we love.*

Death is less terrible than living torment :  
Estrangement from one's-self is Death indeed ;  
A banishment from those we truly love  
Is self from self.

889. LOVE *a slight Impression.*

A weak impress of Love is as a figure  
Trenched in ice, which with an hour's heat  
Dissolves to water, and doth lose his form.

890. LOVE *not to be despised.*

To plead for Love deserves more fee than hate.

891. LOVE—*sharp-sighted and blind.*

Some say that Love hath twenty pair of eyes ;  
And some that Love hath not an eye at all.

892. — *restless.*

Love chaseth sleep from the enthralled eyes.

893. LOVE *trifles with itself.*

Alas ! how Love can trifle with itself.

894. — *rests not in PROFESSION.*

Love hath better deeds than words to grace it.

895. LOVE—*what is Music to it.*

There is no Music like the voice  
Of those we love.

896. — *forbearing.*

¶ Love will lend patience to forbear awhile.

897. FORCE *augmented by OPPOSITION.*

The Current that with gentle murmur glides,  
Thou know'st, being stopt, impatiently doth rage ;  
But when his fair course is not hindered,

He makes sweet music with th' enamell'd stones,  
 Giving a gentle kiss to every ridge  
 He overtaketh in his pilgrimage;  
 And so by many winding nooks he strays,  
 With willing sport, to the wild Océan.

898. SHEPHERD.

The Shepherd seeks the Sheep; and not the  
 Sheep the Shepherd.

899.

The Sheep doth often stray,  
 If the Shepherd be awhile away.

900. COMPANY—*Men are judged by their.*  
 Those persons who are yoked with a Fool,  
 Are very rarely chronicled for wise\*.

901. FIDELITY *not boastful.*

⊙ True Fidelity ||

Thinks it hath done it's Duty; and nought else.

902. DISQUALIFYING.

Vain is discourse of Disability.

903. PHYSIOGNOMY.

Oft may we read Men's fortunes in their eyes.

904. ABSENCE.

⊙ † Some leave their friends to dignify them more  
 By honor'd Absence and endear'd Return.

905. CONFIDENCE *without REASON.*

¶ I think it so because I think it so,  
 Is oft not less a Man's than Woman's reason.

906. WRITINGS *corruptive.*

Great is the Crime to harbour wanton lines  
 That whisper and conspire 'gainst virgin Youth.

\* Noscitur a sociis.

|| † Say "we are unprofitable Servants: for we have done that which  
 was our Duty to do,"

LUC. xvii. 10.

907. RESENTMENT, *coquetish*.

There is a wayward mimicry of Anger  
Which prays for that for which it seems to chide.

908. MODESTY, *virgin*.

Maidens in Modesty say no to that  
Which they would have the profferer construe aye.

909. HYPOCRISY.

‡ Hypocrisy can teach the brow to smile  
When inward pangs enforce the Heart to bleed.

910. MODESTY.

§ A virgin Shame may teach the Brow to frown  
When inward joy has taught the heart to smile.

911. EXPERIENCE *the fruit of Industry and*  
Experience is by Industry atchiev'd, [Time.  
And perfected by the swift course of Time.

912. THE HEART.

The Hand should be the agent of the Heart.

913. TRUTH *expresseth herself in* ACTIONS.

¶ Truth hath better deeds than words to grace it.

914. EXERTION *if virtuous never thrown away*,  
Duty never yet did want it's meed.

915. LEARNING AND REASON.

Learning with Reason makes  
Youth, by anticipate Experience, old.

916. FRIENDSHIP—*it's sincerity*.

✕ Friends to sick Friends minister bitter pills\*.

917. DUTY—*must not be a* PRETENCE.

Duty may prompt a man to utter that  
Which nought of worldly good could draw from  
But let him see that it is Duty truely. [him.

\* Absinthia tetra medentes  
Ut dare conantur.

LUCRET.



## 918. GIFTS.

Presents in their silent kind

More move than Eloquence a sordid Mind.

919. KNAVERY *not so secret as it supposes.*

A Fool may have wit enough to see that another  
is a Knave. [VIRTUE.

920. SPEECH—*not to be hasty in it a great*  
To be slow in words is a chief Virtue.

## 921. PRIDE.

Pride is Man's legacy from his first Parents.

## 922. CHANGE.

He wants wit that wants resolved will  
To teach his wit to exchange the bad for better.

## 923. PILGRIM.

A true devoted Pilgrim is not weary  
To measure kingdoms with his feeble steps.

924. OATHS—*deceitful.*

Oaths and Tears

Are servants to deceitful Men.

## 925. PERJURY.

Base men use Oaths to an effect as base.

## 926. WOMAN.

[her.

A Woman sometimes scorns what best contents

927. EXERTION *our Duty, not* LAMENTATION.

Cease to lament for that thou can'st not help ;  
And study help for that which thou lamentest.

## 928. TIME.

Time is the nurse and breeder of all good.

929. DEFECTS—*what are most disgustful to*

— — — Falsehood and Cowardice [WOMEN.

Are things that Women highly hold in hate.

930. FRIENDS—IMPUTATIONS *from them*

What would be slighted from an enemy [cut deep.  
And then would seem but as it is, a falsehood,

Oft wounds like truth, with circumstance, if spoken  
By one who is esteemed as a Friend ;  
'Tis an ill office for a Gentleman,  
Or any Man, against a very Friend.

931. POETRY.

Much is the force of Heaven-bred Poësy.

932.

Orpheus' Lute was strung with Poet's sinews,  
Whose golden touch could soften steel and stones,  
Make Tygers tame, and huge Leviathans  
Forsake unsounded deeps to dance on sands.

933. BEAUTY AND KINDNESS.

Beauty lives with Kindness.

934. DEFENCELESS—*those who are so Courage  
esteems inviolable.*

⊙ E'en Robbers will abhor an outrage offer'd  
To Women, or unarmed Travellers.

935. EDUCATION *apparent in AIR and MANNERS.*

✕ The Face and the Behaviour

Do witness good bringing up.

936. FLATTERY.

Shallow it is

To be seduced by a Flattery  
That has deceived many by it's vows.

937. MARRIAGE *against the HEART—unholy.*

Unholy is a match against the Heart ;  
Heaven still with plagues rewards it.

938. PEEVISHNESS.

Peevishness

Will fly good Fortune when it follows swiftest\*.

939.

Use doth breed habit in a man.

\* The first change may make persons good-humoured : but the habitude of Prosperity often makes or increases Peevishness ; which is Discontent without or beyond Reason.

## 940. DUPLICITY.

Better to have none  
Than plural faith, which is too much by one.

941. GENTLENESS—*those whom it cannot  
move are of the worst disposition.*

Cold, stubborn, selfish, is that Heart indeed  
Which not the gentle Spirit of moving words  
Prevails to change into a milder form.

942. FRIEND—*Treachery of one.*

✕ By a Friend

To be betray'd, is as one's own right-hand  
Were perjurd to the bosom.

## 943. GUILT.

Guilt confounds.

944. REPENTANCE *true redeems an Offence.*

Let hearty Sorrow  
Be a sufficient ransom for offence.

## 945.

Who by Repentance is not satisfied  
Is not of Heaven or Earth.

## 946.

By Penitence the' Eternal's wrath's appeas'd.

947. SORROW *secret.*

o The private wound is deepest.

948. FRIEND, *false*; the worst ENEMY.

'Mong all Foes that a Friend should be the worst.

949. INCONSTANCY—*it's baneful effects.*

Were Man

But constant he were perfect: that one Error  
Fills him with faults, makes him run through all

## 950.

[sins.

Inconstancy falls off ere it begins \* ||.

\* Properly speaking, Love is the Mot of this most charming Drama.

|| L' Amant qui change ne change pas : il commence ou finit d'aimer.

## JULIUS CÆSAR.

951. CRIMINALS—*not irreclaimable.*

✕ † Men banisht for offences still are Men,  
Perhaps endued with worthy qualities,  
And let them be recall'd from their exile,  
May be reformed, civil, full of good,  
And fit for great employment.

952. DESERT *should be the measure of* HONOR.

✕ Ye who are in power  
Dispose of Men as their deserts ye know.

953.

Domestic Good is this,  
One feast, one house, one mutual happiness.

954. FLATTERER.

Whom you know  
To be a common laugher, or is used  
To stale with ordinary oaths his love  
To every new protester: Whom you know  
That he does fawn on men and hug them hard,  
And after scandal them: or whom you know  
That he professes loud in banqueting  
To all the rout,—him hold thou dangerous.

955. PATRIOTISM.

If there be aught toward the general Good,  
Set Honor in one eye and Death i' the other,  
And thou should'st look on Death indifferently.

956. HONOR.

— — — Love

The name of Honor more than thou fear'st Death,

957. FEAR *servile.*

I had as lief not be as live to be  
In awe of such a thing as I myself.

958. WISDOM—*is Power.*

Men at some time are masters of their Fate,

959. SOCIETY *bad—corruptive.*

'Tis meet

That noble Minds keep ever with their likes,  
For who so firm that cannot be seduc'd\*?

960. PROGNOSTICS—*fanciful or superstitious.*

Men may construe things after their fashion  
Clean from the purpose of the things themselves.

961. FIRE *quick—light* FUEL.

Those that with haste will make a mighty fire  
Begin it with weak straws.

962. MIND—*it's Power.*

Nor stony Tower, nor walls of beaten brass,  
Nor airless dungeon, nor strong links of iron,  
Can be retentive to the strength of Spirit.

963.

A generous Spirit with itself at war  
Forgets the shews of love to other men.

964. CONFIDENCE—*want of,*

Mistaking others, many a breast hath buried  
Thoughts of great value worthy cogitations.

965. REFLECTION.

Neither the Eye nor Mind beholds itself  
But by Reflection.

966. PRUDENCE.

✕ What is said

Wisdom considers: what remains to say  
It will with patience hear; and find a time  
Both meet to hear and answer highest things.

\* Φθειρυσιν ηθη χρησθ' ομιλιαι κακαι.

967. CHARACTER—*Rules for discovering.*

✕ Be cautious of those Men who, reading much,  
Little communicate; are stern and cold:—  
Of Men who love no Plays; and hear no Music:  
Who pass for great observers; and to look  
Quite thro' the deeds of Men, and see most keenly  
The faults and failings of the noblest Nature:  
Who seldom smile; and smile in such a sort  
As if they mock'd themselves, and scorn'd their  
That could be mov'd to smile at any thing. [spirit  
Such Men as these are never at heart's rest  
While they behold a greater than themselves:  
And therefore they are very dangerous.

968. FOLLY *most difficult for a Man of Sense  
to describe.*

⊙ It is never more difficult for a man of sense  
to describe the manner of a thing, than when the  
thing itself is mere foolery.

969. DULLNESS—*sometimes apparently exists  
in the most active and greatest Minds.*

✕ Some Men have mettle in the execution  
Of any bold or noble enterprise,  
Who wear at other times a tardy form.

970. ROUGHNESS—*sometimes serves as a Seasoning.*

✕ There is in some strong Minds a kind of  
roughness

Which serves them as a sauce for their good wit,  
And gives men stomach to digest their words  
With better appetite.

971. PRODIGIES and OMENS—*a bad CON-  
SCIENCE the Parent of them.*

Times are most full of prodigies and omens  
Which are most full of faults:—the Conscience  
Teems with portentous images of horror.



972. PRAISE—*ill-bestowed—worthless.*

What trash is Praise, Genius itself how vile,  
 What rubbish and what offal, when it serves  
 For the base matter to illuminate  
 Tyranny and Corruption.

## 973. POPULARITY.

Great is the influence,—greater oft than just,—  
 Of him who sits high in the People's hearts;  
 And that which would appear offence in others,  
 His countenance, like richest alchymy,  
 Will change to virtue and true worthiness.

974. VICE *called forth by OPPORTUNITY.*

It is the bright day that brings forth the Adder:  
 And that craves wary walking.

975. TYRANNY *defined.*

The Abuse of Greatness is when it disjoins  
 Remorse from Power. [BITION.

976. HUMILITY *feigned—the Ladder of AM-*

Lowliness is young Ambition's ladder,  
 Whereto the climber-upward turns his face;  
 But when he once attains the upmost round,  
 He then unto the ladder turns his back;  
 Looks in the clouds, scorning the base degrees  
 By which he did ascend.

## 977.

☉ Resist Beginnings\*:—whatso'er is ill,  
 Though it appear light and of little moment,  
 Think of it thus—that what it is, augmented,  
 Would run to these and these extremities;  
 Deem of it therefore as a Serpent's egg,  
 Which hatcht would, as it's kind, grow mis-  
 And crush it in the shell. [chievous,

\* Principiis obsta.

## 978. MACHINATIONS of VIOLENCE.

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

## 979. CONSPIRACY.

Conspiracy, [night,  
 Shame'st thou to shew thy dangerous brow by  
 When evils are most free? O, then, by day  
 Where wilt thou find a cavern dark enough  
 To mask thy monstrous visage?

## 980. OATH.

§ What other Oath  
 Than Honesty to honesty engag'd? [souls  
 Swear priests and cowards, and such suffering  
 That welcome wrongs.—Unto bad causes swear  
 Such creatures as men doubt. But do not stain  
 The even virtue of a good emprize,  
 Nor the insuppressive\* mettle of true spirits,  
 To think that, or the cause, or the performance,  
 Can need an oath.

## 981. DESIRE of LEADING.

⊙ There are who will not follow any thing  
 That other men begin.

982. AGE—*it's* AUTHORITY.

2. Silver hairs  
 Will purchase us a good opinion,  
 And buy men's voices to commend our deeds.

\* For "unsuppressible." So MILTON uses "inexpressive:" and VIRGIL, "penetrabile."

983. VIOLENCE—*all unnecessary is TYRANNY.*

☉ To cut the head off, and then hack the limbs,  
Is wrath in death and envy afterwards\*.

984.

Let us be sacrificers, but not butchers.

985. FLATTERY.

§ As Unicorns may be betray'd with trees,  
And Bears with glasses, Elephants with holes,  
Lions with toils;—so Men with flatterers.

986. ———— *lov'd by those who seem to  
despise it.*

2. Tell a vain man that he hates flattery,  
He says he does:—being then most flatter'd.

987. CONSPIRACY—*dark and subtle.*

§ Subtle Conspiracy

Lets not it's looks put on it's purposes.

988. HUMOUR or WHIM.

Humour

Will sometime have his hour with every man.

989. SLEEP—*whose soundest.*

3. Who has no fantasies

Which busy care draws in the brain, may well  
Enjoy the honied dew of heavy slumber.

990. AIR—DAMP.

4. It is not physical

To walk unbraced, and suck up the humours  
Of the dark Morning.

991. COWARDICE.

Cowards die many times before their deaths.

992. COURAGE.

The Valiant never taste of Death but once.

\* BECCARIA says justly, even of legal Acts, “Ogni atto d'autorità che non se deriva da necessite assoluta e' tirannica.”

## 993. DEATH.

It seems most strange that men should fear to die:  
Seeing that Death, a necessary end,  
Will come, when it will come.

994. CONFIDENCE—*false*.

Wisdom consumes itself in confidence.

995. SECRECY—*difficult*.

⊙ Hard it is to keep counsel.

996. DEATH—*Life is but a protracted*.

That we shall *die* we know:—'tis but the time  
And drawing days out that men stand upon.

997. VIRTUE *cannot escape* ENVY.

The heart laments that Virtue cannot live  
Out of the teeth of Emulation\*.

## 998. CEREMONY.

When Love begins to sicken and decay,  
It useth an enforced ceremony.

## 999. SINCERITY.

There are no tricks in plain and simple faith.

1000. PASSION *contagious*.

Passion is catching.

1001. BRIBES *despicable and odious*.

## 2. § Should high Minds

Contaminate their fingers with base bribes,  
And sell the mighty space of their large honours  
For so much trash as may be grasped thus?

1002. THE GOOD *fearless of* OBLOQUY.

3. § There is no terror to the good in threats,  
For they are arm'd so strong in honesty,  
That they pass by them as the idle wind.

1003. FRIEND—*duty of*.

A Friend should bear a Friend's infirmities.

\* Comperit invidiam supremo fine domari.

HOR.

## 1004. FLATTERER.

A flatterer's eye will never see our faults,  
Though huge as high *Olympus*.

## 1005. PLACABILITY.

✕ The mild bear Anger as the flint bears fire.

## 1006. PHILOSOPHY.

Of your Philosophy you make no use,  
If you give place to accidental evils\*.

## 1007. FORTITUDE.

⊙ Firmly great men great losses should endure.

1008. REASONS—*their balance*.

Good Reasons must of force give place to better.

1009. LIFE *human—it's Tide*.

There is a Tide in the affairs of men,  
Which, taken at the flood, leads on to fortune;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries.

## 1010.

We must take the current when it serves,  
Or lose our ventures.

## 1011. NECESSITY.

Nature must obey Necessity.

## 1012. REST.

Young bloods look for a time of rest.

1013. PERSUASION *better than FORCE*.

2. Good Words are better than bad Strokes.

1014. PRUDENCE *is prepared against the worst*.

3. Since the affairs of men rest still uncertain,  
Let's reason with the worst that may befall.

1015. FUTURITY *better not foreseen*.

4. We are prone to wish—'O that a man might  
'The end of the day's business ere it come!' [know

\* Brutus was a Stoic: and Cassius here applies to him (though his self an Epicurean) the true language of Stoicism.

But it sufficeth that the day will end ;  
And then the end is known.

1016. ERROR—*baneful.*

O hateful Error ! Melancholy's Child !  
Why dost thou shew to the apt thoughts of men,  
The things that are not ?

1017.

Error, soon conceiv'd,  
Thou never com'st unto a happy birth,  
But kill'st the Mother that engender'd thee.

1018. VICTORY—*how to be us'd.* [kindness ;

☉ Good men subdued wise foes will treat with  
Wishing them rather Friends than Enemies.

1019. MERIT—*to be treated as it is.*

✕ According to men's Virtues let us use them.



*ANTONY AND CLEOPATRA.*

1020. LOVE.

There's beggary in the Love that can be reckon'd.

1021. NATURE—*the Book of.*

✕ In Nature's infinite book of secresy  
A little can be read.

1022. ILL NEWS.

The nature of bad News infects the teller.

1023. TRUTH.

2. § Who tells us true, though in his tale lye  
Hear him as if he flatter'd : for bad News [death,  
Then, only then, affects the messenger,  
When it concerns the Fool or Coward.

1024. IRRITATION.

Let's not confound the time with conference harsh.



## 1025. THE AGREEABLE.

Those

Whom every thing becomes,—to chide, to laugh,  
To weep; whose every passion fully strives  
To make itself, in them, fair and admir'd,  
Should most of all be heedful of their conduct.

## 1026. PAST.

Things that are past are done.

1027. CENSURE—*it's use.*

Then we bring forth weeds

When our quick winds lie still: and our Ills told us  
Is as our earing\*. — — —

## 1028. IDLENESS.

Ten thousand harms more than the ill's we know  
Our Idleness doth hatch.

1029. IDLENESS—*affected—or seeming* LEVITY.  
Oft seeming *Idleness* is heaviest labour  
Borne at the Heart.

1030. LEVITY.                      Avoid light answers.

## 1031. NECESSITY—EXIGENCE.

The strong Necessity of Time commends  
Our services.

1032. COLLISION *of* POWER.

Equality of two domestic powers  
Breeds jealous factions.

## 1033. LICENTIOUSNESS—CHANGE.

Licentious Ease, grown sick of rest, would purge  
By any desperate Change.

## 1034. CONTRAST.

Faults in the Good seem as the spots in Heaven,  
More fiery by Night's blackness †.

\* 'Earing,' perhaps from 'arare,' harrowing or any mode of clearing the Ground.

† *Opposita juxta posita magis elucescunt.*

1035. UNKINDNESS.

¶ To affectionate and tender natures Unkindness is mortal.

1036. DUTY—PUBLIC.

⊙ To a great Public Cause all Private Considerations must yield and be as nothing.

1037. SUSPICION.

2. Do not too hastily believe in Man  
Evils enough to darken all his Goodness.

1038. NOVELTY—*Desire of it.*

It has been taught us from the primal state  
That he which is was wish'd until he were ;  
And the ebb'd man, ne'er lov'd till ne'er worth  
Comes dear'd by being lackt. [love,

1039. REGRET *too late.*

What our Contempts do often hurl from us  
We wish it our's again.

1040. PLEASURE *liable to change to* DISGUST.

The present Pleasure,  
By Revolution lowering, does become  
The opposite of itself.

1041. OATHS *fallacious.*

Mouth-made vows  
Do break themselves in swearing.

1042. BOYS—*their rash and mutable judgments.*

Boys, immature in knowledge,  
Pawn their experience to their present pleasures,  
And so rebel to judgment\*.

1043. INCONSTANCY—*the popular.*

The popular Body,  
Like to a vagabond flag upon the stream,

\* Imberbis Juvenis

Sublimis, cupidusque & amata relinquere pernix.

HOR.

Goes to and back, lackying the varying tide  
To rot itself in motion.

1044. EXCESS—*unbecoming.*

— — — — Of Grief or Mirth,  
A violence in either ill becomes.

1045. JUSTICE *dear to* HEAVEN.

If the great Gods be just they shall assist  
The deeds of justest men.

1046. PROVIDENCE.

‡ What Providence delays it not denies.

1047. POLICY—*sordid.*

⊙ A sordid policy gets money where  
It loses Hearts.

1048. LUXURY *deluges.*

Sleep and high feeding sink the sense of Honor  
E'en to a lethed dullness.

1049. WISHES—*human, their* VANITY.

We, ignorant of ourselves,  
Beg often our own harms, which the wise powers  
Deny us for our good: so find we profit  
By losing of our prayers\*.

1050. PRIORITY.

‡ Though small to greater matters must give way,  
'Tis not so always, if the small come first.

1051. IRRITATION.

¶ By passionate speech  
Stir not bad embers up.

1052. PATIENCE—*conciliatory.*

What's amiss,  
May it be gently heard.

\* Permittes ipsis expendere Numinibus quid  
Conveniat nobis rebusque sit utile nostris:  
Nam pro jucundis aptissima quæque dabunt DII:  
Carior est illis Homo quam sibi.

1053. SUAVITY.

Touch you the sourest points with sweetest words :  
That man is to be pitied or be laugh'd at  
Whoe'er for nothing, or a little, must  
Confess himself offended.

1054. UNION.

Where what combin'd hath been most great,  
Inferior causes sever. [there let not

1055. ——— FEAR *may cause it.*

Oft lesser Enmities give way to greater,  
And Fear cements divisions.

1056. TIME—*all is suitable to the wise and resolute.*

Every time

Serves for the matter that is then born in it.

1057. INVIDIOUSNESS.

Invidious men obliquely praise themselves,  
Laying to wiser heads defects of judgment.

1058. NEGLECT—*ever perilous.*

⊙ A Foe

Thrives by his adversary's negligence.

1059. ANGER—*makes petty differences great.*

When we debate

Our trivial difference loud, we do commit  
Murder in healing wounds. [seek them.

1060. PRETENCES *never wanted to those who*

2. Too promptly Men and States patch up a  
quarrel,

Where matter whole there wants with which to

1061. EXCESS. [make it.

3. Men newly feasted mostly want in judgment,  
If not in temper, what they were i' the morning.

1062. EXCELLENCE.

4. Virtue and genuine Graces in themselves  
Speak what no words can utter.

## 1063. INTEGRITY.

Honesty

Never makes Greatness poor; nor ever Power  
Should work without Integrity.

## 1064. TRUTH.

¶ That Truth should be silent a brave and  
honest Man will rarely remember.

## 1065. MATTER—MANNER.

Men do not readily attend to the matter of a  
Speech if they dislike the manner.

1066. AFFECTION—*unsuspicious.*

⊙ To firm Affection

All little Jealousies, which else seem great,  
Sink to their real nothing: and great Dangers  
Are overcome, not fear'd. [*opposite senses.*]

1067. AFFECTION AND ENMITY—*credulous in*

In Dissention false tales are received as truths:  
in perfect confidence truths that might weaken it  
are received as tales.

1068. FEAR *augments* DANGER.

Evils from which we shrink oft seek us out.

## 1069. GRACEFULNESS.

¶ True Gracefulness makes e'en defects perfec-  
Age can not wither nor possession pall [tions:  
It's infinite variety\*.

## 1070. INCONSTANCY.

2. Not Beauty, Wisdom, Modesty united,  
Can fix a vagrant heart.

1071. EXCEPTIONS *disqualifying.*

*But yet* is as a Jailor to bring forth  
Some monstrous Malefactor.

\* Les Graces ne vieillissent pas.

ROUSSEAU.

1072. GOOD-WILL.

When Good-Will is shewn, though it come too  
The actor may plead pardon. [short,

1073. INNOCENCE *not always safe upon Earth.*  
Some innocent 'scape not the thunder-bolt.

1074. NEWS *bad.*

Though it be honest, 'tis a dangerous office  
To bring bad news.

1075.

Remember a mere Messenger of ill  
That must be told, does nothing but his duty.

1076. ———— *be not hasty to impart it.*

• Give to a gracious message

• An host of tongues; but let ill tidings tell

• Themselves when they be felt\*.

1077. BLOW—INSULT.

‡ Those hands do lack Nobility that *strike*  
One of inferior station †.

1078. COURTS *corrupt and punish.*

⊙ To punish Men for what we make them do,  
The common Trick of Courts, is most unequal.

1079. PRAISE *interested.*

2. There are who will praise any that will  
praise them †.

1080. SIMPLICITY.

§ Plainness is well meant.

1081. PHYSIOGNOMY.

All men's faces are true ||; whatsoe'er their  
hands are.

\* True Courtier-like policy.

† The Poet had probably in his mind an anecdote of Elizabeth;  
which makes a part of our History.

‡ Asinus Asinum.

|| Obscure. Either all Men's faces can assume the appearance of  
Truth: or all admit of a true interpretation.



1082. REPRESENTATION *modified by the*  
PASSIONS.

He who is one way painted like a Gorgon  
The other way's a Mars.

1083. VILLAINY *profits by the* INJURY of  
The Cuckoo builds not for himself\*. [others.]

## 1084. LEVITY.

☉ He who laughs away a fortune cannot weep  
it back again.

1085. ALLIANCE—*by* MARRIAGE.

2. In the Alliance of those whom we call the  
Great, the policy of the purpose generally makes  
more to the Marriage than the Love of the parties.

1086. ——— *by* TREATY.

Among Princes and States, the band that seems  
to tie their amity together is not unfrequently the  
very strangler of it.

1087. VIRTUE—*lov'd only by those who have it.*

3. We rarely like the virtues we have not.

## 1088.

4. A Man would not have his Wife be what he is  
In no degree himself.

1089. SOCIETY *rarely desirable with those who  
are call'd the Great.*

It is no desirable thing for the most part to  
have a name in the fellowship of great men.

## 1090. HONOR.

'Tis not our profit that should lead our Honor ;  
But Honor it.

1091. OPPORTUNITY *neglected.*

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

\* Sic vos non vobis.

1092. WEAPON—*must be proportioned to the Strength.*

It is as well to have a reed that will do us no service, as a partizan that we cannot heave.

1093. STATION—*degrades if superior to the Talents.*

To be call'd into a huge sphere, and not to be seen to move in it, are the holes where eyes should be, which pitifully disasters the cheek.

1094. IGNORANCE.

⊙ Ignorance thinks common things strange.

1095. VANITY.

2. Vanity does not perceive even when it is most openly laught at.

1096. INTOXICATION.

✕ Intoxication discerns nothing.

1097.

'Tis monstrous labor when we wash the brain  
Till it grows duller.

1098. ACCOMMODATION of CHARACTER.

In some things only, be a child o' the Time.

1099. POWER—*jealous.*

§ Such Jealousy there is in power, that oft  
A lower place may make too great an act.

1100. FAME—*too much ; dangerous to one in an inferior Command.*

Better to leave undone than by our deed  
Acquire too high a fame.

1101.

Who does i' the wars more than his Captain can  
Becomes his Captain's Captain.

1102. DISCRETION.

Discretion's that

Without the which a Soldier and his sword  
Grants scarce distinction.

## 1103. ENVY.

Let not Envy make  
That Virtue, best supporter of such Love,  
The ram to batter it.

1104. EYE—*it's sweet and tender* EXPRESSION.

☉ The April in the eye is Love's sweet Spring  
Of showers and sunshine; each by union sweeter.

## 1105. AMBITION.

Ambition,  
The Soldier's virtue, rather makes choice of loss  
Than gain which darkens him.

1106. LOVE—*it's tender Hesitation.*

Moments there are, and those most precious, when  
The tongue will not obey the heart, nor can  
The heart inform the tongue. [*cherisht.*]

1107. LOVE *should be well fixt and delicately*  
Let your best Love draw to that point which seeks  
Best to preserve it.

1108. GRIEF—*the BODY sympathizes with it.*

✕ The Mind oppresst with Woe, the Body creeps:  
It's station and it's motion are as one:  
It shews a semblance rather than a life;  
A statue than a breather.

## 1109. HONOR.

If we lose our Honor,  
We lose ourselves. [*as to both.*]

1110. BOTH *to* BLAME—*never equally correct*  
Between two parties opposite, the faults  
Can never be so equal that the judgment,  
Fully inform'd, can draw no line between them.

## 1111. ENVY.

There are those who will invite others to the  
Peril who will not suffer them to share in the  
Glory of the action.

1112. FORTITUDE *and* RESIGNATION.

Be you not troubled with the time which drives  
O'er your contentment strong necessities,  
But let determin'd things to destiny  
Hold, unbewail'd, their way.

1113. PATIENCE.

Be ever known to Patience.

1114. CELERITY—*the indolent ill-judges of it.*

Celerity is never more admir'd  
Than by the negligent.

1115. REPROOF.

¶ The Ill may sometimes give a good rebuke  
Which might have well become the best of Men.

1116. CONFIDENCE—*rash to be avoided.*

VIGILANCE—NAVAL.

Trust not to rotten planks.

1117. NEWS—CRISIS.

✕ In a great crisis of the Fate of Nations,  
With News the Time's in labor : and throws forth  
Each minute some.

1118. AGE *and* YOUTH.

~ White hairs

Reprove the brown for rashness, and they them  
For fear and doating.

1119. FORTITUDE *triumphs over* FORTUNE\*.

Fortune knows

We scorn her most when most she threatens blows.

1120. FIDELITY *triumphs over* FORTUNE.

He that can endure

To follow with allegiance a fallen Lord,  
Does conquer him that did his master conquer,  
And earns a Name in story.

\* *La Fortitude succombe la Fortune.*

1121. WISDOM *triumphs over* FORTUNE.

Wisdom and Fortune combating together,  
If that the former dare but what it can,  
No chance may shake it.

1122. COURTIERS—*their Attachments.*

§ Once comes the stormy Trial,  
Against the blown Rose they will stop their nose  
Who knelt unto the Buds.

1123. ADVERSITY.

⊙ Adversity, where it o'erpowers the Mind  
That suffers it, turns courage into rashness;  
And those quick feelings, in a prosperous hour  
'Tender and soft, into fell cruelty.

1124. JUDGEMENT—*of the most part enslaved  
by external circumstances.*

Men's Judgments are  
A parcel of their fortunes: and things outward  
Do draw the inward quality after them  
To suffer all alike.

1125. SELF-DESERTION *a Prelude to General.*  
That will be left

Which leaves itself.

1126. PASSION.

Passion makes the Will  
Lord of the Reason.

1127. COURAGE—*provoke it not in Extremities.*...  
'Tis better playing with a Lion's Whelp  
Than with an *old one* dying.

1128. VICE *hardens itself more and more in progress.*

When we in our viciousness grow hard,  
The wise Gods seal our eyes, warp our clear  
Make us adore our errors. [Judgments,

1129. COWARDICE *borrow*s COURAGE of  
To be furious [DESPAIR.

Is to be frightened out of fear: in that mood  
The Dove will peck the Ostrich.

1130. SUCCESS *animates*.

Success breeds confidence of more Success\*.

1131. COURAGE—*true, is armed by REASON;*  
*false, destroys Reason.*

When Valour preys on Reason,  
It eats the sword it fights with.

1132. ANGER *always exposes to danger those*  
Never Anger [whom it governs.

Made good guard for itself.

1133. PLEASURE *in what we do the Spring of*  
CELERITY.

To business that we love we rise betime,  
And go to 't with delight.

1134. GENIUS—*for the most part early discovered.*  
The Spirit of a Youth

That means to be of note begins betime.

1135. INEQUALITY of TEMPER.

When Reason and when Virtue comfort not,

But Passion rules the Man, such sufferers

Ill bear Adversity: such, without cause,

Are valiant and dejected; as by starts

Their fretted fortunes give them hopes or fears.

1136. GRANDEUR—*quitted reluctantly.*

The Soul and Body grieve not more in parting

Than Greatness going off.

1137. DEATH.

Death can be paid but once.

\* Possunt quia posse videntur.

VIRG.



## 1138. FORTITUDE.

† Affliction often hath no earthly Friend  
But Resolution.

1139. RESIGNATION *subdues* CALAMITY.

Bid that welcome  
Which seems to punish us, and we punish it,  
Seeming to bear it lightly.

1140. GRIEF—*should be proportioned to the cause.*

‡ Our size of sorrow,  
Proportion'd to it's cause, must be as great.

1141. WISHES—*folly of perpetually forming*  
Wishers were ever Fools. [them.]

## 1142. SUICIDE.

It is Sin  
To rush into the secret house of Death,  
Ere Death dare come to us. [dulged Errors.]

1143. CONSCIENCE *sometimes corrects long in-*  
Nature will oft compel us to lament  
Our most persisted deeds.

1144. ERROR—*the best have some.*

‡ Their Nature mixes with the best  
Some faults, to mark them Men\*.

1145. CALAMITY *extreme, rarely flatters itself.*  
He does not greatly care to be deceiv'd  
Who has no use for trusting.

1146. POMP *imposes on the Weak.*

How Pomp is follow'd!

1147. THOUGHT—*should be free.*

Make not your thoughts your prisons.

1148. INSTRUMENT—*efficacy of a weak.*

How poor an instrument  
May do a noble deed.

\* Vitiis nemo sine nascitur : optimus ille  
Qui minimis argetur.

1149. WOMAN.

A Woman is a dish for the Gods, if the Devil  
Dress her not.

1150. EVENTS—*Great.*

High Events

Strike those that make them.

~~~~~  
TROILOUS AND CRESSIDA.

1151. TIME.

Time must friend or end.

1152. HOPE *deceitful.*

The ample proposition that Hope makes
In all designs begun on Earth below,
Fails in the promis'd largeness.

1153. PRUDENCE *false.*

§ There is a Folly which is sauc'd with Discretion.

1154. SUCCESS—*true is final.*

Things won are done.

1155. DISAPPOINTMENT.

Checks and Disasters

Grow in the veins of Actions highest rear'd ;
As knots by the conflux of meeting sap,
Infect the sound pine, and divert his grain
Tortive and errant from his course of growth.

1156. CHECKS *are* TRIALS.

Checks are protractive trials of high Heaven
To find persistive constancy in men.
The fineness of which metal is not found
In Fortune's love : for then the bold and coward,
The wise and fool, the artist and unread,
The hard and soft, seem all affiu'd and kin :
But in the wind and tempest of her frown,
Distinction, with a broad and powerful fan,
Puffing at all, winnows the light away ;

And what hath mass or matter by itself,
Lies rich in virtue and unmingled*.

1157.

In the reproof of Chance
Lies the true Proof of Men.

1158.

The Sea being smooth,
How many shallow bauble boats dare sail
Upon her patient breast, making their way
With those of nobler birth :
But let the ruffian Boreas once enrage
The gentle Thetis, and anon behold
The strong ribb'd bark thro' liquid mountains cut,
Bounding between the two moist elements
Like Perseus' horse ! Where's then the saucy boat
Whose weak untimber'd sides but even now
Co-rival'd greatness ? Either to harbour fled,
Or made a toast for Neptune. Even so
Doth Valour's shew and valour's Worth divide
In storms of Fortune : For in her ray and bright-
ness †

The Herd hath more annoyance by the Breeze
Than by the Tyger : but when the splitting wind
Makes flexible the knees of knotted oaks,
And flies flee under shade,—why then the thing of
courage,
As rous'd with rage, with rage doth sympathize,
And with an accent tun'd in self-same key,
Returns to chiding Fortune.

1159. ORDER *celestial*.

The Heavens themselves, the Planets, and this
Observe degree, priority, and place ; [Earth

* Quadrisyllable.

† The Brize or Breeze Fly ; the Gad-fly.

Insisture, course, proportion, season, form,
Office and custom in all line of order ;
And therefore is the glorious planet SOL *
In noble eminence enthron'd and spher'd
Amid the other.

1160. ORDER—*political.*

Degree being vizarded,

The unworthiest shews as fairly in the mask.

1161.

O when Degree is shak'd,

Which is the ladder of all high designs,

The Enterprize is sick !

1162.

How could communities,

Degrees in schools, and brotherhoods in cities,

Peaceful commérce from dividable shores,

The primogeniture and due of birth,

Prerogative of age, crowns; sceptres, laurels,

But by degree; stand in authentic place ?

1163. ORDER *universal.*

Take but degree away ; untune that string ;

And hark what discord follows ! each thing meets

In meer oppugnancy : The bounded waters

Should lift their bosoms higher than the shores,

And make a sop of all this solid Globe :

Strength should be Lord of Imbecility ;

And the rude Son should strike his Father dead.

Force should be right ; or rather, right and wrong

(Between whose endless jar Justice resides)

Should lose their names, and so should justice too.

Then every thing includes itself in power ;

* Here is more than a hint of the Copernican System. COPERNICUS died 1543 : 21 years before the Birth of SHAKESPEARE.

Power into will, will into appetite;
 And appetite, an universal wolf*,
 So doubly seconded with will and power,
 Must make perforce an universal prey,
 And last, eat up himself.

1164.

§ In factious struggle for pre-eminence,
 Order is scorn'd. The General's disdain'd
 By him one step below: he by the next;
 That next, by him beneath: so every step
 Exemplified by the first face that is sick
 Of his superior, grows to an envious fever
 Of pale and bloodless emulation.

1165. WISDOM *above* FORCE.

There are who call Policy cowardice;
 Count Wisdom as no member of the War;
 Forestall præsciènce, and esteem no act
 But that of hand:—the still and mental parts
 That do contrive how many hands shall strike
 When fitness calls them on, and know, by measure
 Of their observant toil, the Enemy's weight, . . .
 They call this,—bed-work mappery; closet-War.
 So that the Ram, that batters down the wall,
 From the great swing and rudeness of his poise,
 They place before his hand that made the engine,
 Or those that with the fineness of their souls
 By Reason guide it's execution.

1166. COMMANDER *unpopular*.

When that the General is not lik'd of the Hive,
 To whom the Foragers should all repair,
 What Honey is expected?

* This looks like a Grand Allegory in the RUNIC Mythology; concerning the Wolf LOK, the destroying, subdued at last by the renovating Principle.

1167. SELF-COMMENDATION.

The worthiness of Praise distains his worth,
If that the prais'd himself bring the praise forth.

1168. PRAISE *from an ENEMY.*

What the repining Enemy commends, [transcends.
That breath Fame blows; that praise, sole pure,

1169. TRUTH *and HONESTY open.*

What is meant fairly may aloud be spoken.

1170. - - - - § The truly virtuous
Will hold his honor higher than his ease;
Seek to do Good more than he fears the Peril,

1171. LOVE.

‡ But rarely will that heart of value prove,
That is not, hath not, will not be in Love.

1172. SUCCESS *particular; passes for an omen
of general.*

§ Frequently, in the popular eye, success,
Although particular, shall give a scantling
Of good or bad unto the general.

And in such indexes there will be seen
The baby figure of the Giant-Mass,
Of things to come at large.

1173. CONSENT *General makes it's ELECTION
according to MERIT.*

Choice, being the mutual act of ALL our Souls,
Makes Merit her election.

1174. CONTRAST.

The lustre of the better shall exceed
By shewing the worst first.

1175. FOLLY, *unconscious.*

The Fool knows not himself.

1176.

Keep where there is Wit stirring; and leave
the faction of Fools.

1177. SECURITY—*Confidence of it, dangerous.*

The wound of Peace is Surety,
Surety secure; but modest Doubt is call'd
The beacon of the wise, the tent that searches
To the bottom of the worst. [Enemies.]

1178. REASON *and* ARGUMENT—*their natural*
§ None more dispos'd sharply to bite at Reasons
Than those most empty of them.

1179. EXCELLENCE *hath it's positive* WORTH.
Value dwells not in particular will:
It holds his estimate and dignity
As well wherein 'tis precious of itself
As in the prizer.

1180. MARRIAGE.

§ Who takes to-day a *Wife*, and his election
Is led on by the conduct of his Will,
His Will enkindled by his eyes and ears,
Two traded Pilots 'twixt the dangerous shores
Of Will and Judgement—how may he avoid,
Although his Will distaste what it elected,
The Wife he chose? There can be no evasion
To blench from this and to stand firm by Honor.

1181. PREFERENCE *extravagant.*

'Tis mad Idolatry
To make the service greater than the God.

1182. POSSESSION *not a reason for* Disregard.
We turn not back the silks upon the merchant
When we have soil'd them; nor the remainder
We do not throw in unrespective place [viands
Because we now are full.

1183. INCONSTANCY.

✕§ Do not in haste
The issue of your proper Wisdoms rate:

Beggaring the Estimation which you priz'd
Richer than Sea or Land.

1184. *PASSION an ill JUDGE between Individuals of NATIONS.*

✕§ In private Quarrel, or pursuit of War
Between contending Sovereignties, the blood
Is mad indeed, if not Discourse of Reason*,
Or fear of bad Success in a bad Cause
Can qualify it's rage.

1185. *JUSTICE—not to be measured by EVENT.*

We may not think the justness of each Act
Such and no other than Event doth form it †.

1186. *WAR Precipitate; how reproachful.*

✕§ Far be it that there should be done among us
Such things as might offend a sober judgement
To fight for and maintain. Else might the World
Convince of levity our Acts and Councils
In things of dearest moment and concern.

1187. *YOUTH.*

‡‡ Young men have been thought
Unfit to hear Moral Philosophy:
Not that they want it not; but that their Passions
Do not regard it.

1188. *PASSION a sophistic Reasoner.*

¶ The Reasons which a Mind blinded by Passion
Is eager to alledge, do more conduce
To the hot fury of distemper'd blood,
Than to make up a free determination
'Twixt Right and Wrong.

1189. *PLEASURE and REVENGE—deaf.*
Pleasure and Revenge

This Phrase is from AMYOT. 'Discours de Raison.'

† From his favorite OVID: - - - "Cereat successibus opto.
"Quisquis ab eventu facta notanda putat."

Have ears more deaf than Adders to the voice
Of any true decision.

1190. INJUSTICE *can plead no* PRESCRIPTION.
To persist

In doing wrong extenuates not wrong:
But makes it much more heavy.

1191. JUSTICE—*the Voice of* NATURE.
Nature craves

All Dues be render'd to their Owners*.

1192. HUSBAND *and* WIFE.

What nearer Debt in all Humanity
Than Wife is to the Husband?

[LAW.]

1193. PASSIONS, *disorderly; under the Curb of*
There is a Law in each well ordered Nation
To curb those raging Appetites that are
Most disobedient and refractory †.

1194. FOLLY *and* IGNORANCE *the Great Curse*
of Mankind.

The common Curse of Mankind is Folly and
Ignorance.

1195. PASSION, *unruly; a dreadful* CURSE.

¶ No severer imprecation against a Child than
this: Discipline come not near thee; and let thy
Passions be thy direction till thy Death †.

1196. FOLLY *should be powerless against* WISDOM.

§ It is hardly a strong composure that a Fool
can disunite.

1197. FRIENDSHIP *unstable between the* UNWISE.

The Amity that Wisdom knits not Folly may
soon untye.

* SUUM CUTQUE.

† Oppida cæperunt munire; et ponere Leges;
Ne quis Fur esset, ne Latro, neu quis Adulter.

HOR.

‡ But what would they deserve who should make it!

1198. TALENTS *misapplied.*

Virtuous Faculties

Not virtuously held by those who bear them,
Are like fair fruit in an unwholesome dish:
Likely to rot untasted.

1199. PRIDE—UNWISE *and* UNJUST.

Over-proud

Is under-honest: in self assumption greater
Than in the note of judgement.

1200. INFLEXIBILITY.

The Elephant hath joints, but none for courtesy;
His legs are for necessity, not for flexure.

1201. ACTIVITY.

A stirring Dwarf we do allowance give
Before a sleeping Giant.

1202. PRIDE.

Why should a Man be proud?

1203.

He that's proud eats up himself.

1204.

Pride is his own glass; his own trumpet;
His own chronicle.

1205. SELF-COMMENDATION.

Whate'er praises itself

But in the deed, devours the deed i' the praise.

1206. IMPORTANCE—*Affectation of it.*

Things small as nothing for request's sake only
We often make important.

1207. PRIDE *passionate and restless.*

Imagin'd worth

Holds in the blood such swoln and hot discourse,
That 'twixt the mental and the active parts
Commotion rages battering self 'gainst self.

1208. PRIDE *not to be fed by submission.*

Shall the proud Lord

That bastes his arrogance with his own seam,
And never suffers matter of the World
Enter his thought, save such as doth revolve
And ruminates himself,—shall he be worshipt
Of that we hold an Idol more than he?

1209. FAULTS—*we blame our own in another.*

The Raven chides blackness.

1210. VIRTUES—*not our own.*

☉ Oft where the Mind is of a sweet composure,
Much of the praise is to our Father due,
To her who gave us suck, and our Instructors.
These Benefactors praise. But chief the Heavens.

1211. WOMAN—UNKINDNESS *to an amiable.*

§ To make a sweet Lady sad is an Offence in-

1212. ACTIVITY.

[deed.

Light boats sail swift; though greater hulks draw

1213. EXPECTATION.

[deep.

§ Expectation whirls us round.

1214. WORDS.

Words pay no debts.

1215. FEAR *reverses appearances.*

Fears make Devils of Cherubim.

1216. FEAR *prudent, better than rash Confidence.*

Blind Fear that seeing Reason leads, finds safer
footing than blind Reason stumbling without Fear.

1217.

To fear the worst oft cures the worst.

1218. COWARDICE *affecting* COURAGE.

They that have the voice of Lions and the act
of Hares are Monsters.

1219. EXPERIENCE.

Allow us as we prove.

1220. REWARD—*due only to Merit.*

Let the head go bare 'till Merit crown it.

1221. FACT *to be trusted*; not POSSIBILITY.

No Perfection in reversion shall have a praise
in present.

1222.

We will not name Desert before his birth.

1223. MERIT—*neither to be anticipated nor
exaggerated.*

§ Name not desert before it's birth: and being
born, let it's addition be humble.

1224. CONSTANCY *of deliberate CHOICE.*

Those who are long in wooing are constant
being won.

1225. SINCERITY—*not loquacious.*

Few words to fair Worth.

1226. THOUGHTS *ungovern'd.*

✕ Thoughts are oft like unbridled children,
Grown too headstrong for their Mother.

1227. SELF-DESERTION.

§ Who shall be true to us, when we are untrue
to ourselves.

1228. WISDOM *considerate.*

§ Well know they what they speak that do
speak wisely.

1229. LOVE *and* CONSTANCY—*the greatest
earthly Happiness.*

§ Virtue and bliss it is in Man or Woman,
'To feed for age the lamp and flames of Love;
'To keep their Constancy in plight and youth,
Outliving Beauty's outward.

1230. EMULATION *virtuous.*

§ Virtuous fight,

When Right with Right wars to excel in Right!

1231. LOVE *and* VIRTUE.

¶ Virtue and Love are Truth's simplicity :
Simple as Infancy.

1232. HABIT.

¶ Hard is it to sequester us from that
Which Time, Acquaintance, Custom and Condi-
Endears, as most familiar to our Nature. [tion

1233. PROMISES *deceitful.*

When we *promise* Good

We hardly are sincere : or we are prompt
To give a little present benefit
Out of the many register'd in promise.

1234. MEDICINE, *moral as well as physical,*
should be palatable.

'Tis doubly good to find that medicine
Which he who needs shall have desire to drink.

1235. PRIDE *it's own* MIRROR.

Pride hath no other glass

To shew itself but Pride.

1236. ——— *nourisht by Submission.*

Supple knees

Feed arrogance, and are the proud man's fees.

1237. POWER—*Loss of it is Loss of* HOMAGE.

'Tis certain Greatness once fall'n out with Fortune
Must fall out with Men too : What the declin'd is
He shall as soon read in the eyes of others
As feel in his own fall.

1238. THE MULTITUDE *of all Ranks worships*
Circumstances.

Men, like Butterflies,

Shew not their mealy wings but to the Summer.

1239. HONOR *vulgar*—rests in *Externals*.

In the World's base judgement,
There's not a man for being simply man
Hath any Honor: but's honor'd for those honours
That are without him; as place, riches, favor,
Prizes of accident as oft as merit;
Which when they fall, as being slippery standers,
The love that lean'd on them as slippery too,
Do one pluck down another, and together
Die in the fall.

1240. PUBLIC OPINION *influences our SELF-
OPINION.*

The man—how dearly ever hail'd,
How much in having or without or in,
Cannot make boast to have that which he hath,
Nor feels not what he owes but by *Reflection*:
As when his Virtues shining upon others
Heat them, and they retort the heat again
To the first giver*.

1241. OPINION *external, suggests to most Men
always, and to Philosophers sometimes,
how to think of themselves.*

Speculation turns not to itself,
'Till it hath travell'd and is married there
Where it may see itself.

1242. FAME—the MIRROR of EXCELLENCE.

The Beauty that is borne within the face
The bearer knows not; it commends itself
To others' eyes: nor doth the eye itself
(That most pure spirit of sense) behold itself,
Not going from itself; but eye to eye oppos'd
Salutes each-other with each-other's form.

* This is true of all except very strong, pure, and philosophic Minds.

1243. OPINION *Popular*—*an unsafe Measure of*
 What things there are [WORTH,
 Most abject in regard and dear in use!
 What things again most dear in the esteem
 And poor in worth!

1244. AUDACITY and NEGLIGENCE.

O Heaven! what some men do,
 While some men leave to do.

1245. SUCCESS—*inequality of.*

How some men creep in skittish Fortune's hall,
 While others play the idiots in her eyes!

1246. FLATTERY.

How one man eats into another's pride,
 While pride is fasting in his wantonness.

1247. TIME *brings* OBLIVION *of* BENEFITS.

Time hath a wallet at his back,
 Wherein he puts alms for Oblivion,
 A great siz'd monster of Ingratitudes;
 Those scraps are good deeds past; which are de-
 As fast as they are made; forgot as soon [your'd
 As done.

1248. HONOR *only maintain'd by Perseverance.*

Perseverance keeps Honor bright.

1249. DESERT *living, cannot support itself on*
past Actions.

To have done is to hang quite out of fashion,
 Like rusty mail in monumental mockery.

1250. VIRTUE *ever progressive* *.

O let not Virtue seek
 Remuneration for the thing it was:
 For Beauty, Wit, high Birth, Desert in service,

* Non progredi est regredi.

Love, Friendship, Charity, are subjects all
To envious and calumniating Time.

1251. MANKIND ALL BRETHREN.

One touch of Nature makes the whole World kin.

1252. APPEARANCES—*the World the Fool of*
§ Men give to Dust that is a little gilt [these.
More laud than they will give to Gold o'er dusted.

1253. HONOR and VIRTUE—*their Path straight,
but difficult.*

Honor travels in a streight so narrow
Where one but goes abreast. Keep then the path.

1254. PRESENCE—*it's undue Influence.*

The present eye praises the present object.

1255. EMULATION.

Emulation hath a thousand Sons
That one by one pursue.

1256. FORESIGHT—*Political.*

The Providence that's in a watchful state
Knows almost every grain of *Plutu's* gold;
Finds bottom in the uncomprehensive deep;
Keeps pace with thought; and, almost, like the
Gods

Does e'en those thoughts unveil in their dumb
There is a mystery in the Soul of State [cradles.
Which hath an operation more divine
Than breath or pen can give expression.

1257. MAN and WOMAN—*their characteristic
Manners not to be confounded.*

A *Woman* impudent and mannish grown
Is not more loath'd than an effeminate *Man.*

1258. PRIDE with IGNORANCE.

✕ Stalks about like a Peacock.

1259.

✕ Raves and says nothing.

1260. PRIDE *with* IGNORANCE.

✕ Ruminates confusedly.

1261.

✕ Bites his lip with an affectation of politic regard.

1262.

✕ Professes not answering; and thinks speaking
is for Beggars.

1263. MOTION.

Things in motion sooner catch the eye
Than what stirs not*.

1264. SELF-INJURY—*hardest, to be remedied,*
Those Wounds heal ill that men do give them-

1265. OMISSION—*how dangerous.* [selves,

Omission to do what is necessary
Seals a Commission to a blank of danger:
And Danger, like an Ague, subtly taints
Even then when we sit idly in the Sun,

1266. COWARDICE.

✕ Is ambiguously boastful.

1267. TRADE.

✕ Chapmen too oft

Dispraise the thing that they desire to buy,
And overpraise the thing they mean to sell †.

1268. LOVE *and* CONSTANCY.

✕ Time and Force

May do the body what extremes they can:
But the strong base and building of true Love
Is as the very Centre of the Earth,
Drawing all things to it.

* Changing the direction of the visual ray has the same effect as moving the object. A great practical Astronomer has recommended this method by moving the Telescope a little to assist in distinguishing faint telescopic objects. This has been experienced in viewing the COMET (1807) by twilight.

† *Laudat venales quas vult extrudere merces.*

1269. LOVE—*it's PURITY.*

Love admits no qualifying dross.

1270. WASTE *never to be made.*

Let us cast away nothing,
For we may live to have need of it.

1271. EXPOSTULATION—*should be mild.*

We must use Expostulation kindly.

1272. LOVE and GRIEF *proportional.*

✕† Those who can temporize and play with Love
And bring it to a weak and lukewarm temper,
Easily give their Grief a like allay.

1273. CAREFULNESS.

Cast away nothing*.

1274. FIDELITY.

Be true of Heart.

1275. AFFECTION *excessive.*

What we love too much,
The Heavens correcting this our zeal, more strong
Than our devotion toward them, take from us †.

1276. FAREWELL.

✕§ Severe calamity
Puts by leave-taking.

1277. JEALOUSY *in the better Sense.*

There is a kind of godly Jealousy ||.

1278. FAULTS—*bordering on Virtue.*

There are
Faults, nigh to be accounted virtuous Sins.

1279. ACCOMPLISHMENTS.

✕† To sing, to dance,
To sweeten conversation—all these gifts
Where Virtue is, may be most virtuous;

* Gather together the Fragments, that nothing be lost. LUC.

† PARNELL's Hermit.

|| I am jealous over you with a godly Jealousy. CORINTH.

And yet they have a sly discursive Devil
That tempts most cunningly.

1280. TEMPTATION.

✕ Be not tempted.

1281. FALSEHOOD *artful*; TRUTH *simple*.
Falsehood with Craft fishes for great opinions;
Truth catches Honor with Simplicity.

1282. CHANGE, *moral—it's Signs*.

⊙ A changing Heart changes in Manners too.

1283. PHYSIOGNOMY *from Air and Appearance*.

✕ † 'Tis often seen

A virtuous or a vicious Spirit looks out
In every limb and motion of the Body.

1284. RESERVE—*often misconstrued*.

2. Often, in great and self-collected Minds,
What seems like Pride is modest Courtesy.

1285. DISTRACTION.

3. Too much blood and too little brain may be
the cause of Distraction in some; too much brain
and too little blood in others.

1286. PRESUMPTION.

Sometimes we are Devils to ourselves:
When we will tempt the frailty of our powers,
Presuming on their changeful potency.

1287. KNIGHTHOOD—*true*.

A true Knight is firm of word:
Speaking in deeds; and deedless in his tongue:
Not soon provok'd; nor being provok'd, soon
calm'd:

His heart and hand both open and both free;
For what he has he gives, what thinks he shews:
Yet gives he not till judgment guide his bounty;
Nor dignifies an impure thought with breath.

1288. TIME *past and future alike obscure.*

What's past and what's to come is strew'd with
And formless ruin of Oblivion. [hulks

1289. LEERING.

§ A man when he leers has generally more
venom than a Serpent when he hisses.

1290. BOASTING.

To such as boasting shew their scars
A mock is due.

1291. LOVE.

Love is food for Fortune's tooth.

1292. EYE—*it's Influence.*

Our Eye directs our Mind.

1293. — *often pernicious.*

Minds sway'd by Eyes are full of turpitude.

1294. EQUIVOCATION.

By giving a perverted sense to Facts,
A Man may lie in publishing the Truth*.

1295. PRAYERS — *Heaven disregards and abhors
unjust.*

The Gods are deaf to hot and peevish vows:
They are polluted offerings; more abhorr'd
Than spotted livers in the sacrifice.

1296. INJUSTICE is not GENEROSITY.

Do not count it holy
To hurt by being just: it is as lawful
For us to count we give what's gain'd by thefts,
And rob in the behalf of charity †.

1297. HONOR *dearer than LIFE.*

Life every man holds dear; but the brave man
Holds Honor far more precious dear than life.

* Lord MANSEFIELD used to quote a remarkable instance of this.

† Nil liberale quod non sit idem justum. C. C. de OFF. 1.

1298. SYMPATHY.

One Bear will not bite another*.

1299. REVENGE *dissembles*.

Hope of Revenge oft hides our present woe.

1300. OATHS *criminal are void*.

It is the purpose that makes strong the Vow;
Vows to a guilty purpose must not hold.

1301. HONOR.

Our Honor keeps the weather † of our Fate.

1302. CONFIDENCE.

There is a Credence in the Heart,
An Esperance so obstinately strong,
That doth invert the attest of eyes and ears.

CYMBELINE

1303. EXCELLENCE *true from HEAVEN*.

Jewels may be purchased or given,
But all by which we excel is gift of Heaven.

1304. RELIANCE *ill-founded*.

What shalt thou expect
To be depend'er on a thing that leans?

1305. CONTENT.

Blessed be those,
How mean soe'er, that have their honest wills,
Which seasons Comfort. [*and just as visual.*

1306. DISCERNMENT *moral should be as quick*

⌘ Hath Nature given us eyes
To see this vaulted arch, and the rich crop
Of sea and land: Which can distinguish 'twixt
The fiery Orbs above, and the twin'd stones
Upon the humbled beach? And can we not

* Inter se, nunquam placidis, bene convenit Ursis.

JUV.

† Weather, or Weather-gage; a sea-term. Our Honor is Master of our Fate.

Partition make with spectacles so precious
 'Twixt fair and foul?

1307. APPREHENSION *worse than* CERTAINTY.
 Doubting that things go ill often hurts more
 Than to be sure they do: For certainties
 Either are* past remedy, or timely knowing
 The remedy then born.

1308. SLEEP.
 Sleep is the ape of Death.

1309. SUCCESS *gives* CONFIDENCE.
 Winning will put any man into courage.

1310. BRITAIN.
 Britain is a World by itself.

1311. In the World's volume
 Our Britain seems as of it, not as in it:
 In a great pool a Swan's nest †.

1312. AFFLICTIONS—*beneficial*.
 Some Grievs are med'cinable.

1313. STATION *influences our Estimate*.
 It is place which lessens and sets off.

1314. COUNTRY LIFE—*it's Independence*.
 The rustic life

Is nobler than attending for a check:
 Prouder than rustling in unpaid-for silks.

1315. TOWN LIFE.
 Did men but know the City's Usuries,
 And feel them knowingly: the art o' the Court,
 As hard to leave as keep; whose top to climb
 Is certain falling, or so slippery that

* "Either are" three syllables in the time of two.

† So Socrates to Alcibiades of Attica; and Scipio Africanus, in the *Somnium Scipionis* of Cicero, of the whole Earth: and modern Discoveries of the Planetary System; and Herschel of our whole System of fixt Stars compared to our visible Universe: which itself is probably a speck to that which is invisible to our best Telescopes and Observers.

The fear's as bad as falling: 'the toil o' the War,
 A pain that only seems to seek out danger
 I' the name of Fame and Honor, which dies i' the
 And hath as oft a slanderous Epitaph, [War,
 As récord of fair act; nay, many times
 Doth ill deserve by doing well, what's worse
 Must curt'sy at the censure—they would prize
 A life retir'd and free.

1316. POVERTY—*it's security.*

The poor doth fear no poison* which attends
 In place of greater state.

1317. NATURE.

How hard it is to hide the sparks of Nature.

1318. SLANDER.

[tongue
 Slander's edge is sharper than the sword: her
 Outvenoms all the worms of Nile; her breath
 Rides on the posting winds, and doth belye
 All corners of the world; Kings, Queens, and
 States,

Maids, Matrons:—nay, the secrets of the Grave
 This viperous Slander enters.

1319. HYPOCRISY.

Artful Hypocrisy detected makes
 True honest men seem false: Deceitful weeping
 Will scandal many a holy tear: take pity
 From most true wretchedness.

1320. SUICIDE.

Against self-slaughter
 There is a prohibition so divine,
 That cravens our weak hands.

1321. CREDULITY.

Poor Fools believe false Teachers.

* Nulla aconita bibuntur
 Fictilibus.

1322. CRIME—*most injurious to the CRIMINAL.*

Though those that are betray'd
Do feel the treason sharply, yet the Traitor
Stands in worst case of woe.

1323. WORDS.

Words are oft strokes.

1324. CALAMITY—*nothing safe to it.*

Foundations fly the wretched.

1325. CRIMES—*vicious abuse of POWER and
PROSPERITY among the greatest.*

To lapse in fulness

Is sourer than to lie for need; and Falsehood
Is worse in Kings than Beggars*.

1326. FAMINE—*bold.*

Famine,

Ere clean it o'erthrow Nature, makes it valiant.

1327. COWARDICE—*the effect of LUXURY.*

Plenty and Peace breed Cowards.

1328. HARDSHIP *the Nurse of ENERGY.*

Hardness ever

-Of hardiness is mother †.

1329. APPETITE.

Our stomachs will make what's homely savoury ††.

1330. SLEEP *best procured by LABOUR.*

Weariness

Can snore upon the flint; when resty Sloth
Finds the down pillow hard.

1331. TREASURES—*all worthless in comparison
to those of MIND.*

‡ Than forfeit Virtue, Liberty, and Honor,

* The noble saying of John of France, "that if Truth were banished
all other places in the Earth, she ought still to find a dwelling in the
hearts of Kings."

† *Curis acuens mortalia corda.* VIRG.

‡ Hunger the best sauce. *Optimum obsonium Fames.*

All gold and silver rather turn to dirt!
As 'tis no better reckon'd, but of those
Who worship dirty Gods.

1332. STATION *not the proper measure of MEN.*

⊙ Measure not good Minds
By the rude place they live in.

1333. FASTING.

Discourse is heavy, fasting.

1334. DEATH.

Clay and clay differs in dignity,
Whose dust is both alike.

1335. INSOCIABILITY.

Society is no comfort
To one not sociable.

1336. COWARDICE *and* BASENESS.

Cowards father Cowards and base things sire

1337. NATURE *human—how mixt.* [base*.

Nature hath meal and bran; contempt and grace,

1338. COURTIERS.

Courtiers say all's savage but at Court.

1339. EXPERIENCE *opposed to* REPORT.

Experience—oh! how thou disprov'st Report!

1340. THREATS.

⊙ Wear not your dagger in your mouth.

1341. RESPECT *none real but to* WISDOM *and*
VIRTUE.

⌘ Those whom we reverence those we fear—*the*

1342. FEAR. [Wise.

Defect of judgement
Is oft the cause of Fear †.

* On the contrary, "Fortes creantur fortibus & bonis." But on both sides how many exceptions. There are fewer to the effect of Education,

Doctrina nam vim promovet insitam,

Rectique Cultus pectora roborant.

HOR.

† Fear is but the betraying of the succours which Reason affords.

WISDOM.

1343. RASHNESS *to be avoided.*

Seek not for danger where there is no profit.

1344. JOY *and* SORROW *for trifles—unworthy of*
Triumphs for nothing, and lamenting toys, [MAN.
Is jollity for apes, and grief for boys.

1345. MELANCHOLY.

O Melancholy!

Who ever yet could sound thy bottom? Find
The ooze? Or shew what coast thy sluggish car-
Might'st easil'est harbour in? [rack*

1346. SORROW *feigned—how contemptible.*

Notes of sorrow out of tune are worse
Than Priests and Fanes that lie.

1347. GRIEFS—*the greater cure the less.*

Great griefs medicine the less.

1348. DEATH.

Thersites' body is as good as *Ajax*,
When neither is alive.

1349. EYE—*the Judgement may deceive it.*

Our very eyes

Are sometimes, like our judgements, blind.

1350. ADVERSITY *sometimes a step to* PROSPE-

Some falls are means the happier to rise. [RITY.

1351. FORTUNE.

Fortune † brings in some boats that are not steer'd.

1352. COMMANDS—*lawful only to be obeyed.*

Every good Servant does not all commands. [it.

1353. GUILT—*better to die than to live increasing*

Some are snatch'd hence for little faults: that's

Love

To have them fall no more: some are permitted

* "A heavy vessel of burthen." WARBURTON. This emendation from "care" is very happy; or it might be "bark."

† There is really no such power. Sed nos

Te facimus, Fortuna, Deam.

To second ills with ills, each elder worse,
And make them dreaded to the doer's thrift.

1354. PUNISHMENT *misplaced*.

To be beaten for Loyalty excites to Treason.

~~~~~  
KING LEAR.

1355. VIRTUE *undaunted*.

Think'st thou Duty shall have dread to speak,  
When power to Flattery bows?

1356. SINCERITY.

To plainness Honor's bound,  
When Majesty stoops to Folly.

1357. WORDS *should have corresponding* ACTIONS.  
Good Effects should spring from Words of Love.

1358. DIFFIDENCE *means better than it says*.

⌘ There is a tardiness in honest Nature  
Which often leaves the history unspoke  
That it intends to do.

1359. TIME *the Detector of* FALSEHOOD.  
Time shall unfold what plaited Cunning hides,  
Who cover'd faults at last with shame derides.

1360. RULES of LIFE.

Serve him truly that will put you in trust.

1361.

Love him that is honest.

1362.

Converse with him that is wise and says little.

1363.

Fear judgement.

1364. REPENTANCE *too late*.

Woe, that too late repents!

1365. INGRATITUDE—*filial*.

Ingratitude, thou marble-hearted Fiend,

More hideous when thou shew'st thee in a Child  
Than the Sea-monster.

1366.

The revenging Gods  
'Gainst Parricides do all their thunders bend.

1367.

Filial Ingratitude!  
Is it not as the mouth should tear the hand  
For lifting food to't?

1368.

That Nature which contemns it's Origin  
Cannot be border'd certain in itself.

1369.

She that herself will sliver and disbranch  
From her material sap, perforce must wither  
And come to deadly use.

1370.

How sharper than a serpent's tooth it is  
To have a thankless Child!

1371. CONFIDENCE *and* DISTRUST\*.

Safer to fear too far than trust too far.

1372. ANTIPATHY.

Contraries hold Antipathy.

1373. FLATTERY *disguised*.

A kind of knaves there is which in their plainness  
Harbour more craft and more corrupted ends  
Than twenty silly ducking observants  
That stretch their duties nicely.

1374. GOODNESS *no assurance of* PROSPERITY!

A good man's fortune may grow out at heels.

\* Ναφε και μεμνασ' απιστειν. Αρθρα

ταυτα των φρεναν.

EPICHARM.

1375. MISERY *prone to* CREDULITY.

Nothing almost  
Sees miracles but Misery.

1376. REMEDY *rather than* COMPLAINT.

Seek to give losses  
Their remedies.

1377. OFFENCE *not to be taken lightly.*

All's not Offence that Indiscretion finds  
And Dotage terms so.

1378. COMMAND *will not bear* DIVISION.

How in one house  
Should many people under two commands  
Hold amity\*?

1379. NECESSARY—*what is so not to be too  
strictly examined.*

O reason not the need: our basest beggars  
Are in the poorest thing superfluous:  
Allow not Nature more than Nature needs;  
Man's life is cheap as Beast's.

1380. OBSTINACY *must correct itself.*

To wilful men  
The injuries that they themselves procure  
Must be their schoolmasters.

1381. NECESSITY *not nice.*

The art of our necessities is strange  
That can make vile things precious.

1382. EVIL; *the greatest absorbs the sense of*  
Where'er the greater malady is fixt [others.  
The lesser is scarce felt.

1383. SUFFERINGS; *Great internal overpower  
the external Sensations.*

The tempest in the Mind

\* No man can obey two Masters.



Doth from the senses take all feeling else,  
Save what beats there.

1384. NICETY *the offspring of* EASE.

When the Mind's free  
The Body's delicate.

1385. PRIDE *should learn from* AFFLICTION *to*  
*benefit others by it's* SUPERFLUITIES.

Take physic, Pomp;  
Expose thyself to *feel* what wretches feel:  
That thou may'st shake the *superflux* to them,  
And shew the Heavens most just.

1386. SYMPATHY *virtuous.*

When we our betters see bearing our woes,  
We scarcely think our sufferings our foes\*.

1387. SUFFERING *solitary.*

Who alone suffers, suffers most i' the Mind,  
Leaving free things and happy shows behind.

1388. SUFFERING *lightened by* SOCIAL  
SYMPATHY.

Then doth the Mind much sufferance o'erskip,  
When Grief hath mates and bearing fellowship.

1389. AFFLICTION *most felt by* CONTRAST.

To be worst,  
The lowest most dejected thing of fortune,  
Stands still in esperance; lives not in fear:  
The lamentable change is from the best;  
The worst returns to laughter.

1390. SAFETY *comparative of an humble Situa-*

Full oft 'tis seen [tion.  
Our mean secures us; and our mere defects  
Prove our commodities.

\* Much of this generous spirit is manifest in CLEBY's Journal of Louis XVI.



1391. EQUALITY: *it's just measure.*

Just Distribution should undo *excess,*  
And each man have enough\*.

1392. VICE *may obscure almost to extinction, or  
nearly reverse the Moral Sense.*

Wisdom and Goodness to the vile seem vile †.

1393. REST.

Our foster-nurse of Nature is Repose.

1394. APPEARANCES—*external—our vicious  
deference to them.*

Through tatter'd clothes small Vices do appear;  
Robes and furr'd gowns hide all.

1395.

Plate Sins with gold,  
And the strong lance of Justice hurtless breaks †:  
Arm it in rags, a pigmy's straw does pierce it.

1396. RUMOR *variable.*

Report is changeable.

1397. EXPERIENCE *awakes* SUSPICION.

The stung are jealous of the Adder.

1398. TRUTH *undesignedly* spoken.

Jesters do oft prove Prophets.

1399. PLEASURES, *vicious—their Retribution.*

The Gods are just, and of our pleasant Vices  
Make instruments to scourge us.

\* In a just state of Society no one without his own fault should have less than the common necessities of Life, while others can supply them out of their superfluity. ROUSSEAU and ALEMBERT.

† To the pure all things are pure: but to the profane and impious nothing is pure; but their understanding and conscience are defiled. PAUL.

‡ Telum imbellis sine ictu.

VIRG.

1400. VOICE *soft and sweet*—a characteristic  
of female PERFECTION.

✕ A Voice ever soft,

Gentle and low, is excellent in Woman.

THE TEMPEST.

1401. DEGENERACY.

Good wombs have borne bad Sons.

1402. BOOKS—*their incalculable Value.*

[A wise man prizes

His Books above a Dukedom.

1403. ACQUISITION—*too easily made is disre-*

Too light winning [garded.

Makes the prize light.

1404. GOOD *to be set in counterpoise against*

'Tis wise to weigh [EVIL,

Our sorrow with our comfort.

1405. SLEEP.

Sleep seldom visits Sorrow: when it doth

It is a comforter.

1406. MISERY *produces strange* ASSOCIATIONS.

Misery acquaints a man with strange companions.

1407. PLEASURE *just and honorable reconciles*

to PAIN.

There be some sports are painful, and their la-

Delight in them sets off. [bour

1408. MEAN—*nothing so which is* VIRTUOUS.

Some kinds of baseness

Are nobly undergone; and most poor matters

Point to rich ends.

\* To every female Excellence, as to Music, the Heart of SHAKESPEARE was exquisitely attuned.

1409. TRAVELLERS *more veracious than they are imagined.*

Travellers lie less  
Than fools at home condemn 'em\*.

1410. VOLUPTUOUSNESS *to be moderated.*

Do not give dalliance  
Too much the rein.

1411. MIND *alone immortal.*  
The cloud-capt towers; the gorgeous palaces;  
The solemn temples; the great globe itself;  
Yea all which it inherit, shall dissolve,  
And, like an insubstantial pageant faded,  
Leave not a rack behind.

1412. MORTALITY—*it's Enjoyments how fleeting.*

We are such stuff  
As dreams are made on; and our little life  
Is rounded with a sleep.

1413. FORGIVENESS *nobler than REVENGE.*

The rarer action is  
In Virtue than in Vengeance †.

1414. MUSIC.

✕ A solemn Air is the best comforter  
To an unsettled fancy.

1415. GRIEFS—*let what is past be past.*

Let us not burthen our remembrance with  
A heaviness that's gone.

\* This acute and candid observation has been verified in the instance of Abyssinian BRUCE; and some paradoxical assertions in the elder PLINY modern Philosophy has established.

† Quippe minuti  
Semper & infirmi est animi exiguique Voluptas  
ULTIO.

JULY.

## ROMEO AND JULIET.

1416. TIME—*tedious in sorrow.*

Sad hours seem long.

1417. LOVE *at first sight.*

[heal.]

Chance gave the wound which Time can never

1418. LOVE—*it's smiles not always to be trusted.*

Alas, that Love, so gentle in his view,

Should be so tyrannous and rough in proof!

1419. LOVE *overcomes all impediments.*

Stony limits cannot hold Love out.

1420. LEVITY *of INEXPERIENCE.*

He jests at scars that never felt a wound.

1421. CARICATURE.

A curious eye doth quote deformities.

1422. FROWNS *unsuitable to a FEAST.*

Frowns

Are an ill-beseeming semblance for a Feast.

1423. DREAMS.

Dreams are the children of an idle brain.

1424. SLAVERY.

Bondage is hoarse, and may not speak aloud.

1425. NATURE *full of beneficial POWERS.*

O mickle is the powerful grace that lies

In herbs, plants, stones, and their true qualities.

1426. GOOD *in this state mixt with EVIL, and*EVIL *with GOOD.*

Nought is so vile that on the earth doth live

But to the earth some special good doth give;

Nor aught so good, but strain'd from that fair use,

Revolts from true birth, stumbling on abuse.

1427.

Virtue itself turns Vice, being misapplied\*;

\* Insani sapiens nomen ferat, æquus iniqui  
Ultra quam satis est Virtutem si petat ipsam.

And Vice sometime's by action dignified.

1428. QUALITIES *opposite*—*their* PROXIMITY.  
Within the infant rind of a small flower  
Poison hath residence, and med'cine power\*.

1429. SLEEP *flies from* CARE.  
Where Care lodges Sleep will never lie.

1430. INSINCERITY.  
Riddling Confession finds but riddling shrift.

1431. CEREMONY.  
Some cases may strain courtesy.

1432. SENTIMENT *true*—*not loquacious*.  
Conceit, more rich in matter than in words,  
Braggs of his substance, not of ornament.

1433. RICHES—*those are not true which are to  
be counted*.  
They are but beggars that can count their worth.

1434. EXILE.  
Exile hath much more terror in his look  
Than Death.

1435. PHILOSOPHY *the Solace of* ADVERSITY.  
Philosophy is Adversity's sweet milk.

1436. MERCY—*if any be unworthy of it,*  
MURDERERS.  
Mercy but murders, pard'ning those that kill.

1437. SORROW.  
Dry Sorrow drinks our blood.

1438. JOY *multiplied by* DISTRESS.  
Joy is more welcome in a needful time.

1439. MISCHIEF.  
O Mischief! thou art swift  
To enter in the thoughts of desperate men.

\* Digitalis, Aconitum, Hyoscyamus, Cicuta Virosa, &c. the most violent vegetable Poisons and powerful Remedies.



1440. GOLD *the worst* POISONER.

Gold is worse poison to men's souls,  
Doing more murders in this loathsome world,  
Than any mortal drug.

1441. DESPAIR.

Tempt not a desperate man.

1442. PATIENCE.

Let mischance be slave to Patience.

~~~~~  
OTHELLO.

1443. MASTERS.

We cannot all be Masters: and all Masters
Cannot be truly follow'd.

1444. WEAPONS; *defective better than none.*

Men do their broken weapons rather use
Than their bare hands.

1445. CALAMITY *when felt to be inevitable
better borne.*

When remedies are past the griefs are ended,
By seeing the worst which late on Hope depended.

1446. COMPLAINT *unavailing—a source of
perpetual MISERY.*

To mourn a mischief that is past and gone
Is the next way to draw new mischief on.

1447. PATIENCE.

What cannot be preserv'd when Fortune takes,
Patience her injury a mockery makes.

1448. [thief;

The robb'd that smiles steals something from the
He robs himself that spends a bootless grief.

1449. WORDS; *unavailing in extreme* SUFFERING.

Words are but words: I never yet did hear
That the bruis'd heart was pieced thro' the ear.

1450. **GENEROSITY** *naturally unsuspecting.*

A free and open nature
Doth think men honest that but seem to be so.

1451. **CULTIVATION** *moral.*

Our Bodies are our Gardens, to the which our wills are Gardeners: so that if we will plant nettles, or sow lettuce, set hyssop and weed up thyme, supply it with one gender of herbs or distract it with many, either have it steril with idleness or manur'd with industry, why the power and corrigible* authority of this lies in our wills.

1452. **LOVE** *elevates and refines.*

Base men being in Love have then a nobility in their natures more than is native to them.

1453. **VILLAINY** *marks itself.*

Knavery's plain face is rarely seen 'till us'd.

1454. **DISCRETION** *to be maintained.*

Let's teach ourselves that honorable stop
Not to outsport Discretion.

1455. **DRINKING** *condemned.*

It were to be wish'd that courtesy would invent some other custom of entertainment than *Drinking.*

1456.

O that Men will put an Enemy into their Mouths to steal away their Brains!

1457. **REPUTATION.**

Reputation is oft got without merit, and lost without deserving.

1458.

Good name in Man and Woman
Is the immediate jewel of their souls.

* 'Corrigible' for 'corrective:' as 'penetrable' for 'penetrans' in VIRGIL.

1459.

Who steals our purse steals trash; 'tis something,
 nothing; [sands:
 'Twas our's, 'tis his, and has been slave to thou-
 But he that filches from us our good name
 Robs us of that which not enriches him,
 But makes us poor indeed.

1460. HYPOCRISY.

When Devils will the blackest sins put on,
 They do suggest at first with heavenly shows.

1461. PATIENCE.

How poor are they that have not patience.

1462. SINCERITY.

Men should be what they seem.

1463. JEALOUSY—*it's Danger and Misery.*

O beware of Jealousy!

It is the green-eyed Monster which doth make
 The meat it feeds on.

1464.

Trifles light as air

Are to the *jealous* confirmations strong
 As proofs of holy writ.

1465. SUSPICIONS *are moral* POISONS.

Dangerous conceits are in their nature poisons:
 Which at the first are scarce found to distaste,
 But with a little act* upon the blood,
 Burn like the mines of sulphur.

1466. POVERTY; *contented how much happier*
than discontented WEALTH.

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

* 'Act' here is 'Action.'

1467. PROVOCATION ; LITTLE *Things become such when GREAT go ill.*

When the clear Spirit's troubled, in such case
Men's natures wrangle with inferior things,
Though great ones are their object.

1468. CHILDREN—*how to be instructed.*

Those that do teach young Babes
Do it with gentle means and easy tasks.

1469. GUILT *will betray itself.*

Guiltiness will speak,
Though tongues were out of use.

~~~~~  
TITUS ANDRONICUS.

1470. ELECTION *should be by MERIT.*

Let Desert in pure Election shine.

1471. MODESTY *the COMPANION of MERIT.*

Plead your Deserts in peace and humbling:

1472. MERCY *and BENEVOLENCE bring us nearest to the DEITY.*

Wilt thou draw near the nature of the Gods,  
Draw near them then in being *merciful.*

1473. MERCY.

Sweet Mercy is Nobility's true badge.

1474. DEATH *when earnt by VIRTUE is GLORY.*

He lives in Fame that died in Virtue's\* cause.

1475. GRAVE, *the—all human Passions rest there.*

In the Grave

There lurks no treason ; there no envy swells :  
There grow no damned grudges : there no storms,  
No noise :—but silence, and eternal sleep †.

\* An Epitaph worthy of General WOLFE or Major PEIRSON.

† The sentiment and cadence of this exquisite Passage were perhaps in GRAY's mind when he wrote his admirable ELEGY.

1476. THANKS *a pure REWARD, and preferred*

Thanks, to men [by VIRTUE.

Of noble Minds, is honourable meed.

1477. LIKE *usually produces* LIKE.

The Raven doth not hatch a Lark\*.

1478. MURTHUR.

How easily Murthur is discover'd.

1479. TEARS—*their* ELOQUENCE.

Tears are prevailing Orators.

1480. SYMPATHY *a cordial—the contrary a*  
POISON.

To weep with them that weep doth ease some  
But sorrow flouted at is double death. [deal :

1481. SORROW *or* INJURY *when extreme drive*  
to MADNESS.

Extremity of griefs will make men mad.

1482. RETALIATION.

There's meed for meed, death for a deadly blow †.

1483. SELF-PRAISE.

When no friends are by men praise themselves.

1484. FRIENDSHIP *a community of Joy and Sorrow.*

Friends should associate Friends in grief and woe.

~~~~~  
TIMON OF ATHENS.

1485. FLATTERERS *drop off with Prosperity* †.

When Fortune in her shift and change of mood
Spurns down her late below'd, all his Dependents

* Nec feroces

Progenerant Aquilæ Columbam.

HOR.

† Ἀγνὴ Ἀγνῆς εἶσις, καὶ Φοβὸς Φοβόν.

ÆSCHYL.

‡ Donec eris dives multos numerabis amicos
Tempora si fuerint nubila, solus eris.

OV.

Which labour'd after him to the mountain's top
Even on their knees and hands, let him slip down,
Not one accompanying his declining foot.

1486. FLATTERY.

He that loves to be flatter'd is worthy of the
Flatterer.

1487.

O, that men's ears should be
To Counsel deaf, but not to Flattery.

1488.

Ah, when the means are gone that *buy* our praise,
The breath is gone whereof our praise is made.

1489. GIFTS *are not a* BARTER.

There's none can truly say
He gives if he receives.

1490. CEREMONY.

Ceremony was but devis'd at first
To set a gloss on faint deeds, hollow welcomes;
Recanting goodness sorry ere 'tis shown:
But where there is true Friendship there needs

1491. CORRUPTION *general.* [none.]

Who lives that's not
Depraved, or depraves?

1492. FRIENDSHIP—*rarely unmixt with enmity.*

Who dies that bears
Not one spurn to their graves of their Friend's

1493. ADVERSITY. [gift?]

Men shut their doors against a setting Sun.

1494. LIBERALITY *imprudent.*

'Tis pity Bounty had not eyes behind.

1495. FRIENDS *false.*

Happier is he that has no Friends to feed,
Than such that do e'en Enemies exceed.

1496.

Friendship's oft full of dregs.

1497. AGE—*Old.*Nature, as it grows again toward earth,
Is fashion'd for the journey; dull and heavy.1498. PRAISE—*marks of it's insincerity.*No man can justly praise
But what he does affect*.

1499. SYMPATHY.

§ Weigh thou thy friend's affections with thy own.

1500. FRIENDSHIP *zealous and courageous.*

Friendship has not a faint and milky heart.

1501. INGRATITUDE.

O see the monstrousness of Man,
When he looks out in an ungrateful shape:1502. PROFUSION *leads to INDIGENCE.*Who cannot keep his wealth must keep his
1503. [house †.Many that *keep their chambers* are not sick.

1504.

A Prodigal's course

Is like the Sun's: but not, like his, recoverable †.

1505. MERCY.

Pity is the virtue of the Law;
And none but Tyrants use it cruelly.

1506.

As you are great, be pitifully good.

1507. FORTITUDE.

He's truly valiant that can wisely suffer

* Μεχρι γαρ ἴσους ἔσ' Ἐπαινοὶ ἀνεκτοὶ κ' ἄλ.

THUCYD.

† "Keeping house" is one of the descriptions of Bankruptcy.

Stat. Jac. I.

‡ Soles occidere & redire possunt.

CATULL.

The worst that man can breathe: and make his
wrongs

His outsides; wear them like his raiment, care-
And ne'er prefer his injuries to his heart: [lessly;
To bring it into danger.

1508.

To revenge is no valour but to bear.

1509. RASHNESS *easily censured by the phlegmatic.*

Who cannot condemn rashness in cold blood?

1510. IMPATIENCE, *though a human Frailty,*
partakes of IMPIETY.

To be in anger is Impiety:

But who is *Man* that is not angry*.

1511. MAN—*his mutability.*

Men are summer birds.

1512. WEALTH—*it's temptations.*

Who would not wish to be from Wealth exempt †?

1513. GOLD.

Gold will make black white;
Wrong right; base noble; old young; coward
valiant:

Pluck stout men's pillows from below their
This yellow slave

[heads—
Will knit and break religions; bless the accurst;

Make the hoar leprosy adorned; place thieves

And give them title, knee, and approbation,

With senators on the bench.

1514. PROFESSIONS—*dishonesty in them.*

There is boundless theft
In limited professions.

* "Angry" here is trisyll. "What Man is he that sinneth not?"

KINGS.

† "Give me neither Poverty nor Riches: feed me with food convenient
for me."

PROV.

1515. VIRTUE *may be maintained in the worst Times.*

There is no time so miserable but a man may be true.

1516. FRIENDS *false.*

What viler thing upon the earth than Friends
Who can bring noblest minds to basest ends?

1517. WAR *should hate PEACE for it's object.*

Use the Olive with thy Sword;
Make War breed Peace*; make Peace stint War:
make each

Prescribe to other as each-other's Leach†.

1518. MISERS—*their Presents designed as BAITs.*

Misers deal gifts,
Expecting in return twenty for one.

1519. CONTENT *in the worst circumstances preferable to DISCONTENT in the best.*

Willing Misery

Outvies uncertain Pomp; is crown'd before:
The one is filling still, never complete;
The other at high wish: Best state, contentless,
Hath a distracted and most wretched being:
Worse than the worst content.

MACBETH.

1520. MESSENGER—*his appearance shews the import of his MESSAGE.*

⌘ Haste is in the eye

Of him that speaks things strange.

* "PAX QUÆRITUR BELLO" was CROMWELL's Motto: All pretend; but how few Governments practise it.

† "Leach." The old word for Physician.

1521. FRAUD *indulges in small Matters to deceive in great.*

"Tis strange
And oftentimes to win us to our harm,
The instruments of Darkness tell us truths;
Win us with honest trifles, to betray us
In deepest consequence.

1522. DUPLICITY.

Be they no more believ'd
That palter with us in a double sense;
Keeping the Word of Promise to our Ear
To break it to our Hope.

1523. IMAGINATION—*it's power tremendous.*

Present fears
Are less than horrible imaginings.

1524. TIME and OPPORTUNITY.

Time and the hour* run through the roughest day.

1525. PHYSIOGNOMY—*it's Indications exceeding difficult.*

¶ There's no art
To find the Mind's construction in the Face.

1526. PHYSIOGNOMY—*some characteristics obvious: as of FEAR.*

To alter favour † ever is to fear. [tunity.

1527. AFFECTION; *interesting even in it's impor-*
The Love that follows us sometimes is our trouble;
Which still we praise as Love.

1528. AMBITION.

Vaulting Ambition oft o'erleaps itself.

1529. WICKEDNESS *masks itself.* [know.
False face will hide what the false face doth

* 'Ωρα—so used in the Greek.

† Appearance.

1530. SLEEP.

✕ Sleep doth knit up the ravel'd sleeve of care;
Is the' death of each day's life; sore labour's bath;
Balm of hurt minds; great Nature's second
Chief nourisher in Life's feast. [course;

1531. SLEEP *and* DEATH.

The sleeping and the dead
Are but as pictures.

1532. FEAR.

Fears and scruples alarm us.

1533. EMOTIONS *great and sudden—their power.*

Who can be wise, amaz'd, temperate and furious,
Loyal and neutral in a moment?—No man.

1534. HYPOCRISY.

To shew an unfelt sorrow is an office
Which the false man does easy.

1535.

There are daggers in men's smiles.

1536. DISCONTENT—*nothing good with it.*

Nought's had, all's spent,
Where our desire is got without content*.

1537. MURDER—the ASSASSIN *suffers more than the VICTIM.*

'Tis safer to be that which we destroy
Than by destruction dwell in doubtful joy.

1538.

Better be with the Dead
Whom we to gain our place have sent to peace,
Than on the torture of the mind to lye
In restless ecstasy.

* *Evertere domus totas optantibus ipsis
DII faciles.*

1539. FEAST — *the true.*

¶ At that unblameable and chearful Feast*
Where Temperance and Peace of Mind sit down,
There good Digestion waits on Appetite,
And Health on both.

1540. CRIME *multiplies itself.*

Things bad begun make strong themselves by ill.

1541. RETRIBUTION.

Blood will have Blood.

1542. FEAR—*treacherous.*

When our Actions do not,
Our Fears do make us Traitors.

1543. CALAMITY *at it's height gives hope of a
favorable change.*

Things at the worst will cease: or else climb up-
To what they were before. [ward

1544. VIRTUE and VICE—*the Judgment of the
World often confounds them.*

In this world to do harm is oft held laudable;
And to do good accounted dangerous folly.

1545. DISPOSITION *may be corrupted by POWER.*

A good and virtuous Nature may recoil
In an imperial charge †.

1546. VIRTUE *not to be less respected for in-
stances of failure.*

Angels are bright still, though the brightest fell.

1547.

Though all things foul would wear the brows of
Yet grace must still look so. [grace,

* Memor illius Escæ

Quæ simplex olim tibi sederit.

† Omnium iudicio dignus imperio nisi imperasset. TACITUS.

1548. LUXURY.

Boundless Intemperance

In nature is a tyranny: it hath been
The untimely emptying of the happy Throne,
And fall of many Kings.

1549. VIRTUES—*Royal.*

✕ The king-becoming Graces

Are Justice, Verity, Temp'rance, Stableness;
Bounty, Persèverance, Mercy, Lowliness;
Devotion, Patience; Courage, Fortitude.

1550. GRIEF—*silent the deepest.*

The Grief that does not speak

Whispers the o'erfraught heart and bids it break.

1551. EMOTIONS—*Conflict between opposite.*

Welcome and unwelcome things at once
'Tis hard to reconcile.

1552. GUILT *extreme*—*it's natural consequence*
extreme ANGUISH.

Unnatural deeds

Do breed unnatural troubles.

1553. CONSCIENCE—*a guilty, ill knows how to*
keep it's own secret.

Infected minds

To their deaf pillows will discharge their secrets.

1554. MIND—*thoroughly diseased, ill admits*
REMEDY.

'Tis hard to minister to a Mind diseas'd;
Pluck from the Memory a rooted sorrow;
Rase out the written troubles of the brain;
And with some sweet oblivious antidote
Cleanse the stufft bosom of that perilous stuff
Which weighs upon the Heart.

1555. PROCRASTINATION.

To-morrow, and to-morrow, and to-morrow,
 Creeps in it's petty pace from day to day
 To the last syllable of recorded time :
 And all our yesterdays have lighted fools
 The way to study death.

~~~~~  
COMEDY OF ERRORS.

## 1556. LIBERTY.

A man is master of his liberty.

1557. PATIENCE *easily preacht to others.*

A wretched Soul bruis'd with adversity  
 We bid be quiet when we hear it cry ;  
 But were we burthen'd with like weight of pain,  
 As much or more we should ourselves complain.

## 1558. JEALOUSY.

How many fond fools serve mad Jealousy !

## 1559.

The venom'd clamour of a jealous Woman  
 Poisons more deadly than a mad dog's tooth.

## 1560. SLANDER.

Slander lives upon succession ;  
 For ever hous'd where it once gets possession.

1561. CONTEMPT *the worst Aggravation of*  
INJURY.

Aggravate not wrong by contempt.

## 1562. TIME.

Time is a very bankrupt : and owes more than  
 he's worth to season\*.

1563. DIGESTION—*Ease of Mind necessary to*  
 Unquiet meals make ill digestions. [it.]

\* A most deeply philosophical reproof on Mankind for their tardy progress in knowledge and improvement, speculative and moral.

1564. CARE *changes the* COUNTENANCE.

Careful hours\*, with Time's deforming hand, have written strange defeatures in the face.

~~~~~  
MUCH ADO ABOUT NOTHING.

1565. SYMPATHY, affectionate, contrasted with

How much better it is to weep at joy [ENVY.] Than to joy at weeping.

1566. MEASURE in every Thing.

There is measure in every thing.

1567. FRIENDSHIP and LOVE—the latter undermines the former.

Friendship is constant in all other things, Save in the office and affairs of Love.

1568. LOVE should not chuse by another.

Let every eye negotiate for itself, And trust no agent.

1569. SILENCE most expressive of perfect HAPPINESS.

Silence is the most perfect herald of joy.

1570. ——— necessary to the true enjoyment of

Stillness graces Harmony. [MUSIC.]

1571. DETRACTION—how we may improve by it.

Happy are they that hear their detractions, and can put them to mending †.

1572. FAVORITISM nurses INGRATITUDE.

Favorites

Made proud by Princes, oft advance their pride Against that Power that bred it.

* These lines, memorable in themselves, have been rendered more so by being chosen as a Motto to the Portrait of a LADY whose SONNETS will ever do honor to English POETRY, of which they constitute some of the most delicate and refined Beauties.

† This is considered in one of the Moral Essays of PLUTARCH.

1573. LIKING—*while unconfirmed, easily poisoned by a malicious suggestion.*

One doth not know

How much an ill word may empoison liking.

1574. LOVE *sometimes conquers fairly; sometimes by artifice.*

Some Cupids kill by arrows, some by traps.

1575. COMPARISONS *invidious.*

Comparisons are odious.

1576. AUDACITY *from IGNORANCE.*

O what men dare do! What men may do!
What men daily do! Not knowing what they do.

1577. HYPOCRISY.

O, what authority and shew of truth
Can cunning Sin cover itself withal.

1578. GOOD *too frequently neglected while in
POSSESSION.*

That which we have we prize not to the worth
While we enjoy it; but being lackt and lost
Why then we rack the value; then we find
The virtue that possession would not give us.

1579. PATIENCE *for the sufferings of others is
found in many who, as to their own,
have much of IMPATIENCE.*

Men

Can counsel and speak comfort to that Grief
Which they themselves not feel: but tasting it,
Their Counsel turns to passion; which before
Would give preceptial medicine to rage,
Fetter strong madness in a silken thread,
Charm ache with air, and agony with words.

1580. PHILOSOPHY *moral—too little applied
to PRACTICE.*

There seldom has been found Philosopher

That could endure the tooth-ache patiently,

1581. SELF-PRAISE.

There is not one wise man among twenty that
will praise himself.

TWELFTH NIGHT.

1582. MUSIC—the food of LOVE.

Music is the food of Love.

1583. BEAUTY external—not hastily to be trusted.

A beauteous wall doth oft close in pollution.

1584. CARE hostile to LIFE.

Care is an enemy to Life!

1585. SLANDER is according to the Motive and

Character.

There is no slander in an allow'd Fool, though
he do nothing but rail; nor railing in a known
discreet Man, though he do nothing but reprove.

1586. WOMAN should marry an elder than herself.

Let still the Woman take

An elder than herself: so wears she to him;

So sways she level in her Husband's heart.

1587. LOVE betrays itself as sure as MURDER.

A murderous guilt shews not itself more soon

Than Love that would seem hid*.

1588. INGRATITUDE most hateful and most

contemptible.

Ingratitude is more hateful in a man

Than lying, vainness, babbling, drunkenness;

Or any taint of vice whose strong corruption

Inhabits our frail blood.

* Which-ever be the elder, the old English Proverb coincides:
"Love and Murder will out." The latter constitutes the Mot and
Subject of one of the most interesting Tales of Mrs. OPIE.

1589. VIRTUE is BEAUTY.

In Nature there's no blemish but the Mind;
None can be call'd deform'd but the unkind:
*Virtue is Beauty**; but the beauteous evil
Are empty trunks o'er-flourisht by the Devil.

1590. WISDOM *ought to rule*; not PASSION.
Let thy fair Wisdom, not thy Passion, sway.

~~~~~

LOVE'S LABOUR LOST.

1591. FAME—*generous Minds look to it beyond  
the Tomb.*

Let Fame, that all hunt after in their lives,  
Live register'd upon our brazen tombs,  
And then grace us in the disgrace of Death;  
When, spite of cormorant devouring Time,  
The endeavor of this present breath may buy  
That Honor which shall bate his scythe's keen  
And make us Heirs of all Eternity. [edge,

1592. SCIENCE is too dazzling for presumptuous  
IGNORANCE.

Study is like the Heaven's glorious Sun,  
That will not be deep search'd with saucy looks.

1593. AFFLICTION—we *should not indulge it  
as without hope.*

Affliction † may one day smile again.

1594. PRIDE.

All Pride is willing Pride.

1595. GLORY—the *Love of it may lead to the  
most dreadful VICES.*

Sometimes

\* So saith PLATO, and so LAVATER: and thus the sublime AKEN-  
SIDE: "Mind, Mind alone--bear witness Earth and Heaven,

"The living fountains in itself contains

"Of beauteous and sublime."

† Quadrisyllable.



Glory grows guilty of detested crimes ;  
When, for Fame's sake, for praise, an outward part,  
We bend to that the working of the heart.

1596. YOUTH *liable to be presumptuous and headstrong.*

Young blood will not obey an old decree\*.

1597. ABSTINENCE *excessive; a cause of disease.*

Abstinence engenders maladies.

1598. STUDY *too severe.*

Universal plodding prisons up

The nimble spirits in the arteries ;

As motion and long-during action tires

The sinewy vigour of the traveller.

1599. CHEARFULNESS *favorable to LONGEVITY.*

A light heart lives long.

1600. FOLLY *most noted in the WISE.*

Folly in Fools bears not so strong a note

As Foolery in the Wise: for we do not

1601. GRIEF *has no ear for pompous CONDOLENCE.*

Honest plain words best pierce the ear of Grief.

1602. MIRTH *out of Season.*

Mirth cannot move a soul in agony.

1603. JESTS *depend on the acceptance of the*

HEARER.

A Jest's prosperity lives in the ear

Of him that hears it; never in the tongue

Of him that makes it.

1604. GOOD *unpalatable after BETTER.*

The words of Mercury are harsh after the songs  
of Apollo.

\* Cereus in vitium flecti; monitoribus asper. HOR.



HENRY V. *Glory moves me not.*

1605. CYPHER. *What fortune makes me take for part of the heart.*

A crooked figure may  
Attest, in little place, a million.

1606. JESTS *misplaced may be fatal.*

A Jest will savour but of shallow wit,  
When thousands weep more than did laugh at it\*.

1607. PEACE *should not make a State neglect  
it's Security.*

It is most meet we arm us 'gainst the Foe;  
For Peace itself should not so dull a kingdom,  
(Tho' War nor no known quarrel were in question)  
But that defences, musters, preparations,  
Should be maintain'd, assembled, and collected,  
As were a War in expectation.

1608. EVIL—*from it we may extract GOOD.*

There is some Soul of Goodness in things evil,  
Would men observingly distil it out.

1609. KINGS—*how little they possess beyond*

POMP and CEREMONY.

What have Kings that privates have not too?

Save Ceremony, save general Ceremony?

And what art thou, thou idol, Ceremony?

What kind of God art thou, that suffer'st more

Of mortal griefs than do thy worshippers?

What are thy rents, what are thy comings-in?

O Ceremony!—shew me but thy worth;

What is thy roll of adoration?

Art thou aught else but place, degree, and form,

Creating awe and fear in other men?

Wherein thou art less happy, being fear'd,

Than they in fearing.

\* Yet some such Jests have been too often uttered by Men in great Places in great Assemblies.

What drink'st thou oft, instead of homage sweet,  
But poison'd Flattery. O be sick, great Greatness!  
And bid thy Ceremony give thee cure:

Think'st thou the fiery Fever will go out

With titles blown from adulation?

Will it give place to flexure and low bending?

Can'st thou, when thou command'st the beggar's  
knee,

Command the health of it\*?—No; thou proud  
dream,

That play'st so subtly with a King's repose:

'Tis not the balm, the sceptre, and the ball,

The sword, the mace, the crown imperial,

The inter-tissued robe of gold and pearl,

The farsed title running 'fore the King,

The throne he sits on, nor the tide of pomp

That beats upon the high shore of this world,

No, not all these, thrice gorgeous Ceremony,

Not all these, lay'd in bed majestical,

Can sleep so soundly as the wretched slave,

Who with a Body fill'd and vacant Mind

Gets him to rest.

1610. HEART—*no Offence but what comes from it.*

All Offences come from the Heart\*.

1611. WHY and WHEREFORE *applicable to all things.*

There are occasions and causes, why and wherefore, in all things †.

\* ΠΟΝΕΙΝ γὰρ δεῖ οἷς ΓΟΝΟΥ χλωρον.

THEOCR.

Dumque virent GENUA.

HOR.

† "Out of the Heart," &c.

MATTH. xv. 19.

‡ Butler has burlesqued this: "For every why he had a wherefore."

HED.

## HENRY VI.

1612. RUMOR—*fallacies.*

Report is fabulous and false.

1613. DEATH.

Just Death is umpire of men's miseries.

1614. SILENCE.

Be politic with Silence.

1615. CRUELTY.

The slaughterer doth wrong  
Who giveth many wounds when one will kill.

1616. DISSENTION *civil.*

Civil Dissention is a viperous worm  
That gnaws the bowels of a commonwealth.

1617. PEACE *ought to be dearest to the Teachers of RELIGION.*

Who should study to prefer a Peace,  
If holy Churchmen take delight in broils?

1618. MALICE—*how criminal.*

Malice is a great and grievous Sin.

1619. DELAY.

Delays have dangerous ends.

1620. ANXIETY *useless and corroding.*

Care is no cure, but rather corrosive,  
For things that are not to be remedied.

1621. FRIENDS—*wound them not.* [help\*.

Strike those that hurt; and hurt not those that

1622. FRIENDSHIP; *a source of COURAGE.*

Friendship begets new courage in our breast.

1623. MARRIAGE.

Marriage is a matter of more worth  
Than to be dealt in by attorneyship †.

\* This advice might be well applied in support of the Catholic Petition.

† Yet it is a fact that Mr Ferguson, the Astronomer, said, that not having leisure, he asked a Friend to chuse a Wife for him.

## HENRY VI.—2d Part.

1624. LOVE; *it's Happiness.*

✕§ Sympathy in Love doth give  
A world of earthly blessings to the Soul.

1625. PIRATES *lavish.*

[pillage,

Pirates may make cheap pennyworths of their  
And purchase friends, and give to courtesans;  
Still revelling like Lords till all be gone.

1626. AMBITION *corrosive.*

Banish the canker of ambitious thoughts.

1627. ———— *always soaring.*

Man and Bird are fain of climbing high.

1628. 'Tis but a base ignoble mind

That mounts no higher than a bird can soar.

1629. KNAVERY.

A crafty knave does need no broker.

1630. ACCUSATION—*that of a Villain not to be  
lightly received.*

Do not cast away an honest Man for a Villain's  
Accusation.

1631. PEACE-MAKERS.

Blessed are the Peace-makers\* on Earth.

1632. GOD *slights not those who rely on him.*

God be prais'd, that to believing Souls

Gives light in darkness, comfort in despair.

1633. ———— *Gratitude to him.*

Let never day nor night unhallow'd pass,

But still remember what the Lord hath done.

1634. ———— *discerns Hearts.*

God knows of pure Devotion.

\* MATTH. v. 9.

1635. LAW—*it's Judgement conclusive here.*

One cannot justify whom the Law condemns.

1636. PROSPERITY *liable to be obscured.*

Sometimes hath the brightest day a cloud.

1637. CARE and JOY—*their VICISSITUDE.*

Cares and Joys go round as Seasons fleet.

1638. BLIND—*Persons born so must learn the  
Names of Colours from Information.*

† In those born blind, with sudden sight endued,  
Sight may distinguish colours; suddenly  
To nominate them all it is impossible.

1639. SOUND *without* STRENGTH.

Small Curs are not regarded when they grin;  
But great men tremble when the Lion roars.

1640. WATERS—*Deep are quiet* \*.

Smooth runs the water where the brook is deepest.

1641. FOX *plunders silently.*

The Fox || barks not when he would steal the

1642. VIRTUE *courageous.* [Lamb.

A Heart unspotted is not easily daunted.

1643. PHYSIOGNOMY and EYES *eager and fiery.*

Red sparkling Eyes blab the Heart's malice.

1644. PRETENCE *for* MISCHIEF.

A staff is quickly found to beat a Dog.

1645. DISCONTENT *most wretched.*

What is more miserable than Discontent?

1646. HORROR *once infused not easily overcome.*

Can he who comes to sing a Raven's note,  
Whose dismal tune bereaves our vital powers,  
Think that the feeble chirping of a Wren  
By crying comfort from a hollow breast,  
Can chase away the first conceived sound?

\* And so commonly of Understandings.

|| It is understood he does bark when he would steal the Pheasant.



1647. PRESUMPTION *from circumstances.*

Who finds the Heifer dead and bleeding fresh,  
And sees fast by a Butcher with an axe,  
But will suspect 'twas he that made the slaughter.

1648. CONSCIENCE.

Thrice is he arm'd that hath his quarrel just\*:  
And he but naked, though lock'd up in steel,  
Whose conscience with injustice is corrupted.

1649.

Ah! what a sign it is of evil life  
Where Death's approach is witness'd terrible.

1650. PRIDE—*light circumstances raise it in  
mean Dispositions.*

Small things make base men proud.

1651. GRIEF *softens.*

Grief softens the Mind.

1652. OATHS *criminal.*

It is great sin to swear unto a Sin.

1653. WAR.

War is a son of Hell.

[DEVOTION.

1654. MILITARY GLORY *requires a SELF-*

He that is truly dedicate to War

Hath no self-love: nor he that loves himself

Hath not essentially, but by circumstance,

The name of Valour.

~~~~~  
HENRY VI.—3d Part.

1655. WRATH *deaf.*

Wrath makes men deaf.

1656. COURAGE *false.*

What valour were it when a cur doth grin,

* Hic murus aheneus esto

Nil conscire sibi—nullâ pallescere culpâ.

JUV.

For one to thrust his hand between his teeth,
When he might spurn him with his foot away.

1657. BEAUTY—GOODNESS—SELF-COMMAND
—*the three Female Graces.*

'Tis Beauty that doth oft make Women proud :
'Tis Virtue that doth make them most admir'd :
'Tis Government that makes them seem divine.

1658. WOMEN—*their true Character.*

Women are soft, mild, pitiful, and flexible.

1659. STRENGTH *the greatest yields to multiplied
Attacks.*

Hercules his-self must yield to odds :
And many strokes, though with a little axe,
Hew down and fell the hardest timber'd oak.

1660. TEARS *alleviate* SORROW.

To weep is to make less the depth of Sorrow.

1661. ANIMALS—*the fiercest love their Offspring.*

To whom do Lions cast their gentle looks ?
Not to the beast that would usurp their den.
Whose hand is that the forest Bear doth lick ?
Not his that spoils her young before her face.
Who 'scapes the lurking Serpent's mortal sting ?
Not he that sets his foot upon her back.

1662. COURAGE *from* DESPAIR.

The smallest Worm will turn, being trodden on ;
And Doves will peck in safeguard of their brood.

1663. VILLAINY—*unprosperous.*

Things ill-got had ever bad success.

1664. CONTENT ; *rural ; happier than Royalty.*

Gives not the hawthorn bush a sweeter shade
To Shepherds looking on their silly sheep,
Than doth a rich embroider'd canopy
To Kings that fear their subjects' treachery ?
O yes, it doth ;—a thousand-fold it doth.

1665.

The Shepherd's homely curds,
 His cold thin drink out of his leather bottle;
 His wonted sleep under a fresh tree's shade;
 (All which secure and sweetly he enjoys);
 Is far beyond a Prince's delicates;
 His viands sparkling in a golden cup;
 His body couched in a curious bed;
 When Care, Mistrust, and Treason wait on him.

1666. WIND *ill that blows no one good.*

Ill blows the wind that profits nobody.

1667. POPULARITY *follows FORTUNE.*

The common people swarm like summer flies:
 And whither fly the gnats but to the Sun?

1668. INDULGENCE *excessive nurses Crimes.*

What doth cherish weeds but gentle* air?
 And what makes robbers bold but too much

1669. RETALIATION. [lenity †?

Measure for Measure must be answered.

1670. GRIEF—*impatient.*

Impatience waiteth on true sorrow.

1671. VILLAINY *in time meets it's Correction.*

The Heavens are just: and Time suppresseth

1672. MARRIAGE. [wrongs.

Hasty Marriage seldom proveth well.

1673. HASTE—*where requisite.*

Haste is needful in a desperate case.

1674. DISTRUST—*to be moderated.*

'Tis cowardice

To rest mistrustful where a noble heart
 Hath pawn'd an open hand in sign of Love.

* It cherishes the good Plants also.

† Too much severity will equally.

1675. NECESSITY *should be patiently endured.*
What fates impose, that men must needs abide.

1676.

Few men rightly temper with their stars.

1677. BEGINNINGS—*bad.*

Many a man that stumbles at the threshold
Is well foretold that danger lurks within.

1678. CRAFT *follows up it's advantages.*

When but the Fox hath once got in his nose,
He'll soon find means to make the body follow.

1679. KINDNESS *is entitled to RECIPROCITY.*
Graces challenge Grace.

1680. POMP *and POWER are DUST.* [dust*?
Why what is Pomp, Rule, Reign, but earth and

1681. APPEARANCES *threatening.*

Every cloud engenders not a storm.

1682. REMEDY *rather than LAMENTATION.*

Wise men ne'er sit and wail their loss ;
But cheerly seek how to redress their harms.

1683. ANGER *not to be indulged against the
unoffending.*

Men never spend their fury on a Child.

1684. SUSPICION *inseparable from GUILT.*
Suspicion always haunts the guilty mind.

1685.

The thief doth fear each bush an officer.

1686. SUSPICION *from EXPERIENCE.*
The Bird that hath been limed in a bush,
With trembling wings misdoubteth every bush.

A MIDSUMMER NIGHT'S DREAM.

1687. LOVE—*Influence of little tokens of Re-
membrance.*

Knacks, trifles, nosegays, sweetmeats; messengers
Of strong prevailment in unharden'd youth.

1688. LOVE *seldom prosperous.*

The course of true Love seldom doth run smooth,
But either it was different in blood,
Or else misgrafted in respect of years,
Or else it stood upon the choice of friends;
Or if there were a sympathy of choice,
War, Death, or Sickness, did lay siege to it*.

1689. MARRIAGE *happier than* CELIBACY.

Earthly happier is the Rose distill'd
Than that which, withering on the virgin thorn,
Grows, lives, and dies in single blessedness.

1690. SPRING *sickly.*

When wheat is green, when hawthorn buds ap-
Sickness is catching. [pear,

1691. LOVE *sees by the* AFFECTION.

Love looks not with the eyes but with the Mind.

1692. COWARDICE *pursuing* VALOUR.

'Tis bootless speed

When Cowardice † pursues and Valour flies.

1693. WOMEN *to be woo'd.*

Women are woo'd, and were not made to woo.

1694. CHANGE.

Who will not change a Raven for a Dove.

1695. WILL; *should be governed by* REASON.

The Will of Man is by his Reason sway'd.

* "For either
"He never shall find out fit Mate," &c.

P. L. X.

† Cervi, Luporum Præda rapacium
Sectamur ultro.

HOR.

1696. GRIEF—*sleepless.*

Sorrow's heaviness doth heavier grow
For debt that bankrupt sleep doth sorrow owe.

1697. PERCEPTION—*the suspension of one Sense quickens another.*

Dark Night, that from the *eye* his function takes,
The *ear* more quick of apprehension makes.

1698. IMAGINATION ; *whom it principally go-*
The Lunatic, the Lover, and the Poet, [*verbs.*]
Are of Imagination all compact.

1699. POETRY ; *it's force of* IMAGINATION.
The Poet's eye, in a fine frenzy rolling,
Doth glance from Heaven to Earth, from Earth
And as Imagination bodies forth [to Heaven ;
The forms of things unknown, the Poet's pen
Turns them to shape, and gives to airy nothing
A local habitation and a name.

1700. WILL *accepted as the* DEED.

What poor willing Duty cannot do,
Noble respect accepts as done*.



MERCHANT OF VENICE.

1701. DISPOSITIONS—*their strange Diversity.*
Nature hath fram'd strange fellows in her time ;
Some that will evermore peep through their eyes
And laugh like parrots at a bag-piper ;
And others of such vinegar aspect
That they'll not shew their teeth in way of smile,
Though *Nestor* swear the jest be laughable.

1702. RESPECT—*lost by too eager seeking of it.*
They lose respect that buy it with much care.

* Your Will is your Deed.

PROV.

1703. WISDOM—*affectation of it.*

There is a sort of men whose visages
Do cream and mantle like a standing pool,
And do a wilful stillness entertain,
With purpose to be drest in an opinion
Of Wisdom, Gravity, profound Conceit.

1704. LUXURY and TEMPERANCE *contrasted.*

Superfluity comes sooner by white hairs; but
Competency lives longer.

1705. KNOWLEDGE and PRACTICE.

If to *do* were as easy as to *know* what were good
to do, Chapels had been Churches, and poor
Men's Cottages Princes' Palaces*.

1706. HYPOCRISY.

The Devil can cite Scripture for his purpose.

1707.

An evil soul producing holy witness
Is like a villain with a smiling cheek.

1708.

O what a goodly outside Falsehood hath.

1709. INEQUALITY.

O that Estates, Degrees, and Offices,
Were not deriv'd corruptly; and that clear Ho-
Were purchas'd by the merit of the wearer! [nor
How many then should cover that stand bare;
How many be commanded that command!
How much low peasantry would then be glean'd
From the true seed of Honor; and how much
Honor

Pickt from the chaff and ruin of the times,
To be new varnish'd.

* This latter consequence does not very clearly follow: but it is clear
that Cottages would be more numerous and more comfortable.

1710. SHEW *deceives the* WORLD.

The World is still deceiv'd with Ornament.

1711.

There is no Vice so simple but assumes
Some mark of Virtue on his outward parts.

1712. DIVINITY—*Errors in it made plausible.*

In Religion

What damned error but some sober brow
Will bless it and approve it with a Text,
Hiding the grossness with fair ornament.

1713. LAW—*Deceits in it.*

In Law what Plea so tainted and corrupt
But being season'd with a gracious voice,
Obscures the shew of evil?

1714. MILITARY—*Imposture in that Profession.*

How many Cowards whose hearts are all as false
As stairs of sand, wear yet upon their chins
The beards of *Hereules* and frowning *Mars*.

1715. ORNAMENT *deceitful.*

Ornament is but the gilded shore
To a most dangerous sea.

1716. GOOD *never to be repented.*

One never did repent for doing good.

1717. CRUELTY *once habitual, can not be softened.*

§✕ You may as well use question with the Wolf
Why he hath made the Ewe bleat for the Lamb;
You may as well forbid the mountain pines
To wag their high tops, and to make no noise
When they are fretted with the Gusts of Heaven;
You may as well do any thing most hard
As seek to soften that (than which what's harder)
A cruel Heart.

1718. FRUIT—*the weakest falls soonest.*

The weakest kind of Fruit

Drops soonest to the ground.

1719. MERCY.

The quality of Mercy is not strain'd;

It droppeth as the gentle rain from Heaven

Upon the place beneath. It is twice blest:

It blesseth him that gives and him that takes.

'Tis mightiest in the mightiest: it becomes

The throned Monarch better than his crown;

His sceptre shews the force of temporal power,

The attribute to awe and majesty,

Wherein doth sit the dread and fear of Kings.

But *Mercy* is above this sceptred sway:

It is enthroned in the hearts of Kings:

It is an attribute to GOD himself:

And earthly power doth then shew likest GOD's

When Mercy seasons Justice.

1720. RECOMPENCE.

He is well paid that is well satisfied.

1721. MUSIC—*best suited to Night and Silence.*

Soft Stillness and the Night

Become the touches of sweet Harmony*.

1722. HARMONY *celestial.*

There's not the smallest Orb which thou beholdst

But in his motion like an Angel sings,

Still quiring to the young-eyed Cherubim:

Such Harmony is in immortal Souls;

But while this muddy vesture of decay

Doth grossly close us in, we cannot hear it †.

* To one who truly loves Music, the most perfect stillness is requisite.

Vide TINDAL's ESS.

† Where are the sublimest Theories of the Platonic Philosophy more classically, more beautifully, more sublimely expresst?

1723. MUSIC—*Dislike of it—a bad Symptom.*

The man that hath no Music in himself,
Nor is not mov'd with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his Spirit are dull as Night,
And his affections dark as Erebus:
Let no such man be trusted.

1724. OPPORTUNENESS.

How many things by Season season'd are
To their right praise and true perfection.

1725. WIFE.

A light Wife doth make a heavy Husband.

~~~~~  
*AS YOU LIKE IT.*

1726. FORTUNE—*governs in adventitious Things;*  
*not in those of NATURE.*

Fortune reigns in the gifts of the World; not  
in the lineaments of Nature.

1727. TREASON *not inherited.*

Treason\* is not inherited.

1728. ADVERSITY *profitable.*

Sweet are the uses of Adversity,  
Which, like the Toad, ugly and venomous,  
Wears yet a precious jewel in his head.

1729. RETIREMENT *contemplative, finds GOOD*  
*in every thing.*

✕ A Life that is exempt from public haunt  
Finds tongues in trees; books in the running  
brooks;  
Sermons in stones; and GOOD *in every thing.*

\* This shews, by implied consequence, how much the Punishment of Attainder and Forfeiture, in cases of Treason and other Felony, ought to be mitigated, to be consistent with Justice.

1730. QUALITIES *Good*—*sometimes the occasion*  
To some kind of men [of EVIL.

Their Graces serve them but as Enemies.

1731. ————— *often of OBLOQUY.*

O what a World is this, when what is comely  
Envenoms him that bears it!

1732. PROVIDENCE—*it's Care over all.*

✕ He that doth the Ravens feed,  
Yea providently caters for the Sparrow ;  
Will comfort Man's old age.

1733. DISTRESS *neglects the forms of Politeness.*

✕ The thorny point  
Of bare Distress doth take from us the shew  
Of smooth Civility.

1734. MISERY—*we should think of that of Others.*

One is not alone unhappy :  
This wide and universal theatre  
Presents more woeful pageants than the scene  
Wherein one plays.

1735. LIFE *compared to a Theatre.*

All the World's a Stage\*,  
And all the men and women merely Players :  
They have their exits and their entrances,  
And one man in his time plays many parts ;  
His acts being seven Ages.

1736. PAST *and* PRESENT.

*Was* is not *Is*.

1737. SUFFERING *anxious for* REMEDY.

✕ Wherever Sorrow is Relief should be.

\* Σκηνή Πας ὁ Βίος καὶ Παιγνίον.

EP. VET.

1738. THOUGHT.

Thought runs before Action.

1739. PLAY—a good recommends itself.

A good Play needs no Epilogue. [dation.

1740. ——— but may be served by other recommen-

Good Plays prove the better by the help of  
good Epilogues.1741. JUDGEMENT and TASTE—want of them  
in others how discouraging.When a man's verses cannot be understood,  
nor a man's good wit seconded by the under-  
standing, it strikes a man more dead than a great  
reckoning in a little room.

1742. KNOWLEDGE ill judged.

Knowledge in an ill habitation is worse than  
Jove † in a thatch'd house.

## THE TAMING OF THE SHREW.

1743. WOMEN—Kindness and good Temper more  
conciliates Love than Beauty.Kindness in Women, not their beauteous looks,  
Oft wins Men's love.

1744. THANKS.

The poorest service is repaid with Thanks.

1745. MIND—all true Riches there.

It is the Mind that makes the Body rich,  
And as the Sun breaks through the darkest clouds,  
So Honor peereth in the meanest habit.

\* Thus it was said, "Ingenium Galbæ male habitat."

† Alluding to RAUCIS and PHILEMON; that most delightful of the  
Metamorphoses. An old Philosopher thus invited his Friends who  
were startled at the meanness of his dwelling: "Enter boldly: for here  
also are the Gods."



1746. SHEW—*superficial.*

What is the Jay more precious than the Lark,  
Because his feathers are more beautiful?  
Or is the Adder better than the Eel,  
Because his painted skin contents the eye?

1747. SELF—we are apt individually to judge all  
things by.

He that is giddy thinks the world turns round.

1748. CONTEMPT—*how unamiable.*

Scorn does blot Beauty as frosts bite the meads;  
Confounds the Fame as whirlwinds shake fair  
And in no sense is meet or amiable. [buds;

1749. WOMAN—*how disguised by Anger.*

A Woman mov'd is like a fountain troubled:  
Muddy, ill-seeming, thick, bereft of Beauty.

~~~~~  
MERRY WIVES OF WINDSOR.

VOL. I.

1750. YOUTH.

Young Ravens must have food.

1751. LOVE.

Though Love use Reason for his Physician*,
he admits him not for his Counsellor.

1752. — *capricious.*

[pursues;
Love like a shadow flies when substance Love
Pursuing that that flies, and flying what pursues.

1753. HOPE.

Hope is a curtail dog in some affairs.

1754. EXPERIENCE—*precious.*

Experience is a jewel.

* Sarcastically: it will not consult Reason till it sickens.

1755. STUDY—*the Love of it.*

Keep a Gamester from the dice, and a good Student from his book, and it is wonderful.

1756. WIVES *may be merry and virtuous.*

Wives may be merry and yet honest too.

1757. NIGHT.

When Night-dogs run, all sorts of Deer are chas'd.

1758. MARRIAGE.

In Love the Heavens themselves do guide the state:

Money buys lands, and Wives are sold by Fate.

~~~~~

PERICLES, PRINCE OF TYRE.

1759. GOOD.

BONUM, quo antiquius eo melius\*.

1760. CUSTOM, or USAGE, *hardens.*

Custom makes Sin seem in account no Sin.

1761. GLORY or LOVE—*despise Death.*

† A Soul

Embolden'd with desire of Glory or Love,  
Thinks Death no hazard.

1762. GLORY—*it's Price.*

§ Glory

Must by Desert be gain'd.

1763. MORTALITY—*difficult to teach it Self-knowledge.*

⊙ Useful it is but difficult to teach  
Our frail Mortality to know itself.

1764. GOD *omniscient.*

[Acts.

§ Heaven hath it's countless eyes to view Men's

\* "The older the better" The original was, "Quo communius," "the more communicated." but altered for the occasion.

1765. BEAUTY—*not amiable without Goodness.*  
 † Wisdom loves Beauty; but will not love still,  
 Finding a glorious Casket stockt with Ill,  
 At which it's thoughts revolt.

1766. PLEASURES—*bad.*

✕ Bad Pleasures in the end are bought too dear.

1767. AFFECTION *filial.*

All love the Womb that their first Being bred.

1768. HYPOCRISY.

A Hypocrite

Is good in nothing but in sight.

1769. VICE—*assimilates all to itself.*

Serpents, though they feed

On sweetest flowers, yet they do poison breed.

1770. GUILT *will hazard any thing for Conceal-*

Wisdom sees, that Men [*ment.*]

Who blush not at an Act blacker than Night,

Will shun no course to keep it from the light.

1771. ——— *productive of farther.*

One Sin another doth provoke.

1772. CRIMES—*their Affinity.*

Murder's as near to Lust as Flame to Smoke.

1773. GUILT *treacherous.*

§ Poison and Treachery are the hands of Sin.

1774. POWER.

✕ Power makes it's Will it's Act.

1775. DEATH—*a Monitor.*

Death remember'd should be like a Mirror

Which tells us,—Life's but breath.

1776. SICKNESS—*the same.*

Sick Men feeling woe

Grasp not at earthly joys as erst they did\*.

\* Nuper me Amici cujusdam Valetudo admonuit.

1777. VIRTUE *will not temporize.*

✕ Ask not advice of any other thought  
But Faithfulness and Courage.

1778. SIN—*it's Approaches to be shunn'd.*

He is no man on whom perfections wait  
That, knowing Sin within, will touch the gate.

1779. VICE *ashamed of itself.*

Few love to hear the Sins they love to act.

1780. — *offensive.*

Vice repeated, like the wandering wind,  
Blows dust in others' eyes.

1781. — *some instances of it become contagious  
by Publication.*

§ It is fit [it.

What being more known grows worse, to smother

1782. — *affected or false Tenderness toward it.*

How Courtesy would seem to cover Sin.

1783. MONARCHS.

Who has a Book of all that Monarchs do,  
He's more secure to keep it shut than known.

1784. TYRANTS *cruel and suspicious.*

✕ A Tyrant

Will think you speaking tho' you swear to silence.

Nor boots it you to say, you honor him,

If he suspect you may dishonor him:

For what may make him blush in being known,

He'll stop the course by which it might be known.

1785.

† By Tyranny

Subjects are punisht that ne'er thought offence.

1786. INVASION—*when unexpected.*

✕ Amazement drives all courage from a State  
'Gainst Dangers unprepar'd:—Men thus are van-  
Ere they resist. [quisht

1787. KING—*a good.*

✕ A good King

Cares for his People more than for himself.

1788.

⊙ Happy the King who by his *peaceful* Reign  
And Government deserves the name of GOOD.

1789. EXPERIENCE.

♯ Give to Experience ear; she finds a tongue.

1790. FLATTERY.

They do abuse a King who flatter him.

1791.

Flattery as a Bellows blows up Sin.

1792. KINGS—*should be ready to hear unwelcome*

Reproof obedient and in order . [Truths.

Fits Kings as they are Men; for they can err.

1793. PLANTS—*Allegorical Precept from them.*

Plants look to Heaven, whence

They have their nourishment.

1794. TYRANNY *deceitful.*

'Tis time to fear when Tyrants seem to kiss.

1795. WAR *indiscriminately destructive.*

War spares not Innocence.

1796. PROMISE *of the Good equal to their Oath.*

§ Take good Men's word for Faith; nor ask their  
Oath:

Who shun not to break one will sure break both.

1797. WANT *extreme.*

Who wanteth food and will not say he wanteth;  
Or can conceal his hunger till he famish\*?

1798. LUXURY—*it's fatal Secureness.*

✕ Behold what Heaven can do! Oft comes a  
change,

\* And yet it is to be feared there are not wanting almost yearly instances to the contrary in the Metropolis.

When mouths whom but of late Earth, Sea, and  
 Were all too little to content and please, [Air,  
 Long for a little bread, and beg for it.  
 Let Men, let Cities, that of Plenty's cup  
 And her prosperity so largely taste,  
 With their superfluous riot think with fear  
 These miseries may be their's.

1799. MISFORTUNES *seldom single.*

One Sorrow seldom comes but brings an heir  
 That may succeed.

1800. OSTENTATION.

Who makes the fairest shew means most Deceit.

1801. VIRTUE—*Balance infinite in it's favor.*

☉ Whate'er the virtuous sustain,  
 They lose a mite, a mountain gain.

1802. IDLENESS—*unjust and contemptible.*

✕ Man should not eat of honey like a Drone  
 From others' labours.

1803. SEA.

On the Seas

When once embarkt, seldom is ease.

1804. MAN—*his Injustice and his Rapacity.*

Men live too much like Fish: the great devour  
 the less\*.

1805. BEGGING *should be made unnecessary, and  
 Industry encouraged.*

It is bad policy when more is gotten by begging  
 than by working.

1806. WANT—*a Monitor.*

Want teaches Man remembrance what Man is.

1807. APPEARANCES *from Dress, &c. deceitful.*

§ Opinion's but a Fool that makes us scan  
 From outward habit what the inward Man.

\* A saying ascribed to one of the Seven Wise Men of Greece.



1808. ARTISTS—*their many Degrees of Excellence.*  
Nature in framing Artists hath decreed  
To make some good, but others to exceed.

1809. MUSIC—*loud.*

†‡ Loud Music long continued is too harsh.

1810. GREATNESS *no security for the Wicked.*

✕ Greatness is no guard

To bar Heaven's shaft: but Sin hath it's Reward\*.

1811. WISDOM—*her Authority.*

To Wisdom he's a Fool that will not yield †.

1812. NOBILITY *true.*

⊙ The true Nobility

Is noble Actions and as noble Thoughts.

1813. VIRTUE and KNOWLEDGE—*their  
transcendant Superiority.*

§ Virtue and Knowledge are endowments greater  
Than nobleness and riches.—Careless Heirs  
May the two latter darken and expend;  
But Immortality attends the former,  
Making a Man a God.

1814.

Useful Science, in itself,

Gives more content, in course of true delight,  
Than to be thirsty after tottering Honor,  
Or tie a treasure up in silken bags,  
Spoil for an Heir and Death.

1815. SUPERSTITION of SAILORS.

⊙ The Superstition of Sailors believes that a

\* Έυρε Θεος τον αλιηρον

THEOCR.

† Ουλος μεν Παναριστις κ. γ. λ. HES.



storm will not cease while a dead body is on board\*.

1816. ANIMATION—*suspended.*

Death may usurp on Nature many hours,  
And yet the Fire of Life kindle again  
The overpressed Spirits†.

1817. RESIGNATION.

† Strive not 'gainst Heaven. We cannot but obey  
The Powers above us.

1818. GRATITUDE—PUBLIC.

⊙ Those who have fed their Country from their  
Should in their Sons be thought on. [own

1819. HONOR and VIRTUE have no need of  
*Oaths to confirm them.*

Honor and Goodness win a native credit  
Without the aid of vows.

1820. EDUCATION.

⊙ Who hath gain'd  
In Music, Letters, Virtue, all the grace  
Of Education, is most justly theme  
Of general wonder.

1821. ENVY.

§ Envy is oft the wrack  
Of well-earnt Praise.

1822. GOOD—*Consolation on their early Death.*  
The Good are fittest that the Heavens should have

1823. GRIEF. [them]].

Unprofitable woe  
Changes the favor.

\* This Superstition either existed not with regard to the Body of Admiral Lord Nelson, or gave way to higher thoughts and to noble sympathies, truly worthy of Sailors.

† Dr. Hawes made great use of this passage in his Lectures, when the Humane Society was in it's infancy.

‡ Parum vitalis ille quem DII diligunt.

1824. THE DEITY *omniscient*.

No ear is quick, nor any eye like Heaven's.

1825. BENEVOLENCE—*true*—*extends to all*

✕ § True Benevolence [Animals.

Will never harshly treat nor do ill turn  
To any living creature. She abhors  
To kill a Mouse, or hurt a harmless Fly;  
Nor willingly she treads upon a Worm.

1826. OBEDIENCE.

† ✕ ¶ An Officer's commission,

Where Crime is not commanded, or Dishonor,  
Is not to reason of the deed but do it.

1827. VIRTUE *prefers Death to Dishonor*.

⊙ To Virtue Death is better than Dishonor.

1828. AMBITION.

§ The hypocrite Ambition,

Which to betray doth wear an Angel's face,  
Seizes with Eagle's talons.

1829. HYPOCRISY.

§ A borrowed Passion oft stands for true Woe.

1830.

No visor doth become black Villainy  
So well as soft and tender Flattery.

1831. OFFICERS—PUBLIC—*should maintain  
Respect by Conduct.*

§ It is fit

Men plac'd in Honor make that judgment good  
That thought them worthy of it.

1832. CHASTITY—*it's Influence*.

† E'en corrupted Minds

True Chastity can awe and change to better.

1833.

† A Virgin or a Matron Sanctity

Will to the sense lend no licentious ear.

1834. SOLDIERS—*private.*

A Man may serve seven years in the Wars for the loss of a leg, and have not enough in the end to buy him a wooden one.

1835. VIRTUE *and true* ACCOMPLISHMENTS  
*modest.*

⊙ Genuine Accomplishments and Virtues keep  
In modesty and silence clear of boast.

1836. BOUNTY—*what kind truly Royal.*

⊙ Bounty with Wisdom and with Goodness  
Becomes a King. [dwelling,

1837. EXCELLENCE *modest.*

⊙ 'Tis glorious ne'er to have invited eyes,  
Yet to be gaz'd on Comet-like.

1838. TRUTH *may be too strong for Belief.*

† ⊙ The Truths of History and Nature's self  
Oft seem like Lies, disdain'd in the reporting.

1839. ——— *welcome—when unexpected not readily  
credited.*

† An unexpected Truth dear to the Heart  
Seems as it ne'er could be confirm'd enough.

1840. BENEVOLENCE *with* KNOWLEDGE.

⊙ Great is the worth of learned Charity.

1841. MAN *the Instrument of Divine Goodness.*

⊙ Man at the best is but an Instrument  
Through which Heaven shews it's Power\*.

\* Whoever wrote this Play, which seems to be among those which Capell considers as having been probably in part at least composed by Shakespeare, had the common School-Learning, Greek and Latin, (Hesiod in particular) in his memory. The Aphoristic turn of it, and the cadence of the verse, and frequently pathetic and simple strokes, sometimes even rays of sublimity, favor the early idea which gives it to this great Poet. Many of it's Maxims are repeated in nearly the same words in his unquestioned Plays: and with it's palpable faults and weaknesses, it has a scope of general, and sometimes a felicity of thought and manner in particular Observation, scarcely ever ascribable to any other Writer.

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# APPENDIX.

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FROM THE  
MISCELLANEOUS POEMS  
OF  
SHAKESPEARE.



## VENUS AND ADONIS.

1842. SELFISHNESS *to be avoided.*

TORCHES are made to burn; Jewels to wear:  
Things growing to themselves are Growth's Abuse.  
1843.

Upon the Earth's Increase why should'st thou feed,  
Unless the Earth by thy Increase be fed?

1844. YOUTH—*Harshness and Unkindness un-*  
Unnatural it is,—Young and Unkind. [*natural.*

1845. GRIEF—*mitigated by Utterance.*

The Heart hath treble wrong  
When it is barr'd the aidance of the tongue.

1846. — *aggravated by Restraint.*

An Oven that is stopt, or River stay'd,  
Burneth more hotly, swelleth with more rage.  
So of concealed Sorrow may be said.

1847. FLATTERY—*on whom ineffectual.*

†§ False Vows, and feigned Tears, insidious Flattery  
In a firm Heart and wise will make no Battery.

1848. PROGNOSTICS *of WEATHER.*

The redness of the Morn betokens  
Wreck to the Seaman; Tempest to the Field:  
Sorrow to Shepherds; Woe unto the Birds;  
Gust and foul Flaws to Herdsmen and to Herds\*.

1849. DESIRE *unchecked.*

† Beware of large inordinate Desire  
Which plants Oblivion, beating Reason back,  
Forgetting Shame's pure blush and Honor's wreck.

1850.

O strange Excuse

When Reason is the Bawd to Lust's Abuse.

1851. REVOLUTION *overcomes seeming Impossibilities.*

Things out of Hope are compass'd oft with

1852. AFFECTION *persevering.* [vent'ring||].  
Affection faints not †.

1853. ADVICE.

They thrive well that take counsel of their Friends.

1854. JEALOUSY.

Where Love reigns, disturbing Jealousy  
Doth call himself Affection's Centinel:  
Gives false Alarms; suggesteth Mutiny;  
And in a peaceful hour doth cry, "Kill, Kill."

\* Sirenum cantus & Circes pocula nosti:  
Quæ si cum Sociis stultus cupidusque bibisset,  
Vixisset Canis immundus, vel amica luto sus.

‡ Audendo fiunt fieri quæ posse negares.

† Ἡ Ἀγάπη ὀδύνην ἐκλείπει.



1855. FEAR *inventive.*

Danger deviseth Shifts; Wit waits on Fear\*.

1856. RICHES *not a Security against Injustice  
of their Owners.*

Rich Preys make rich Men Thieves †.

1857. BEAUTY.

The least of Nature's many maladies  
In one poor minute's fight brings Beauty under ‡  
Both Favor, Hue, and winning Qualities.

1858. COMMUNICATIVENESS—*disinterested.*

The Lamp that burns by Night  
Dries up his Oil to lend the World his Light.

1859. PURITY.

§ When a pure Heart stands armed at the ear,  
It will not let a false sound enter there.

1860. LOVE.

§ Of Love the Lesson is most plain,  
And once made perfect never lost again.

1861. — *ill measures Time.*

Long still are Lovers' hours, tho' seeming short.

1862. — *credulous and incredulous.*

O hard believing Love!—how strange it seems

Not to believe;—and yet, too credulous!

It's Wealth and Woe are both of them Extremes:

Despair and Hope make it ridiculous.

1863. — *liable to great Alloy.*

Sorrow on Love too often will attend:

Too oft 'tis waited on by Jealousy;

Finds sweet beginning, but unsavoury end;

\* That is, if not excessive.

† Nationally, it is to be feared, as well as individually:

‡ *Forma Bonum fragile est.* QV.



Ne'er settled equally to high or low :

That all Love's Pleasures shall not match his Woe.

1864. LOVE—*it's Power to transform Character.*

The strongest, LOVE will instantly make weak :

Strike the Wise dumb ; and teach the Fool to

1865.

[speak.

LOVE will suspect where is no cause of Fear ;

And there not fear where it should most distrust.

1866. ——— *terrible in it's Effects.*

LOVE hath been cause of War and dire events.

1867. ——— *contrasted with Appetite.*

Love comforteth like Sun-shine after Rain ;

But Lust's-effect is Tempest after Sun ;

Love's gentle Spring doth always fresh remain ;

Lust's Winter comes ere Summer half be done.

Love surfeits not ; Lust like a Glutton dies :

Love is all Truth ; Lust full of forged Lies.

1868. WISDOM—*Affectation of it in Childhood.*

Ill suit old Texts and Orators too green.

1869. STORIES—LONG.

Men pleas'd theirselves think others will delight

In such like circumstance, with such like sport.

Their copious Stories often-times begun,

End without audience, and are never done.

1870. SUPERSTITION.

Look how the World's poor People are amaz'd

At Apparitions, Signs, and Prodigies,

(Whereon with fearful eyes they long have gaz'd)

Infusing them with dreadful Prophecies.

1871. BEAUTY—*it's Power on the associative  
Principle.*

Beauty with her enchanting Grace will set

Gloss on the Rose, Smell, to the Violet.

1872. PLEASURES *and* PAINS *present*.  
Each present Joy or Sorrow seems the chief.

1873. HOPE *gives* ACTIVITY.  
Hope chearful leaps that was but late forlorn.

1874. PLEASURE—*light and active*.  
Where Joy's light footsteps fly  
The Grass stoops not, she treads on it so light.

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TARQUIN AND LUCRECE.

1875. INNOCENCE—*unsuspicious*.
Unstained thoughts do seldom dream of Evil:
Birds never lim'd no secret bushes fear.

1876.
Pure Innocence has never practis'd how
To cloak offences with a cunning frown.

1877. RANK *and* DIGNITY—*no Licence to*
✕ 'Tis a false privilege of high Estate [wrong].
To hide base Sin in pleats of Majesty.

1878. KINGS—*their Faults cannot pass unobserved*.
No outrageous thing
From vassal-Actors can be wip'd away;
Misdeeds of Kings can not be hid in Clay.

1879. — *should seek Love rather than Fear*.
Monarchs, shun seeming Love which springs from
And seek no Fear but of respectful Love. [Fear,

1880. — *should be an Example*.
‡ Princes should be the Glass, the School, the Book
Where Subjects' Eyes may learn, and read, and
look:

And wilt thou be the School where Lust shall
learn?

Must he in thee read Lectures of such Shame?
Wilt thou be Glass wherein he shall discern

Authority for Sin, Warrant for Blame ;
To privilege Dishonor in thy Name ;
To back Reproach against long-living Laud,
And make fair Reputation but a Bawd.

1881. **KINGS**—*their Power intrusted to restrain,
not countenance Evil.*

Hast thou Command?—By HIM that gave it thee
From a pure Heart command thy rebel Will.
Draw not thy Sword to guard Iniquity,
For it was lent thee all that brood to kill.
Thy princely office how can'st thou fulfil.
When pattern'd by thy Fault foul Sin may say
He learnt to sin, and thou did'st teach the way.

1882. — *should remember how contagious ill
Example in them.*

With foul Offenders thou perforce must bear,
When they in thee the like Offences prove,
If but for Fear of this thy Will remove.

1883.

Should Kings be Breakers of their own Behests?

1884. **PRINCES and PERSONS of BIRTH**—*if
they degenerate.*

The baser is he, coming from a King,
Who shames his Hope with Deeds degenerate* ;
The mightier Man the mightier is the thing
That makes him honor'd, or begets him Hate ;
—For greatest Scandal waits on greatest State.

1885. **GUILT.**

In yielding to a vicious appetite,
A momentary Joy gives years of Pain,
And hot Desire converts to cold Disdain ;

* "Oderint dum metuant." Detestanda Vox!
Pedeccorant bene nata Culpa.

Poor Chastity is rifled of her store,
And Lust, the thief, far poorer than before.

1886. COVETOUSNESS.

Those that much covet are of Gain so fond,
That oft they have not that which they possess*.
They scatter and unloose it from their Bond;
And so by hoping more they have but less.
Or, gaining more, the Profit of Excess
Is but to surfeit, and such Griefs sustain,
That they prove bankrupt in this poor-rich Gain.

1887. VANITY OF HUMAN WISHES.

The Aim of all is but to nurse the Life
With Honor, Wealth, and Ease in waning Age;
And in this Aim there is such thwarting Strife
That one for all, or all for one, we gage:
As Life for Honor in fell Battle's rage:—
Honor for Wealth; and oft that Wealth does
The Death of all, and all together lost. [cost
So that in vent'ring all we leave to be
The things we are, for that which we expect:
And this ambitious foul Infirmity
In having much torments us with defect
Of that we have:—so then we do neglect
The thing we have;—and all for want of Wit
Make something nothing by augmenting it.

1888. PITY.

Soft Pity enters at an iron gate.

1889. GRIEF—*Society in it.*

Companionship † in Woe doth Woe assuage:

* From him which hath not shall be taken away even that which he hath.

† Solamen miseris Socios habuisse Doloris.

1890. GUILT—*suspicious of all.*

Where then is Trust if there is no Self-Trust ?
The Guilt being great the Fear doth still exceed.

1891. — *has no true Gains.*

What win the Guilty gaining what they seek ?
A Dream, a Breath, a Froth of fleeting Joy !
For one sweet Grape who will the Vine destroy ?
Who buys a Minute's Mirth to wail a Week ?
Or sells Eternity to get a Toy ?

1892. PRAYERS—*for impious Purposes.*

⊙ An impious Prayer is worst Impiety.

1893. WARS—*for Gain or Ambition.*

Slaves for Pillage fighting,
Obdurate Vassals, fell Exploits effecting,
In bloody Deaths and Ravishments delighting,
Nor Children's Tears, nor Mothers' Groans re-
Swell in their Pride. [specting,

1894. NIGHT & DARKNESS—*Fears accompanying.*

† Things which o'erpower with terrible surprize,
Night's Shadows, are the weak Brain's forgeries.

1895. DESIRE—*inordinate.*

† Uncheckt Desire will hear no heedful Friends :
Only he hath an eye to gaze on Beauty,
And dotes on what he views, 'gainst Law and Duty.

1896. PARENTS—*Respect due from them to
Character, for the sake of their Children.*

Parents, bequeath not to your Children's Lot
The Shame that from them no Device can take,
The Blemish that will never be forgot.

1897. CONFIDENCE—*Breach of it.*

Mud not the Fountain that gave Drink to thee.

1898. INJURIES—*what to be avoided most
especially.*

Mar not what marr'd can never be amended.

1899.

If a Wife's Name be Theme for Disputation,
The Branches of another Root are rotted,
And undeserved Blame to him allotted.

1900. SELF—*we should judge as if the Act in
-Question were that of another.*

†✕ When springs the first Temptation to a Crime,
Think but how vile a spectacle it were

To view thy purpos'd Trespass in another;
Men's Faults do seldom to themselves appear,
Their own Transgressions partially they smo-
ther: [Brother.

This Guilt would seem death-worthy in a
Think thus, and shun the approach of Guilt in
O! how are they wrapt in with Infamies, [time.
That from their own Misdeeds askant their eyes.

1901. VICE.

✕ By VICE the Soul's pure Temple is defac'd:
Her subjects with foul Insurrection *

Have batter'd down her consecrated Wall,
And by their mortal Fault brought to subjection
Her Immortality, and made her thrall
To living Death and Pain perpetual.

1902. LOVE.

Love's true Respect will poison false Desire.

1903. ORNAMENTS.

Of CHASTITY the Ornaments are chaste.

1904. AVARICE and AGE;

YOUTH and PRODIGALITY.

The aged Man that coffers up his Gold [Fits,
Is plagued with Cramps and Gouts, and painful
And scarce has eyes his Treasure to behold:

* Quinquisyllable.

But still like pining Tantalus he sits,
 And useless banns the Harvest of his wits ;
 Having no other Pleasure of his Gain
 But Torment that it cannot ease his Pain.
 So that he hath it when he can not use it :

And leaves it to be master'd by his Young ;
 Who in their Pride do presently abuse it* ;
 Their Father was too weak, and they too strong.

1905. ALLOY—*universal in this probationary
 World.*

Unruly Blasts wait on the tender Spring ;
 Unwholesome Weeds take root with precious
 Flowers :

The Adder hisseth where the sweet Birds sing :
 What Virtue breeds, Iniquity devours.

We have no Good that we can say is our's,
 But ill-annexed Opportunity,
 Or kills his Life, or else his Quality.

1906. TIME—*his Power and Office.*

§ Time's Glory is to calm contending Kings ;
 To unmask Falsehood, and bring Truth to light :
 To stamp his awful Seal on aged things :

To wake the Morn, and centinel the Night :

To scourge the Wronger till he render Right.

To ruate proud Buildings by his Hours,
 And smear with Dust their stately golden Towers.

1907. EMINENCE—*Faults and Defects conspicuous.*

The Moon being clouded presently is miss'd,

* Ην Νεος, αλλα πενης. Νυν, γηρας,
 πλυσσιος ειμι.

Ω μονος εκ παντων οικηρος εν αμφοτεροις.

But fainter Stars may hide them when they list.
Gnats are unnotic'd wheresoe'er they fly:
But Eagles gaz'd upon by every eye.

The Crow may bathe his coal-black wings in mire,
And unperceiv'd fly with the filth away;

But if the like the snow-white Swan desire,
The stain upon his silver down will stay.

1908. PEDANTRY—*false Philosophy.*

O idle Words, servants to shallow Fools;
Unprofitable Sounds, weak Arbitrators!

Busy yourselves in skull-contending Schools;
Debate, where Leisure serves, with dull Deba-
1909. DEATH *welcome to the unhappy.* [tors.

When that is gone for which we sought to live,
Wretched, no longer we have fear to die.

1910. GRIEF.

Grief best is pleas'd with Grief's society.
True Sorrow then is feelingly surpris'd
When with like feeling it is sympathiz'd.

1911. SUFFERING *aggravated by Contrast.*

'Tis double Death to die in sight of shore:
He ten times pines that pines beholding Food.

1912. IMPATIENCE *rejects Good.*

Impatience grieves at what will do it good.

1913. GRIEF—*heightened by Contradiction.*

Deep Woes roll forward like a mighty Flood,
Which being stopt, the bounding banks o'erflows.
Grief dallied with, nor Law nor Limit knows.

1914. ——— *impatient of Pleasure.*

A mournful Host ill brooks with merry Guests.

1915. BEASTS *often milder than MEN.*

† Who hath observ'd them most, he often finds

Men turn wild Beasts*, and Beasts have gentle
Minds.

1916. WOMAN—*her Character contrasted with MAN.*

† The gentle Sex to weep are often willing,
Grieving themselves to guess at others' smarts :
Nor only drown their eyes, but break their
Hearts.

For Men have marble, Women waxen Minds :
And therefore they are form'd as Marble will ;
Variously wrought by Force, or Fraud, or Skill.

1917. — *more ingenuous.*

In Men, as in rough o'er-grown Groves, remain
Cave-creeping Evils that obscurely sleep :
Thro' crystal Walls each little Mote will peep.
Though Men can cover Crimes with bold stern
Looks,

Poor Women's Faces are their own Fault's Books.

1918. — *her Faults, as Society is constituted,
chiefly caused by Man.*

No Man inveighs against the wither'd Flower ;
But chides rough Winter that the Flower has
kill'd.

Not that devour'd, but that which does devour
Is worthy Blame. O let it less be held.

Poor Women's Fault that they are so full fill'd
With Men's Abuses.

1919. COWARDICE *insults the Dead.*

Cowardice boldly wounds a Body dead ||.

* Homo Homini Lupus.

|| Νεκρου Σωμα Λεοντος εφουβριζουσι
Λαγωι.

1920. CASUISTRY of VICE.

Sophistry ever is to Guilt a Friend :

And says a Fault unknown is as unacted ;
Pretends that Wrong done to a great good End
For lawful Policy remains enacted.

1921. DRAMATIC EFFECT.

§ To see sad Sights moves more than hear them
Better the Eye interprets than the Ear. [told ;

1922. GRIEF—inward.

'Tis but a part of Sorrow that we hear.

1923. PRETENSIONS—*have generally a shallow
Bottom.*

Deep Sounds make lesser Noise than shallow

1924. TIME *long to* IMPATIENCE. [Fords.

The agitated Mind
Speed more than Speed but dull and slow still
Extremity still urgeth such Extremes. [deems :

1925. GUILT—*unconfirmed, thinks every one sees it.*

§ They whose deep Guilt within their Bosom lies,
Imagine every Eye beholds their Blame.

1926. HONESTY—*no Boaster.*

✕ Truth talks in Deeds : while others saucily
Promise much speed ; performing leisurely.

1927.

2. Honesty has it's Looks, not Words, for Gage.

1928. PHYSIOGNOMY—*it's Certainty.*

3. By Physiognomy we may behold

The Face distinctly cyphering the Heart,
And in it Manners most expressly told*.

* Segnius irritant Animos, demissa per Aures,
Quam quæ sunt oculis subjecta fidelibus, & quæ
Ipse sibi tradit Spectator.

1929.

✕ In the mild Glances to calm Wisdom lent.
Beams deep Regard and smiling Government.

1930. DESPAIR.

2. Despair

Shews Life imprison'd in a Body dead.

1931. SELFISHNESS.

Why should the private Pleasure of some one
Become the public Plague of many more*?

1932.

§ How many Lives one Man's wild Will confounds!

1933. HYPOCRISY.

The Art of deep confirm'd Hypocrisy

Can entertain a shew so seeming just,
And therein so insconce it's secret Evil,
That Jealousy itself can not mistrust.

1934. BEAUTY *unnaturally dissociated from*
'Tis by Corruption and not natural [Goodness.
In a fair Form when dwells a Mind of Ill.

1935. TIME—*appears long in Grief.*

Short Time seems long in Sorrow's sharp sus-
1936. [taining.

Though Woe be heavy, yet it seldom sleeps;
And they who watch see Time how slow it creeps.

1937. GRIEF—*sometimes lightened by Reflection
that we are not the greatest Sufferers.*

Some from the feeling of their Grief are wrought
By deep surmise of other's Detriment †.

It easeth some, though none it ever cur'd
To think their Dolours others have endur'd.

* Delirant Reges, plectuntur Achivi.

† Aliorum Mala aliquando intueor ut melius feras tua.

1938. CLEMENCY—*false.*

§ With-holding Justice feeds Iniquity*.

1939. CHILDREN—*Likeness to the FATHER.*

§ Oft in the Child the Father's Image lives †.

1940. SUCCESSION *natural.*

† The old Bees die; the young possess their Hive.

Yet oft stern Death makes Conquest of the
strong,

And leaves the faltering feeble Souls alive.

1941. SUFFERING—*none unnecessarily to be
inflicted on ourselves or others.*

Do Wounds help Wounds, or Grief heal grievous
Is it Revenge to give thyself a Blow? [Deeds?

1942. CHIVALRY.

It is a meritorious fair Design

To chase Injustice with defensive Arms.

1943.

[Harms.

Knights by their Oaths should right fair Ladies'

~~~~~  
SONNETS AND MISCELLANIES.

1944. COMMUNICATIONS—EVIL.

† Wherefore should Virtue with Infection live,  
And with her Presence grace Impiety?

1945. PAINT.

§ Why should false Painting imitate the Cheek,  
And steal dead seeming for a living hue?

Why should pure Beauty indirectly seek  
Roses of Shadow; since her Rose is true?

\* Culpam Poena premat Comes.

† Τικτρισιν δε Γυναικες εοικολα Τελυα

Γουευσιν.

HES.

Laudantur simili prole Puerperæ.

HOR.



## 1946. BEAUTY.

Beauty in holy antique hours was seen  
Without all ornament; itself, and true\*.

## 1947.

Who can see farther than the Eye hath shewn,  
They look into the Beauty of the Mind.

## 1948. LIFE.

Like as the Waves make toward the pebbled  
So do our Minutes hasten to their end ||. [Shore;

## 1949. TIME.

Time doth transfix the Flourish set on Youth,  
And delves his Parallels on Beauty's Brow;  
Feeds on the Rarities of Nature's Truth:  
And nothing lives but for his Scythe to mow.

## 1950.

§ What powerful hand can hold Time's strong foot  
Or who his spoil on Beauty can forbid? [back?

## 1951. MIND.

The immortal Mind herself will fortify  
Against confounding Age's cruel Knife,  
That she be never cut from Memory.

## 1952. BEAUTY—VIRTUE.

O, how much more doth Beauty beauteous seem  
By that sweet Ornament which Truth doth  
give!

The Rose looks fair: but fairer we it deem  
For that sweet Odour which doth in it live.  
The Canker-blooms have full as deep a die  
As the perfumed Tincture of the Roses;

\* Needs not the aid of foreign Ornament;  
But is, when unadorn'd, adorn'd the most.  
Induitur, formosa; exiit, ipsa Forma est.

THOMSON.

|| Hares

Fædum alterius velut Unda supervenit Undam.

HOR.

Hang on such Thorns; and play as wantonly  
When Summer's Breath their masked Buds  
discloses.

But for their Virtue's only in their show,  
They live unmov'd, and unrespected fade;  
Die to themselves:—sweet Roses do not so;  
Of their sweet Deaths are sweetest Odours  
made.

And so when Virtue graces Beauty's Youth,  
When that shall fade, by Verse distills it's Truth\*.

1953. LOVE.

Love thinks no Ill. [Race.]

1954. BEAUTY *in all Animals favourable to the*  
From fairest Creatures we desire Increase.

1955. LIFE *and all it's Blessings—a Loan.*  
Nature's Bequest gives nothing; but does lend †;  
And being frank she lends to those are free.

1956. AVARICE.

Profitless Usurer! why take to Use  
So great a sum of sums;—yet can'st not live!

1957. ACCOUNT—*think of the final.*

† Think still, when Nature calls thee to be gone,  
What acceptable Audit thou may'st give.

1958. USURY—*Interest beneficial to both is not so.*  
That Use is not forbidden Usury  
Which happies those that pay the willing Loan ||.

1959. SYMPATHY.

Sweets with Sweets war not; Joy delights in Joy.

\* This Allusion is the subject of a fine *Italian* Sonnet.

† Dedit tibi Vitæ, tanquam Pecuniæ, Usuram: nullâ præstitutâ Die.

|| The best Statesmen and Legislators can say nothing better on this Head.

## 1960. HARMONY.

§ Mark how each String, accordant to the other,  
Strikes musical by mutual ordering;  
Resembling Sire, and Child, and happy Mother,  
Who, all in one, one pleasing Note do sing\*.

## 1961. AGE.

‡ Age loves not that it's Years be strictly told.

## 1962. PRAISE.

Cautious they praise who purpose not to sell.

1963. DISCONTENT *with* POSSESSION.

Men are oft

With best that they enjoy content the least.

1964. LOVE—*it's Delicacy of Perception.*

To hear with Eyes belongs to Love's fine Wit.

1965. POETRY—*sacred.*

‡ To sing Heaven's Praise requires no earthly

1966. MUSIC *and* POETRY.

[Tongue.

§ Well Music and sweet Poetry agree:

As well they may;—the Sister and the Brother.

1967. INJURY—*from those we love severest.*

It is greater Grief

To bear Love's Wrong than Hate's known Injury.

## 1968. ABSENCE.

O Absence, what a Torment would'st thou prove,

Wer't not that thy sour Leisure gave sweet leave

To entertain the time with thoughts of Love.

1969. THOUGHT—*Swift and Comprehensive.*

§ The nimble Thought can jump both Sea & Land.

1970. REMEDY—*worthless which saves not Honor,*

Well of that Remedy can no Man speak,

That heals the Loss, and cures not the Disgrace.

\* This is the true Principle of Harmony, and of the fundamental Chord; into which every String naturally resolves itself. Vide ALEMBERT, ROUSSEAU, DIDEROT, &c.

1971. REPENTANCE *inadequate without Reparation.*

The Offender's Sorrow lends but weak Relief  
To Him that beareth strong Offence's Loss.

1972. FAULTS *not excused by frequency in Others.*

⊙ That all Men have their Faults is no Excuse  
To authorize a Trespass by Compare.

1973. FATHER.

A Father takes delight  
To see his active Child do deeds of Youth.

1974. PAINTING—*it's great object Character  
and Expression.*

+ Those Painters cunning want to grace their Art,  
Who draw but what they see, know not the Heart.

1975. FAVORITES—COURT.

Great Princes' Favorites their fair Leaves spread  
But as the Marygold in the Sun's eye;  
And in themselves their Pride lies buried,  
For at a Frown they in their Glory die.

1976. CONSTANCY—*reciprocal; how happy.*

Happy are those that love and are belov'd,  
Where they may not remove or be remov'd.

1977. LOVE—*when declining—cold and formal.*

Love once converted from the thing he was,  
Finds Reasons of cold settled Gravity.

1978. GENIUS *immortalizes.*

The Praise which Genius sings shall still find  
Even in the eyes of all Posterity. [room  
And keep the Record of Worth's Memory  
'Gainst Death and all oblivious Enmity.

1979. SLANDER *aims at Excellence.*

Slander's choice Mark was ever yet the Fair\*,

1980. RARENESS—*heightens Pleasure.*

Therefore are Feasts so seldom and so rare,  
Since seldom coming, in the long year set,  
Like stones of worth they thinly placed are,  
Or Captain-Jewels in the Carconet.

1981. EARTH—*the Body it's due.*

The Earth can have but Earth, which is her due;  
The Spirit, Heaven\*.

1982. LOVE—*true; it's Constancy.*

Love is a constant ever fixed Mark,  
That looks on Tempests, and is never shaken;  
It is the Star to every wandering Bârk,  
Whose worth's unknown, although his height  
be taken.

Love's not Time's Fool; though rosy Lips and  
Cheeks

Within his bending Sickle's Compass come;  
Love alters not with his brief Hours and Weeks,  
But bears it out e'en to the edge of Doom.

1983. WORTH—*not boastful.*

✕ Others for Breath of Words hold in respect;  
Worth for his dumb thoughts, speaking in effect.

1984. FLATTERY and FRIENDSHIP—*how*

Every one that flatters thee [*distinguisht.*  
Is no Friend in Misery.

Words are easy, like the Wind;  
Faithful Friends 'tis hard to find.

\* 'Οθενδ' εκαστον εις το Σωμ' αφικετο  
Εκεισ' απηλθε. Πνευμα μεν προς  
Αιθερα κηλ.  
SOPH.



Every man will be thy Friend  
 While thou hast wherewith to spend,  
 But if store of Crowns be scant,  
 No man will supply thy want.  
 If that one be prodigal,  
 Bountiful they will him call.  
 If he be addict to Vice,  
 Quickly him they will entice.  
 But if Fortune once do frown,  
 Then farewell his great Renown:  
 They that fawn'd on him before  
 Use his company no more.  
 He that is thy Friend indeed,  
 He will help thee in thy need.  
 If thou sorrow, he will weep;  
 If thou wake, he cannot sleep.  
 Thus of every Grief in Heart  
 He with thee doth bear a part.  
 These are certain signs to know  
 Faithful Friend from flattering Foe\*.

1985. WISDOM and VIRTUE rather *self-corrective* than censorious.

Ⓢ The Wise and Good

Are still with their own weakness best acquainted.

1986. CONDOLENCE—*ill timed.*

† Ill do they when the Heart hath scap'd a sorrow,  
 Who come in rereward of a conquer'd Foe.

1987. CALAMITY—*great, renders insensible to smaller Evils.*

† Inferior strokes of Ill, which once seem'd Woe,  
 Compar'd with one great Loss will not seem so.

\* Plutarch has a Treatise upon these Signs:



1988. WISDOM—*her Independence.*

‡⊙ A better State fixt to the Wise belongs,  
Than that on any Humour which depends.

1989. BEAUTY—*merely external—pernicious.*  
How like Eve's Apple does that Beauty grow,  
Where the sweet Virtue answers not the Shew!

1990. GOODNESS—*it's Characteristics.*

‡‡ They that have Power to hurt and will do none;  
And Good, when most they do, forbear to shew:  
To Goodness warm; to all Temptation cold:  
They rightly do inherit Heaven's Graces,  
And husband Nature's Riches.

1991. PURITY.

‡ The Summer's Flower is to the Summer sweet,  
Tho' in few hours it grow, blossom, and die:  
But if that Flower with base Infection meet,  
The basest Weed outbraves his Dignity.

1992. GLORY—*corrupted by vice.*

The sweetest Praise turns sour by evil Deeds.

1993. ENVY—*the unwilling Panegyrist of  
EXCELLENCE by it's very Censure.*

‡ There are, whom Envy's tongue  
Cannot dispraise but in a kind of Praise\*.

1994. ABUSE.

The hardest Knife ill us'd doth lose his Edge.

1995. PROGNOSTICS—*of WINTER.*

Leaves turn to pale, dreading the Winter near.

1996. SPRING—*universally enlivening.*

The Spring

Hath put a Spirit of Youth in every thing||.

\* Quem nemo culpaverit ut non simul laudet.

‡ Catonem Cæsar ita reprehendit ut laudet.

PLIN. SEC. EP. III. 11.

“ And into all things from her Presence breath'd

“ The Spirit of Love and amorous Desire.”

P. L.

1997. POETRY *too sacred a Gift to be misapplied.*  
Own'st thou the heavenly influence of the Muse,  
Spend not thy Fury on some worthless Song ;  
Darkening thy power to lend base subjects Light.

1998. TIME—*redeem.*  
Redeem Time idly spent\*.

1999. VIRTUE—*immortal.*  
Virtue survives and can not know Decay,  
But makes Time's Spoils despised every where.

2000. TRUTH *and* BEAUTY.  
Truth needs no Colour ; Beauty no Pencil.

2001. LOVE—*it's Tautology.*  
Love fondly dwells on Repetitions.  
His Songs and Praises all alike we find,  
Kind is my Love to-day ; to-morrow kind :  
Still constant in a wond'rous Excellence.

Therefore Love's Verse to Constancy confin'd,  
One thing expressing, leaves out Difference.  
Fair, kind, and true is all his Argument,

Kind, fair, and true, varying to other Words ;  
And in this Change is Love's Invention spent,  
Three Themes in one, which wond'rous scope

2002. LOVE—*not ostentatious.* [affords.  
§ 'Tis not less Love if less the Shew appear :  
That Love is merchandis'd whose rich esteeming  
The Owner's Tongue doth publish every where.

2003. FREQUENCY—*it's Effect on Pleasure.*  
The *Nightingale* in Summer's front doth sing ;  
And stops his pipe in growth of riper days :  
Not that the Summer is more pleasant now  
Than when his mournful Hymns did hush the  
Night ;

\* Redeeming the Time ; knowing that the Days are evil. PAUL.

But that wild Music burdens every Bough,  
And Sweets grown common lose their dear  
2004. TIME—ETERNITY. [Delight.

¶ All soon is past but what shall have no End\*.  
2005. FORTUNE—*accused of our own Misconduct.*

†⊙ Fortune we make

The guilty Goddess of our harmful Deeds.  
2006. MIND—*alone sees.*

‡ The Eye is in the Mind:

And that which seems to serve to go about,  
Mind being absent, is in function blind,  
Seems seeing; but effectually is out.

For it no Form delivers (Mind apart)  
Of Birds or Flowers, or Shape which it doth lack,  
If Mind of it's quick Objects have no part,  
Nor it's own Vision holds what it doth take||.

2007. EVIL—*it's Use.*

‡ Good by Conflict of Evil is made better§.

2008. SORROW.

How hard true Sorrow hits.

2009. CRIME—*worse than DISGRACE.*

¶ 'Tis better to be vile esteem'd than vile.

2010. CALUMNY *recoils on itself.*

⊙ Goodness is still itself—and they who level  
Abuses at it, reckon up their own.

That still is straight, however they be bevel:

It's Deeds by their bad thoughts must not be  
shewn.

\* Well might the great Poet doubt—"Res si qua diu mortalibus  
ulla." VIRG.

|| The Eye sees no more when mental attention is withdrawn, than  
a Camera Obscura sees without the Eye. A great and leading metaphy-  
sical truth, established by physical experience.

§ This too is another of the greatest and most leading Truths of  
Metaphysics and Ethics.

2011. EQUANIMITY.

⊙† The steady Mind maintains it's Constancy:  
Not wondering at the *present*. or the *past*.

2012. REPENTANCE—*Death-bed*.

† Hope not, procrastinating Fools of Time,  
To die to Goodness, having liv'd to Crime\*.

2013. VIRTUE—*invulnerable*.

Hence thou suborn'd *Informer!* a true Soul,  
When most impeacht, stands least in thy Controul.

2014. DESIRE—*criminal and inordinate*.

§ The Expence of Spirit in a Waste of Shame,  
Is Lust in Action: and till Action, Lust  
Is perjur'd, murderous, bloody, full of Blame;  
Savage, extreme; rude; cruel; not to trust.

Enjoy'd no sooner but despised straight:

Past Reason hunted; and no sooner had,  
Past Reason hated as a swallow'd Bait

On purpose laid to make the Taker mad.

Mad in pursuit; and in possession so:

Had, having, and in quest to have, extreme.

A Bliss in proof; and prov'd, a very Woe:

Before, a Joy propos'd; behind, a Dream||.

All this the World well knows.—Yet few can well  
Shun the false Heaven that leads men to this Hell.

2015. PREJUDICE *and* PARTIALITY.

§ Men oft what best is take the worst to be.

2016.

Eyes are corrupt by over-partial looks.

2017. INCONSTANCY—*it's Punishment*.

When from things true the Heart and Eyes have  
To a false plague they often are transferr'd. [err'd,

\* And this one of the most important of Theological.

|| Before him is as the Garden of Eden; and behind a desolate Wilderness. JOEL.

2018. TRUTHS—*unwelcome—rarely are told.*  
Life-loving sick Men, when their Deaths are near,  
No News but Health from their Physicians know\*.

2019. SLANDER.  
Mad Slanderers by mad Ears believed be.

2020. LOVE.  
It is the Heart that loves.

2021. LUXURY.  
Why dost thou pine within and suffer Dearth,  
Painting thy outward Walls in costly Gay ;  
Why so large Cost, having so short a Lease,  
Dost thou upon thy fading Mansion spend ?

2022. LOVE.  
Love is as a Fever, longing still  
For that which longer nurseth the Disease,  
Feeding on that which doth preserve the Ill,  
The uncertain, sickly Appetite to please.

2023. LOVE *and* REASON.  
When Reason is Physician call'd to Love,  
Angry that his Prescriptions are not kept,  
He leaves the Patient.

2024. LOVE *partial.*  
The worst in what we love all other's best exceeds.

2025. — *increased by fear of Loss.*  
It makes Love more strong  
To love that well which we must leave ere long.

2026. — *it's Constancy.*  
Unchanging Love  
Weighs not the Dust and Injuries of Age ;  
Nor gives to necessary wrinkles place ;  
But makes Antiquity for aye his Page.

\* No one dar'd speak of Death to Henry VIII. or Elizabeth.



2027. DIAL.

✕ The Dial shews how precious Minutes waste.

2028. KINDNESS.

Soft Kindness is a Jewel

In any Woman, and becomes her well.

2029. PHYSIOGNOMY.

The Eyes are in strong Passion no where fixt ;

The Mind and Sight distractedly commixt.

2030. LUXURY.

‡ Proud Luxury lets not it's Bounty fall

Where Want needs some, but where Excess begs

2031. VIRTUE *and* BEAUTY.

[all.

Virtue and Beauty give a Life and Grace

To Appertainings and to Ornaments :

Accomplish't in themselves ; not in their Case.

2032. ELOQUENCE.

2. Some there are

Who on the tip of their persuasive Tongue

Carry all Arguments and Questions deep ;

And Replication prompt, and Reason strong,

To make the Weeper smile, the Laugher weep.

They have the Dialect and different Skill,

Catching all Passions in their Craft of Will.

That in the general Bosom they do reign

Of Young and Old, and either Sex enchant\*.

2033. DISGRACE.

[find †,

Who seek their Shame, that Shame are sure to

\* The Poet, unintentionally, has drawn here his own Picture. Mr. Coleridge has applied it with appropriate felicity to one of the few Men to whom it ever could be applicable, Mr. Sheridan.

† The Translations from Ovid's Epistles were claimed by Heywood, also an Actor, as his own, in 1612: and therefore about 8 years before the Death of Shakespeare: And he charges Jaggard with having published them as Shakespeare's without authority. This might well be: for Shakespeare seems to have left his great Productions, agreeably to



## 2034. ARTIFICE.

Art hides the Smoke 'till Time display the Fire.

## 2035. REPENTANCE.

3† Repentant Thoughts in time  
Bear witness where unguarded Looks transgress.

2036. LOVE *influenced by Opinion.*

✕ Love oft beholds first with the Eyes of Fame.

## 2037. PERFECTION.

2. More than Report can promise, Fancy blazon,  
Is true Perfection.

## 2038. WINE.

§ Add Wine to Love, and you add Fire to Fire.

## 2039. BEAUTY.

† Let it not be said,  
Beauty and Chastity at variance are,  
And hard to find one Woman chaste and fair.

## 2040. DANGER.

Less is the Danger mostly than the Fear.

2041. HOSPITALITY—*Abuse of it.*

Cruel and shameless who licentiously  
The Laws of Hospitality despise.  
Is perjur'd Wrong the Recompence of Right?

## 2042. CAUTION.

Too much Trust hath damag'd such  
As have believ'd Men in their Loves too much.

2043. MAN—*his Deceitfulness.*

The general Tongue of Woman saith  
Men's Words are full of Treason, void of Faith.

Mr. Capell's Comparison, as the Ostrich leaves her Eggs in the sand with very little care: and this might encourage interpolation.

This Note refers to Aphorisms from 2033 to 2035 inclusive. And if things of such inferior value were claimed, we have the more confidence as to what is not claimed, and which bears too the peculiar Shakespearian Stamp.

2044. MATRON—*her Conduct.*

§ If others sin, and hours in pleasure waste,  
At least be found the sober Matron chaste\*.

2045. GIFTS—*what their greatest Recommendation.*

Gifts then seem  
Most precious when the Giver we esteem.

2046. SEDUCTION.

§ False Blandishments have power chaste Thoughts  
to change.

2047. FORBEARANCE *or* SELF-DENIAL.

The greatest Virtue of which wise men boast  
Is to abstain from Ill when pleasing most.

2048. CREDULITY *natural as to what we wish.*  
In pleasing Things we call not Fame a Liar,  
But give that Credit which we most desire.

2049. LABOUR—*misapplied.*

What profits it the barren Sands to plough?

2050. GUILT—*it's Apprehensiveness.*

Those who are unaccustom'd to offend  
Think every Eye fixt on their guilty Cheek.

2051. BEGINNINGS—WRONG—*to be opposed.*

A Flame new kindled is as easily quencht.

2052. TRAVELLER.

A Traveller's Love is like himself, unstay'd.

2053. CORRUPTER *should not be the* ACCUSER.

Consider what it is, forgetful Lover,  
To be Sin's Author, and Sin's sharp Reprover.

2054. HOPE—*deceitful.*

Good Hopes engage  
Themselves so far they fail in the presage.

\* To bear and forbear--*ανεχεσθαι και απεχεσθαι*  
is a great part of moral Philosophy: the active Virtues make another;  
and the contemplative a third.

2055. APPEARANCES—*not too readily to be trusted.*

We see the Ships that in the Main are tost\*,  
And many times by Tempest wreckt and lost,  
Had, at their launching from the Haven's Mouth,  
A smooth Sea, and a calm Gale from the South.

2056. LOVE—*not limited by Distance.*

In Love

Hearts remote are not asunder.

2057. LIFE—*it's Shortness.*

Think how brief the Life of Man  
Runs his erring Pilgrimage;  
That the stretching of a Span  
Buckles in his Sum of Age †.

\* This too is one of the Thoughts which have been beautifully expresst in *Italian* Poetry.

† This is part of a Poem inserted in "*As You Like It.*" That these minor Poems of SHAKESPEARE should be comparatively so little known and admir'd, here at least, in his own Country, (for it seems to be otherwise in *Germany*) may be wonder'd.—They have the faults, it is true, of his greater Compositions: but they have a splendid and ample portion of Shakesperian Excellence. Sweetness, Grace, Originality, Energy, and Wisdom. Yet it is not meant to be denied that in some of them the effect gains by taking the purer part detach't from surrounding Dross. However, if a Commentator on Poems like these could be represented as cultivating a barren Soil with a *golden* Plough and an *ivory* Spade, it had been better that a Fancy so dazzled with the Tools had been accompanied with a Judgment to discern the real Treasures of the Soil; thus strangely accus'd of Barrenness.

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## SPICILEGIA TERTIATA.

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“ 'Tis our Aim  
“ To lose no Spark of that immortal Flame.”

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## APHORISMS OMITTED.

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### TEMPEST.

2058. FORTITUDE.

IN all Emergencies play the Man.

2059. SYMPATHY.

⊙ It is a powerful motive to assist others, that our case is as their's\*.

2060. HYPOCRISY.

✕ † Hypocrisy

With fairest Colours paints the foulest Ends.

2061. FORTITUDE *native*.

† Firm is the Fortitude infus'd from Heaven ;  
And mild as firm.

2062. PROVIDENCE.

⊙ All Good ascribe to Providence divine.

\* Non ignara Malis miseris succurrere disco.

VIRG.

## 2063. EDUCATION.

✕† The Great have this Misfortune:—to have  
For vainer hours and Discipline less careful. [time

## 2064. COMPULSION.

⊙ Most wretchedly corrupted is that Nature  
Which Stripes may move, not Kindness.

## 2065.

2¶ Natures there seem, but none are truly such,  
Which any print of Goodness will not take,  
Being capable of all Ill.

## 2066. GRIEF.

Grief is Beauty's Canker.

## 2067. CONSCIENCE.

✕ Coward is a Conscience  
Possesst with Guilt.

## 2068. CREDULITY.

2† Beware thou be not  
An Advocate for an Impostor.

## 2069. TRAVELLERS.

Many voucht Rarities are almost beyond Credit.

## 2070. CONFIDENCE or PRESUMPTION.

An overweening Confidence will make  
Impossibilities seem easy things.

2071. TRUTH *with* GENTLENESS.

3§ Unpleasant Truths require some Gentleness  
And Time to speak them.—Do not rub the sore  
When you should bring the Plaster.

2072. THEORIES *false*.

4† False Theories would still by contraries  
Execute all things.

## 2073. ANGER.

⊙ Do not adventure Discretion so weakly as  
to be angry for a slight cause.

2074. FORTUNE *often changed with our own*

✕† Ebbing men [Faults.

Most often do so near the bottom run

By their own Negligence, or Fear, or Sloth.

2075. PHYSIOGNOMY.

2§ The setting of the eye and cheek proclaim

Matter of Moment inward.

2076. CURIOSITY.

Many in *England* who would not give a doit to relieve a lame Beggar, will lay out ten to see a dead *Indian*.

2077. COWARDICE—FOLLY.

⊙ Cowardice thinks itself brave, and Ignorance wise, when it finds, or imagines, any thing more cowardly or silly than itself.

2078. MODESTY.

✕ Modesty

Is the best Jewel in a Virgin's Dower.

2079. LOVE *exclusive*.

2. Love would not wish

Any Companion in the World but one :

Nor can Imagination form a Shape,

Save the belov'd, to like of.

2080. TEARS OR JOY.

3. Affection

Will weep at what it's glad of.

2081. LOVE—*betrays itself*.

4† The more Love seeks to hide itself, the more

It shews that it is Love.

2082. MODESTY *ingenuous*.

⊙ True virtuous Modesty seeks not disguise,

But trusts to plain and holy Innocence.



## 2083. SURPRIZE.

⊙ Expected Good seldom appears so welcome  
As what comes by Surprize.

## 2084. COURTESY.

[head.

Whilst thou liv'st, keep a good Tongue in thy

## 2085. PERSEVERANCE.

2¶ See first that the design is wise and just:  
That ascertain'd, pursue it resolutely.

Do not for one repulse forego the purpose  
That you resolv'd to effect.

## 2086. IRRESOLUTION.

✕ Procrastination says, "The next advantage  
We will take thoroughly."

## 2087. FATIGUE.

The' opprest with travail cannot use such  
As when they are fresh.

[vigilance.

## 2088. REPENTANCE.

Repentance is Heart's Sorrow,  
And a clear Life ensuing.

## 2089. GUILT.

⊙ Though it long sleep, the venom of great Guilt  
When Death, or Danger, or Detection comes,  
Will bite the Spirits fiercely.

## 2090. TRIALS.

2¶ Vexations duely borne  
Are but as Trials which Heaven's Love to Man  
Sends for his Good.

2091. PROMISE—*where to be trusted.*

3† With confidence, the Wise and Good once  
known,  
Performance of their Promise is expected.

2092. ——— *where not.*

The strongest Oaths are straw  
To the fire in the blood.

2093.

Let those of fervid temper,

Who would command their Passions shan occa-  
Or else good-night to Vows. [sion;

2094. INFIRMITY *a ground of* INDULGENCE.

Bear with the weakness

Of old and troubled brains. [sioned.

2095. AGE *miserable and depraved—how occa-*

⊙ Where Discipline in Youth has been neglected,  
And timely Self-command, too oft it happens  
That as with Age the Body uglier grows,  
So the Mind cankers\*.

2096. PUNISHMENT *and* RESENTMENT—  
*their true Limits.*

Repentance once produc'd,

Sole Drift of all just purpose, Wrath should  
Not a Frown farther. [end:—

2097. AMBITION—*it's too frequent Tendency.*

2. Too often those who entertain Ambition  
Expel Remorse and Nature.

2098. PATIENCE—*an universal Remedy if applied.*

3† Deem not of any Loss that Pátience ‡  
Says it is past her Cure: but rather think  
You have not sought her help§.

2099. PROVIDENCE—GRATITUDE.

4† On any Ill escap'd or Good attain'd,  
Let us remember still, Heaven chalkt the way  
That brought us thither.

\* Devereux, Earl of Essex, paid dear for a bitter and indeed cruel sarcasm of this kind.

† Trisvyl :

§ The common Proverb (and it comes from those who have too frequent calls for the Experiment) says, that "Patience is a Cure for all Sores." Unhappily, where a very little of it would suffice, it is most seldom us'd.

2100. WISDOM—*superhuman.*

† The wisest of Mankind have said of old,  
Perplext with human doubts, “Some Oracle  
“Must rectify our Knowledge\*.”

2101. OPTIMISM—*it's true Base.*

† Time and our future Being shall resolve us  
Of all which now, involv'd in clouds and gloom,  
Seems Accident or Ill.—Till then, be chearful,  
And think of each thing well.

2102. FORGIVENESS.

Who from Crimes would pardon'd be,  
In Mercy should set others free.

2103. LOVE.

✕§ Affection chains Life's tender Days  
To the sweet glances of an honor'd Love.

~~~~~  
TWO GENTLEMEN OF VERONA.

2104.

If thou lov'st well, love still, and thrive therein.

2105. — *misplaced.*

2§ That Love avoid where Scorn is bought with
groans;

Coy Looks with heart-sore Sighs; one fading
Moment's mirth

With twenty watchful, weary, tedious Nights:

If haply won, perhaps a hapless gain;

If lost, why then a grievous labor won:

However, but a Folly bought with Wit;

Or else a Wit by Folly vanquish'd.

2106. PASSION—*deaf.*

It is but wasting time to counsel those
Whom we find Votaries of fond Desire.

* Thus Socrates, in that most remarkable Passage: PLAT. ALC. II.

2107. LOVE—a great Transformer.

† Love has strange power of metamorphosing.
Makes men neglect their studies ; lose their time ;
War with good counsel ; set the World at nought :
Makes Wit with musing weak ; Heart sick with
thought.

2108. TIME and TROUBLE *misapplied*.

Those who take pains to put a silly conceit together, deserve no other reward than to have it for their pains.

2109. ILLIBERALITY.

⊙ A quick Wit has often a hard race to overtake

2110. LOVE. [a slow Purse.

§ Wayward is foolish Love,

That, like a testy Babe, will scratch the Nurse,
And presently, all-humbled, kiss the Rod.

2111. BEES.

¶ Injurious Man ! that feeds upon sweet Honey,
And kills the Bees that yield it.

2112. SERVANTS.

⊙ Servants see much when fancied to see nothing.

2113. EDUCATION—TRAVEL.

† Parents of circumspect and active Mind
Put forth their Sons to seek Preferment out :
Some to the Wars, to try their Fortune there :
Some to discover Islands far away :
Some to the studious Universities.

2114.

§ 'Tis useful oft to perfecting a Man,
That he be tried and tutor'd in the World.

2115. COURTS—CHIVALRY.

† In days of Chivalry the Courts were Schools.
There they did practise Tilts and Tournaments ;

Hear sweet Discourse; converse with noble Minds;
And were in eye of every Exercise
Worthy of Youth and Nobleness of Blood.

2116. OBSTINACY.

† Passion the Obstinate, not Reason rules,
For what they will they will; and there's an End.

2117. INSINCERITY—INDISCRETION.

2. By the advantage of a weak Excuse,
Or of a false, Exceptions oft are taken
'Gainst that which otherwise were well allow'd.

2118. HYPOCRISY.

Those who seem what they are not are no bet-
ter than Counterfeits.

2119. LOQUACITY.

3. Those who have an Exchequer of Words,
are often defective in every thing but Words.

2120. YOUTH—the Time for Improvement.

4. Unhappy is the idle Truant,
Omitting the sweet Benefit of Time,
To cloathe himself with Angel-like Perfection*.

2121. MODESTY—*affected.*

5. Let those who would not be thought false or
Leave off Discourse of Disability. [weak,

2122. LOVE.

6. Tales of Love weary all but those who love †.

2123. — *not slightcd with impunity.*

7. Not slight the Penance of contemning Love.

2124. — *of the vain to be suspected.*

8. The vain should learn to doubt whether they
By their own Heart or by another's Praise. [love

* Nunc adhibe puro
Pectore verba, Puer.

HOR.

† So says Smith, in his "Theory of Moral Sentiments."

2125. LOVE—*it's animating Energies.*

9. Love will lend Wings as prompt as he lends

2126. ——— *Youth easily susceptible.* [Wit.

10. Tender incautious Youth is soon suggested.

2127. ——— *heightened by Contrast.*

Repented Scorn makes after-Love the more.

2128. AMBITION—*fatal.*

Why *Phaeton*, for thou art *Merop's** Son,
Wilt thou aspire to guide the heavenly Car,
And with thy daring Folly burn the World.

2129. ——— *hopeless.*

Wilt thou reach Stars because they shine on thee?

2130. ABSENCE *from those whom we love,*

⌘ Banisht from those we love

Is self from self! A deadly Banishment.

What light is light, those whom we love not seen?

What joy is joy, those whom we love not by;

Unless it be to think that they are by,

And feast upon the shadow of Perfection!

2131. PRAISE—*due to Merit.*

Good Things should be prais'd.

2132. MUSIC.

§ The Night's dead Silence

Suits well with Music's sweet complaining Notes.

2133. SELF-ACCUSATION—*sometimes serves for
a Disguise.*

† Some not repentantly cite petty faults,

But as a colour for their lawless Lives.

213 . NECESSITY.

† It is prudent

To make a Virtue of Necessity.

* Son of a Mortal; *Μεροψ*. Hence *Meropē*.

2135. VIRTUE *and* WISDOM.

§ Virtue and Wisdom are too firmly holy
By Gifts to be corrupted.

2136. OBSEQUIOUSNESS—*too fond and excessive.*
*Spaniel** like is the Love, the more 'tis spurn'd,
Which grows the more, and fawns submissive still.

2137. LOVE.

Love will creep where it can not go.

2138.

Slight is that Love which can forget Love's tokens.

2139.

Love dreams on that by which it is forgotten,
And doats on that which cares no longer for it;
'Tis pity it should be so contrary.

2140. LOVE—*it's weakness.*

Alas! how Love can trifle with itself.

2141. ——— *it's partiality.*

Fond Love is oft indeed a blinded God.

2142. ——— *delights in* SOLITUDE.

⌘§ Love joys to sit alone, unseen of any,
And to the Nightingale's complaining Notes
'Tune it's Distresses and record it's Woes.

2143.

[Towns

2. Love better brooks than flourishing peopled
The shadowy Desert, unfrequented Woods †.

2144. LOVE *abhors* VIOLENCE.

3. Force is against the nature of true Love.

2145.

4. What Music is the Voice of those we love!

* A Dog, however, the most patient, forgiving, and affectionate of Animals, is better quoted as an example of disinterested, constant, and courageous Affection, than by way of Reproach.

† This and the preceding are altogether in the style and manner of Petrarch.

2146. CREDULITY.

✕§ Credulity too often entertains
A Fox to be the Shepherd of the Lambs*.

2147. EAR.

A light Ear sometimes makes a heavy Heart.

2148. BEAUTY—NEGLECT.

2† Beauty neglected slights the Looking-glass,
And throws her Sun-expelling Masque away;
When in it's Truth it sought to please but one.

2149. INJUSTICE.

⊙ To a bad purpose we can not be true,
Unless we would be Traitors to ourselves.

2150. SENTIMENT—ASSOCIATION.

2† A tender and a generous Sympathy
Loves e'en things lifeless for their Owner's sake.

2151. PEEVISHNESS.

✕† Peevish Discontent

From Fortune flies when most 'tis follow'd by it.

2152. LOVE—*apparent*——*real* HATRED.

⊙† Provok'd that others are preferr'd to them,
Some persevere more from Revenge than Love.

2153. WOMAN—*Honour toward*.

2. The Man who bears an honorable Mind
Will scorn to treat a Woman lawlessly.

2154. DESPOTISM.

✕ Lawless are they that make their Wills their

2155. FRIENDSHIP—TREACHERY. [Law†.

2† Treachery in Friendship is as the right-hand
Were perjur'd to the bosom.

2156. FRIENDSHIP *always reconcileable*.

3|| Friends truly Friends can never long be Foes.

* O præclarum Custodem Ovium, ut aiunt, Lupum.

‡ Sic volo; sic jubeo; stet pro ratione Voluntas.

2157. CENSORIOUSNESS.

2† Those who have an eye upon their Neighbor's Follies should turn another upon the Register of their own.

*MERRY WIVES OF WINDSOR.*2158. INJUSTICE *is* FOLLY.

3† Build not your hopes on another's ground *: lest you lose your edifice disgracefully by mischoice of the place on which you erect it.

2159. EXPERIENCE *dear* WISDOM.

4† Experience is a Jewel. And it had need be so: for it is often purchased at an infinite rate †.

2160. WOMAN.

5. What a Woman thinks in her heart she may effect, she will break her heart but she will effect.

2161. VIGILANCE.

Better three hours too soon than a minute too late.

2162. RICHES—*their Influence on the vulgar.*

⊙ † ○ what a world of vile ill-favor'd faults
Look handsome in the rich, to sordid Minds ||.

2163. PASSION *indecorous in opposite Extremes.*

Be not as éxtreme in submission
As in offence.

2164. SELFISHNESS.

⊗ § Many who have been cozen'd themselves
would have all the world be cozen'd too.

* Omne quod solo inædificatur solo cedit. Inst. II. 1. 29.

† In this sense only it is called the Wisdom of Fools.

|| Scilicet Uxorem cum Dote, fidemque, & amicos,
Et Genus, & Formam, Regina Pecunia donat.

2165. PRAYER.

Ⓘ Many never think of a Prayer till they doubt whether they have breath enough to say one.

2166. REPENTANCE.

2. A small Excuse serves to delay Repentance.

2167. LUCK—*The Nonsense about it.*

3. Good Luck in odd numbers is the resource of those who can find none in Reason or in good Conduct.

2168. TALENT—*misapplied.*

Wit is made a *Jack-o'-Lant** to it's Possessor as well as others, when 'tis upon ill employment.

2169. MARRIAGE *forc'd.*

⌘§ A forced Marriage brings along with it A thousand irreligious cursed hours.

2170. NECESSITY.

What can not be eschew'd must be embrac'd.

~~~~~

MEASURE FOR MEASURE.

2171. COUNSEL *and* CLIENTS.

Good Counsellors lack no Clients †.

## 2172.

ⒾⒿ What Virtue *ought not*, that she *can not* do.

2173. LAW *and* JUDGE.

2. The Law, and not the Judge, condemns the

## 2174. MODESTY.

[Criminal.

Virtue herself may be a cause of Error,

\* Jack of Lanthorn, or Ignis Fatuus.

† We do not contend for the strict Universality of this Maxim.

§ Ουκ εγω σε κλεινω αλλ' ο' της

Πολεως Νομος.

LYS.

And Modesty may more betray the sense  
Than Woman's Lightness.

2175. PRISONS—*Right and Duty of Inspection.*

3. When Charity and virtuous Feeling come  
To visit in their Prison afflicted Spirits,  
It is of common Right to let them enter.

2176. REPENTANCE.

4. A true Repentance shuns the Evil itself  
More than the' external Suffering or the Shame.

2177. PRISONS—GAOLERS.

¶ Wise and benignant Policy looks to Prisons.  
In States which do not thus 'tis seldom when  
The steeled Gaoler is the Friend of Man\*.

2178. CRIMES—*vicious Indulgence in them.*

When Vice makes Mercy, Mercy's so extended  
That for the Fault's Love is the Offender founded.

2179. AMBASSADORS.

¶ Wise and well authoriz'd Ambassadors  
Keep their Instructions with discreet Observance,  
And hold them ever to the special Drift ;  
Though sometimes as to secondary Objects  
They yield a point, and blench from this to that,  
As Cause doth minister.

2180. TESTIMONY—*it's Credit.*

Merely an Oath,  
However strong and positively urg'd,  
Cannot weigh down against a Worth and Credit  
That's seal'd in Approbation †.

\* Mr. Howard observes, in his 'View of Prisons' (and this seems most to have taken place in the latter Surveys) that he found very many benevolent Gaolers. It was natural that he should : for his Visits and Observations could not but lead more and more to the appointment of proper Persons.

† That Testimony is to be weigh'd rather than counted is most strictly true. At the same time, presum'd Credit from Rank and Situation is frequently pusht too far.

2181. LAWS—*Penal*—*Less efficacious where numerous and severe.*

✕† Where Laws and Punishments are in Excess,  
In such a State you find Laws for all Faults,  
But Faults increasing still:—while the strong  
Statutes,

(Too strong in ordinance, in effect too weak,)  
Stand like the forfeits in a Barber's Shop,  
As much in mock as mark.

2182. CORRUPTION.

2. Reform or Ruin must o'ertake that State  
In which Corruption in a baneful ferment  
Boils till it over-runs.

2183. LIBEL—PUBLIC.

Strong Truth is oft held Slander to the State\*.

~~~~~  
COMEDY OF ERRORS.

2184. DEATH *as a Punishment.*

The Doom of Death ends Woes and all.

2185. CHILDHOOD—COMPASSION.

Ⓢ The Ills of Childhood waken our Compassion
The more as it is ignorant what to fear.

2186. PARENTS.

2. Parents oft cherish most the latter born.

2187. EYE.

✕ The Eye will follow where the Care is fixt.

* It is certain that the Liberty of the Press has no Enemy which more endangers it than Licentiousness. At the same time a wise and good Government will rather endure it's Licentiousness, great as the Evil of it is, than risque any injury to it's salutary Freedom; since there is such exceedingly great and urgent Danger lest in weeding up the Tares they root up the Wheat also. Still hardly any thing can be more criminal than wanton Misrepresentation or Slander for party purposes. Indeed, very unwise and mischievous are inflammatory and exaggerated statements even of Abuses really existing: and which therefore ought to be stated; but with temper and fairness.

2188. AFFLICTION—CONSOLATION.

Ⓢ Never on Earth Calamity so great
As not to leave to us, if rightly weigh'd,
What would console 'mid what we sorrow for.

2189. AFFECTION—PRUDENCE.

2. Prudence should have the Guidance of Affec-
Without it, by the excess of Love itself [tion.
The Loss is hazarded of that we love.

2190. SINGULARITY.

✕ Some Spirits hardly ever meet their like.
These in the World are as a Drop of Water
Should in the Ocean seek another Drop.

2191. JEST—*unseasonable*.

Ⓢ Beware of Jestng when 'tis not in season.

2192. LICENTIOUSNESS.

A head-strong Liberty is lasht with Woe.

2193. ORDER *universal*.

There's nothing situate under Heaven's eye
But hath it's Bound: in Earth, in Sea, and Sky.

2194. UNKINDNESS.

2. Unkindness blunts quick Wit and wastes
sweet Beauty.

2195. LOVE—COMPLIANCE.

✕§ Who would learn Love must practice to obey.

2196. WEALTH and POWER *commonly exact
much Observance*.

The rich and powerful haughtily require
That those who jest with them know their aspect
And fashion their demeanor to their looks.

2197. REASONS *for every thing*.

Every why hath a wherefore*.

* See the Passage of HUDIBRAS before cited.

2198. HUSBAND—WIFE.

✕ The *Husband* is the *Elm*, the *Wife* the *Vine*.
If aught possess him from her, it is dross
Usurping Ivy, Briar, or idle Moss;
Who, all for want of pruning, with intrusion
Infect the sap.

2199. FORBEARANCE—*has its limits.*

○ Those are thought Asses who endure all
wrongs.

2200. HOSPITALITY.

Small cheer,
With hearty welcome, makes a merry Feast*.

2201. HUSBAND—*should be tender of his Wife's
Honor.*

✕ § Husbands, war not against your Reputation:
Nor draw within the compass of suspect
The' unviolated Honor of your Wives.

2202. JESTS—*practical; dangerous.*

○ A silly Jest may stand in serious Cost.

2203. VICE—IMPUDENCE *in it.*

Be not thy tongue thine own Shame's Orator.
What simple Thief brags of his own Deceit?

2204.

Ill Deeds are doubled with an evil Word.

2205. TEMPTATION.

✕ § He who would not be guilty of self-wrong,
Must stop his ears against a *Siren's* Song †.

2206. ANTICIPATION.

2§ Those who do wrong oft first begin to brawl.

* Super omnia, Vultus

Accessere boni.

OVID.

† Better is a Dinner of Herbs where Love is, than a
stall'd Ox and Hatred therewith.

PROV.

‡ Sirenum cantus & Circes Pocula nosti.

HOR.

2207. SERVANTS.

3. † In all things lawful, though against his Will,
His Master's Mind a Servant must fulfill.

2208. REGRET—*Acknowledgement of MERIT.*

4. § Few Evils lost are wail'd when they are gone.

2209. JEALOUSY—*passionate Undervaluings
an effect of it.*

Far from her Nest the Lapwing cries away.

2210.

⊙ The Heart oft blesses where Words seem to

2211. TIME, a THIEF. [curse.

Time is a Thief, and steals * by Night and Day.

2212. IMAGINATION—*its double Power.*

Fancy is Comfort oft; oft Injury.

2213. CAUTION.

§ He that would eat with the Devil must have a
long spoon.

2214. IGNORANCE of SELF.

Fly Pride, says the Peacock †.

2215 HOME. [Home.

✕ Slander and Shame are oftenest found from

2216. ANGER—*not to be inflam'd.*

⊙ Anger and Frenzy must in part be humour'd.

2217. QUIET and RECREATION—*necessary to
HEALTH.*

§ Sweet Recreation barr'd, what does ensue,
But restless, dull, and moody Melancholy,
Sister to grim and comfortless Despair;
And at her heels a huge infectious Troop
Of pale Distemperatures and Foes to Life.

* Singula de nobis Anni furantur euntes.

HOR.

† It has always been common to impute human faults and
follies to other Animals.

2218. DISTURBANCE—*domestic.*

§ In food, in sport, and life-preserving rest,
'Twould mad both Man and Beast to be disturb'd.

2219. QUESTIONS—*ensnaring.*

2. Ensnaring Questions may betray the best
To Censure and to undeserv'd Reproof*.

2220. HUSBAND *and* WIFE.

3. Husband and Wife to separate is ill.

2221. INJURY—*continued distracts.*

4. Continued Wrongs may make the Wisest mad.

2222. EVIDENCE—*moral grounds of doubt or
disbelief in it.*

¶ We are not bound to believe a Denial merely
because it is made.

2223. MIND—*Aberration of.*

Age, or extreme Danger, will too often disturb
the Reason.

~~~~~  
MUCH ADO ABOUT NOTHING.

2224. JOY—*excessive ; accompanied with Tears.*

† Such is the infirmity of our Nature, that  
extreme Joy can hardly shew itself without a  
badge of bitterness.

2225.

† In a generous Heart Tears are an overflow  
of Kindness : and there are no faces truer than  
those that are so washt †.

2226. OPINION—FASHION.

⊙ Many wear their Opinions according to the  
Fashion †.

• Such is still sometimes the Abuse of cross-examination.

† Mollissima corda

Humano Generi dare se Natura fatetur

Quæ lacrymas dedit : hæc nostri pars optima sensus. JUV.

† Colligit et ponit temerè, et mutatur in horas. HOR.

## 2227. THE WORLD—MANNERS.

The Fashion of the World is to avoid trouble.

2228. PAIN—*its Abuse*—PLEASURE.

Trouble being gone Comfort remains.

## 2229. SWEARING.

⚡ Swearers are apt to be forsworn.

2230. STEADINESS—*to be practis'd; not boasted.*

⊙ Change never comes with a worse Grace, nor is ever more likely, than in those who have boasted themselves unchangeable. The Alteration of such becomes a notable Argument for Ridicule.

## 2231. CONFIDENCE.

2. None are more confident than those who are on the point of Failing.

## 2232. AFFECTION.

3. Affection will learn any hard Lesson that may benefit its object.

## 2233. LOVE—LEISURE.

Love is the Child of Leisure.

2234. — *talks incessantly of its Object.*

4. A Lover is never tir'd of talking of the Object of Affection.

## 2235. PHYSIOGNOMY.

Love's grief is known by his complexion\*.

2236. PREAMBLE—*prolix.*

What need the Bridge much broader than the flood.

## 2237. RECONCILIATION.

5. ⚡ Amity newly reconcil'd requires time and prudence to settle.

\* See the Story of Erasistratus, the Physician, in Plutarch's Life of Antiochus.



2238. PRUDENCE.

6. Prudence frames the Season for its Harvest. †

2239. SINCERITY.

7. It were better to be disdain'd of all, than to steal Confidence and Affection by Deceit from any.

2240. MALIGNITY.

8. Malignity seizes in the happiest Events something for a Model on which to build Mischief.

2241. DISCONTENT.

§ He is a Fool who betrothes himself to unquietness.

2242. PROPORTION.

There is measure in every thing\*.

2243. LOVE—*modest.*

‡ Love speaks low.

2244. VIRTUE *and* THE GRACES.

⌘ ‡ Virtue and the Graces, however little dispos'd to shew themselves, will appear.

2245. CONVERSATION.

2. † It is a bad sign when Conversation is recommended not by its Wit but its baseness.

2246. IMITATION.

§ We should follow our Leaders in every good thing; and leave them when they lead to ill.

2247. BEAUTY.

Beauty is a Witch.

2248. INADVERTENCE.

Life has it's Accidents of hourly Proof,  
Which we mistrust not.

\* Μέγρω τα Πάντα.



2249. ANGER—*blind.*

Ⓔ Anger strikes like the blind Man, and revenges on one the pain it feels from another.

2250. MISERY *creeps to* SOLITUDE.

✕ § The hurt Fowl creeps into ridges.

2251. PASSION—*self-deceiving.*

2. Love, or Resentment, puts the World into it's own person, and supposes all to think like itself of it's object.

2252. BEAUTY—TEMPER.

Ⓒ Beauty, with bad temper, is the infernal *Ate* in good Apparel.

2253. LOVE—*when it springs out of Prejudice.*

2. When Love springs suddenly out of suppos'd dislike, it hides itself under the Masque of increas'd Antipathy,

2254. HAPPINESS—*when greatest has fewest*  
WORDS.

§ Those are but little happy who are able to say how much.

2255.

3. Perpetual Laughter is all Mirth and no Matter.

2256. LOVE—*impatient.*

Time goes on crutches till Love obtain his wish.

2257. LOVE—*metamorphoses.*

4. Love is a great Transformer.

2258. CHANGE—CONSTANCY.

5. Appetite will alter ; Reason only is constant.

2259. RIDICULE--DEFAMATION—LIBEL.

† Shall Quips and Sentences, and Paper-bullets

of the brain, awe a Man out of his career; or even discompose him in it \* ?

2260. FAVORITES.

§ Favorites,

Made proud by Princes, will advance their pride  
Against the Power that bred it. Even as Honey-  
suckles,

That ripen'd by the Sun to full luxuriance,  
Forbid the Sun to enter.

2261. LOVE — *can hardly consist with high SELF-  
CONCEIT.*

✕ They whose Wit

Values itself so highly, that to *that*

All Matter else seems weak, can hardly love,

Or take a shape or feeling of Affection,

Being so self-endeared.

2262. RIDICULE *and* DETRACTION.

2 † The sport of Ridicule, and of Detraction,

Turns every Virtue to it's bordering fault,

And never gives to Truth and Merit that [chase.

Which Simpleness and true Desert should pur-

2263.

§ Carping is any thing but commendable.

2264. FAME.

3. True Excellence earns Fame before it has it †.

2265. SCORN — *dishonourable.*

4. No Glory lives behind the back of Scorn.

2266. EDUCATION — *never to tantalize.*

Do not shew a Child his new Coat, and forbid  
him to wear it.

\* Convicia spreta exolescunt : si irascaris agnita videntur,  
TACIT,

† Honor Præmium Virtutis.

## 2267. OPENNESS.

‡ Where the Tongue speaketh as the Heart thinketh, there is Wisdom and Excellence; or great Weakness, or Impudence.

2268. PATIENCE—*easily recommended.*

Every one can master a Grief but he that has it.

2269. CONTAGION—*moral.*

They that touch Pitch will be defil'd.

## 2270. CORRUPTION.

§ When rich Villains have need of poor ones, the Market of Corruption runs high.

2271. INUENDOS—*malicious.*

✕ Let not bad thinking wrest true speaking.

2272. WIT—OSTENTATION *of it.*

2. One should not wear one's Wit in one's cap.

2273. EXCELLENCE—*the GIFT of GOD.*

‡ All Excellencies are Gifts that God gives.

2274. GRIEF—*renders the Mind passive.*

✕ † In extreme Grief the Mind is so enfeebled, That any where the smallest twine may lead us.

2275. REMEDIES—*desperate.*

2. To a strange Ill strangely men strain the Cure.

## 2276. DEATH.

‡ We die to live\*.

## 2277. PATIENCE.

Have Patience, and endure †.

2278. GRIEF—*immoderate.*

✕ It is not wisdom when we second Grief Against ourselves.

2279. — *in vain to reason with it at first.*

§ Grief will not be patcht with Proverbs.

\* Mors Janua Vitæ.

† Perfer et obdura.

2280. GRIEF—*easily admonisht by those who feel  
it not.*

It is a ready office to speak Patience  
To those who wring under the load of Sorrow;  
But few Men's virtue or sufficiency  
To be so moral, when he shall endure  
The like his-self.

2281. COURAGE—*inseparable from JUSTICE.*  
In a false Quarrel there is no true Valour\*.

2282. RIDICULE.

The Jests of Folly hurt not the Wise.

2283. DISCOVERIES.

What Wisdom can not discover, Folly some-  
times brings to light.

2284. WIT—AFFECTATION *of it.*

✕ Affected Wit frightens Words out of their  
right senses.

2285. LOVE—*it's Sympathy.* [and disliking.]

⊙ In Love there is much Sympathy of liking

2286. COMMENDATION—SELF.

Those who praise themselves much, must ge-  
nerally be content with their own witness of their  
being praiseworthy.

2287. MAN.

Man is a giddy thing †.

2288. CONQUEST *of* SELF.

† If they succeed, true Conquerors are they  
Who war against unrul'd Affections,  
And the huge Army of the World's Desires ‡.

\* Fortitudo est Virtus pro Justitia pugnans. CIC.

† The Mot of this Play: "Varium et mutabile semper."  
VIRG.

‡ Major enim qui se quam qui fortissima vincit.  
Mænia: nec Virtus altius ire potest.

## LOVE'S LABOUR LOST.

2289. LITERATURE—*the ornament best becoming a COURT.*

‡ A Court should be a little Acadème.

2290. ABSTINENCE.

§ The Mind may banquet though the Body pines.

2291. GLUTTONY.

Fat paunches have lean pates : and dainty bits  
Make rich the ribs, but bankrupt quite the Wits\*.

2292. PHILOSOPHY.

‡† The proper matter of this World's Delights  
Is thrown upon the gross World's baser slaves  
By the pure Spirit of Philosophy.

2293. WISDOM *and* LEARNING.

† Wisdom is like the Heaven's glorious Sun,  
That will not be deep-searcht by saucy looks :  
Continual Plodders rarely much have won,  
Save base Authority from other's Books.

2294. LEARNING—*it's* ABUSE.

Too much to know, is to know nought but Fame.

2295.

[Reading †.

‡ Some few, well read, have reason'd against

2296. PERSECUTION.

Some tear the Corn up, and let grow the Weeds.

2297. SEASON—*every thing best in it.*

§ Why joy in an unseasonable Birth ?

In frozen Christmas why desire the Rose ?

\* HORACE, among the Ancients, and one of the greatest of Men in Talents, Virtues, and Accomplishments, in our Days, may be taken as proofs, that these Corporeal Indications have their Exceptions.

† See a very ingenious Letter of ANNIBAL CARO : and the wonderful Discourse of ROUSSEAU.



Or wish a Snow on May's warm flowery earth?  
Best to like each thing that in Season grows\*.

2298. STUDY—*too apt to separate from Practice.*

Too apt is Study to be overshoot:  
And while ambitiously it seeks to know,  
It doth forget to do the thing it should.

2299. VIOLENCE.

When Violence hath the thing it hunteth most,  
'Tis won as Towns with fire: so won, so lost.

2300. STUDY—*makes time seem short.*

↳ To Study three Years is but short.

2301. CONVERSATION.

Hear mildly, and laugh moderately.

2302. HOPE.

† Nothing more common than a high Hope for  
a low having.

2303. PRETTINESS.

Pretty, because little †.

2304. REFINEMENT—*false and frivolous.*

To be subtil upon a Nothing, is elaborately to  
shew oneself a Cypher.

2305. PRIDE.

Pride scorns to sigh.

2306. COMPLEXION—*not always a faithful  
Herald.*

Most immaculate white and red may master  
most maculate thoughts.

2307. PRISONERS.

Ⓢ It is safest for Prisoners to say nothing.

2308. LOVE.

[*tempt.*]

† How can that be true Love which falsely at-

\* Green Pease and Cucumbers in February!

† See Burke on the Sublime and Beautiful.



2309.

Love's Disgrace is to be call'd *Boy*; his Glory  
to subdue *Men*.

2310. BEAUTY—*needs no Encomium.*

Ⓢ Beauty no painted flourish needs of Praise.

2311. PANEGYRICS.

2. Excellence is less proud to hear it's Worth,  
Than others are to be accounted wise  
In lavishing their Wit in praise of her.

2312. WIT—*illnated, a great blemish.* [power,

3. Wit that spares none that comes within its  
Is no slight soil upon fair *Virtue's* gloss.

2313.

§ Ill natur'd Wit still withers as it grows\*.

2314. MIRTH—*its limit.*

⌘ Keep within limit of becoming Mirth.

2315. OBSERVATION.

2. The eye begets occasion for the Wit.

2316. WIT.

3. § Wit that's too hot, and speeds too fast, will

2317. REASON—*liberal, its persuasiveness.* [tire.

Ⓢ Who can withstand the force of liberal Reason?

2318. WITS—*captious.*

Wits will be jangling.

2319. SINGING.

[hearing.

2. § Sweet Song makes passionate the sense of

2320. SUSCEPTIBILITY.

3. In Love small qualifications betray those  
who would be betrayed without them.

2321. OBSERVATION.

4. Observation and Reflection is anticipated  
Experience.

\* *Dicterium malum dicenti pessimum.*

2322. COURTESY—*unmerited.*

Fair payment for foul words is more than due.

2323. FLATTERY.

Where fair is not, praise can not mend the brow.

2324. SELFISHNESS.

A giving hand, though foul, shall have fair praise.

2325. FIELD SPORTS.

3. Benevolence will hardly praise a Sportsman for good shooting.

2326. WIFE.

4. Pride makes Wives unpleasant.

2327. OBSCENITY.

5. Obscenity is vulgar.

2328. PATIENCE.

Many can brook the Weather that love not the Wind.

2329. SCURRILITY.

6. Avoid Scurrility.

2330. LOQUACITY.

A wise man is not loquacious\*.

2331. PEDANTRY.

7. Pedantry has its Quotations for every thing, that neither embellish nor illustrate.

2332. SOCIETY.

Society is the happiness of Life.

2333. LIKENESS—*is a cause of* PARTIALITY.

One Drunkard loves another of the name.

2334. INCLINATION.

† Inclination easily makes a green Goose a Goddess.

2335. LOVE—*quicken* GENIUS.

How Love can vary Wit.

\* Vir sapit qui parca loquitur.

Defendit numerus, junctæque umbone phalanges.

2336. ERROR—*hides itself in a MULTITUDE.*

§ None seem to offend where all alike do doat\*.

2337. HYPOCRISY—*suffers in time.*

⊙ Comes one at last who whips Hypocrisy.

2338. PRAISE—*suspicious.*

To things of sale a Seller's Praise belongs.

2339. DEFECTIVE.

Praise, too short, doth blot.

2340. BEAUTY.

§ Like the Sun, Beauty maketh all things shine.

2341. HYPOCRISY.

Evils soonest tempt

Resembling Spirits of Light.

2342. VICE—*self-deceiving.*

Vice still seeks quilllets how to cheat the Devil.

2343.

⊙ The Ill hunt out some Flattery for Evil.

2344. LOVE—*animates and refines all the Facul-  
ties of the Heart.*

Never found leaden Contemplation out

Such fiery numbers as the prompting eyes

Of beauteous Tutors have enricht men with †.

2345.

Other slow Arts entirely keep the brain :

And therefore, finding barren Practisers,

Scarce shew a Harvest of their heavy Toil.

But Love, first learned in a Lady's eyes,

Lives not alone immured in the brain ;

But, with the motion of all Elements,

Courses as swift as thought in every power,

And gives to every power a double power

Above their functions and their offices.

\* Ut Præco ad merces populum qui cogit emendas  
Assentatores jubet ad lucrum ire.

2346.

Love adds a precious seeing to the eye ;  
A Lover's eye will gaze an eagle blind :  
A Lover's ear will hear the lowest sound :  
Love's feeling is most soft and sensible,  
And proves the dainty *Bacchus* gross in taste.

2347.

For Valour is not *Love* an *Hercules*,  
Still climbing trees in the *Hesperides* :  
Subtile as *Sphynx* : as sweet and musical  
As bright *Apollo's* lute, strung with his hair ?  
And when *Love* speaks, the voice of all the Gods  
Makes Heaven drowsy\* with the Harmony.

2348.

Never durst Poet touch a pen to write,  
Until his ink were temper'd with Love's sighs :  
And then his lines would ravish savage ears,  
And plant in Tyrants mild Humanity.

2349. WOMAN.

The eyes of Women are Promethean fires :  
They are the Books, the Arts, the Acadèmes,  
That shew, contain, and nourish all the World.

2350. LOVE.

Revels and Dances, Masks and merry Hours,  
Forerun fair Love, strewing his way with flowers.

2351. CAUSES and EFFECTS.

§ Sown Cöckles reap no Corn †.

2352. ILL STILE.

§ Justice always revolves in equal measures.

2353. CONVERSATION—*its Excellency.*

Conversation should be pleasant without scur-  
rility, witty without affectation, free without in-

\* PIND. I. PYTH. 1, 2.

† What a man soweth, that also shall he reap. PAUL.

decency, learned without conceitedness, novel without falsehood\*.

2354. PROLIXITY—*affected.*

§ Do not draw out the thread of your verbosity finer than the staple of your argument.

2355. PEDANTRY.

§ Pedantry seems as if it had been at a great feast of Languages, and had stolen the scraps.

2356. OBSEQUIOUSNESS and COQUETRY.

⊙ They are Fools who purchase mocking by unwisht *Obsequiousness*: and they are not much wiser who mock what they invite.

2357. FOLLY—*adventitious the most extravagant.*

None are so surely caught when they are caught  
As Wit turn'd Fool.—Folly in Wisdom haught  
Hath Wisdom's Warrant, and the help of School,  
And Wit's own Grace, to grace a learned Fool.

2358.

The blood of Youth burns not with such excess  
As Gravity's revolt to Wantonness.

2359.

Folly in Fools bears not so strong a Note  
As Foolery in the Wise when Wit doth dote;  
Since all the power of it doth apply,  
To prove by Wit Worth in Absurdity.

2360. WIT—*Female.*

The Tongues of mocking Wenches are as keen  
As is the Razor's edge invisible.

\* Dr. JOHNSON, with unusual and appropriate happiness of expression, has said, that this is “ a finisht Description of colloquial Excellence. It is very difficult to add any thing to this character of Table-talk: and perhaps all the Precepts of Castiglione will scarce be found to comprehend a Rule for Conversation so justly delineated, so widely dilated, and so nicely limited.”



2361. PERJURY.

✕§ Nor Heaven nor Earth delights in perjur'd

2362. POLITENESS—*False.* [Men.]

2. False Courtesy gives undeserved Praise.

2363. ADROITNESS.

Ⓢ Sometimes a moment happily decides  
That which long Process could not arbitrate.

2364. LOVE—*made permanent only by ESTEEM.*

Love by the Eye form'd wanders like the Eye;  
Full of strange shapes, of habits, and of forms;  
Varying in subjects as the eye doth roll  
To every varied object in his glance.

2365. MARRIAGE—*Hasty.*

Take not too short a time

To make a World-without-end Bargain in.

2366. BUFFOONERY.

A gibing Spirit is nurs'd by that loose grace  
Which shallow laughing hearers give to Fools.  
Such jest's prosperity lives in the ear  
Of him that hears it; never in the tongue  
Of him that makes it.

2367. TIME—*Dramatic.*

A Twelvemonth and a Day  
Is too long for a Play.

~~~~~  
MIDSUMMER NIGHT'S DREAM.

2368. PARENTS *and* CHILDREN. [Eyes;

2† Children wish Fathers lookt but with their
Fathers that Children with their Judgment lookt:
And either may be wrong.

2369. CHOICE—*compelled.*

Wretched, to chuse Love by another's eyes!

2370. SPLENDOR—*precarious.*

§ Bright Things oft come to quick confusion.

2371. LOVE.

Ⓢ Sight is the Food of Love.

2372. BLINDNESS—*wilful*.✕ Some will not know what but themselves
all know.2373. LOVE—*gives ideal value*.Things base and vile, holding no quality,
Love can transpose to form and dignity.2374. LOVE—*partial, precipitate*.Love's Mind of Judgement rarely hath a taste:
Wings, and no Eyes, figure unheedy haste.
And therefore is Love feign'd to be a Child,
Because in choice he is so oft beguil'd.2375. PUNISHMENT—*extreme; its origin*.¶ Those who are frighten'd out of their Wits
have no Discretion but hanging.2376. WEATHER—*damp; rheumatic*.§ What Time the Moon, the Governess of Floods,
Pale, in her anger washes all the Air,
Then rheumatic Diseases do abound*.

2377. LOVE.

Love in idleness.

2378. VIRGINITY.

Ⓢ Rich is the Treasure of Virginitie.

2379. CONFIDENCE.

Known Virtue bears the Privilege of Trust.

2380. MARRIAGE—*happy*.

One Heart, one Bed, two Bosoms, and one Troth.

* That the Moon does create Tides in the Atmosphere,
as well as in the Sea, is the opinion of several eminent modern
Philosophers.

Otia si tollas, periere Cupidinis Arcus;

Contemptæque jacent et sine luce Faces.

OV.

2381. LOVE—*innocent.*

Of Innocence,

Love takes the meaning in Love's Conference.

2382. REASON.

Ⓘ Then of Perfection is the Point attain'd,
When Reason is sole Master of our Will.

2383. LOVE—REASON.

2. Reason and Love oft keep not company:
It is most happy when they are made Friends.

2384. FEAR—*distracts.*

3. Fear destroys the Sense.

2385. ——— *betrays to pillage.*

From Yielders all things catch.

2386. PERJURY.

§ For one Man holding Truth.

What numbers fail, confounding Oath with Oath!

2387. LOVE.

✕ § Love sincere

Is pale with sighs that cost the fresh blood dear.

2388. AFFECTION—*it's Activity.*

Ⓘ Affection's faithful Diligence will go
Swift as an Arrow from the *Tartar's* Bow †.

2389. TEARS—*not easily counterfeited.*

2. Scorn and Derision ill can ape true Tears.

2390. EVIDENCE—*internal.*

3. How can those things to Reason seem Deceit,
Which bear the badge of Faith* to prove them true.

2391. WOMAN—*Injury and Insult to her; unmanly.*

4. § A trim Exploit, or manly Enterprize †,

* Faith is here used as Πίστις & Fides for the Evidence
which induces rational Conviction.

† Aut ut nervo pulsante sagittæ

Prima leves ineunt si quando prælia Parthi. VIRG.

‡ Egregiam sane laudem et spolia ampla refertis

Magnum & memorabile nomen. VIRG.

To conjure tears up in a poor Maid's Eyes
By base Derision: none of noble sort
Would so offend.

2392. LOVE.

5. Ill can he stay whom Love doth press to go*.

2393. —HATRED.

Love thinks not any harm equal to hate.

2394. LOVE—*misplaced.*

Ⓢ Loathsome is Love misplac'd, it's Error found.

2395. JUDGEMENT.

Judge when you hear.

2396. PERSPECTIVE—*Aërial.*

¶ Mountains far off are turned into Clouds,
And small become and undistinguishable.

2397. DANGER—*Imaginary.*

When in the Night imagining some fear,
How easily is a Bush suppos'd a Bear.

2398. TIME—*To whom heavy.*

¶ Grandeur still questions—'How shall we beguile
'The lazy Time, if not with some Delight?'

2399. INTENTION—*Good; how far it goes
with BENEVOLENCE.*

Never any thing can be amiss
When Simpleness and Duty tender it.

2400. BENEVOLENCE.

The amiable and good
Suffer, when they see Wretchedness o'ercharg'd,
And Duty in his service perishing.

2401. SILENCE—*Modest; how eloquent.*

Ⓢ In the pure Modesty of simple Duty,
More may be read than from the rattling tongue
Of saucy and audacious Eloquence.

* Thus far Love and the Devil have some resemblance.

Love therefore and tongue-tied Simplicity
In least speak most.

2402. SPEAKING.

It is not enough to speak; but to speak true*.

2403. TRUTH.

§ Truth makes all things plain.



THE MERCHANT OF VENICE.

2404. TRADE and COMMERCE.

✕ § That Merchant is discreet

Whose Ventures are not in one bottom trusted,
Nor to one place; nor pledg'd his whole Estate
Upon the fortune of the current year.

2405. CARE—WORLD.

They lose the World who buy it with much Care.

2406. WORLD—A STAGE.

'Tis fit we hold the World but as the World,
A Stage where every one must play his part †.

2407. MELANCHOLY.

Why should a Man whose blood is warm within
Sit like his Grandsire cut in alabaster; [him,
Sleep when he wakes, and creep into the jaundice
By being peevish.

2408. GRAVITY—*affected.*

§ There are those

Who therefore only are reputed wise
For saying nothing.

2409.

Fish not with this melancholy bait
For this fool-gudgeon; this *opinion.*

* 'True' means well and justly.

† Thus EPICURETUS.

2410. LOQUACITY—*silly and affected.*

✕ Many Men speak an infinite deal of nothing. The Reasons of such are as two grains of wheat hid in two bushels of chaff. You shall seek all day ere you find them; and when you have them they are not worth the search.

2411. EXPENCE—*Indiscreet.*

2. Many have much disabled their Estate By rashly shewing a more swelling port * Than their faint means would grant continuance.

2412. FRIENDSHIP.

⊙ The purse, the person, and the utmost means Of a true Friend—but such are rare indeed— Lie open to the occasions of a Friend In all that stands within the eye of Honor.

2413. VIRTUE—*her supreme* BEAUTY.

2. Fairest of all things fair on Earth is Virtue †.

2414. WEALTH; *immoderate—how poor.*

They are as sick that surfeit with too much As they that starve with nothing.

2415. MEDIOCRITY—*it's* HAPPINESS.

It is no mean happiness to be staid in the mean ‡.

2416. MAXIMS—*their Value in their Application.*

✕ Good Sentences well pronounc'd would be better if well follow'd.

2417. TEACHING—*easier than* PRACTICE.

It is a good Divine that follows his own Instructions.

* Deportment.

† Thus PLATO, CICERO, AKENSIDE.

‡ Auream quisquis Mediocritatem

Diligit rectè caret obsoleti

Sordibus Tecti, caret invidendâ

Sobrius aulâ.

HOR.

2418.

It is easier to teach twenty what is good to be done, than to be one of the twenty to follow one's own teaching*.

2419. YOUTH—*rash*.

Youthful Rashness skips like a Hare over the meshes of good Council.

2420. INSPIRATION.

† Holy Men at their Death and in their Lives have good Inspirations †.

2421. MOROSENESS.

He who in his Youth smiles not at innocent Mirth, gives but a bad Promise of his Age.

2422. MOCKERY; *criminal and silly*.

† It is a Sin to be a Mocker; and it is not less a Folly.

2423. DRUNKENNESS.

Ⓢ Better any thing than be married to a Sponge.

2424. LENDING *and* BORROWING.

×§ Beware, in lending or in borrowing, Of taking or of giving to excess.

2425. THRIFT—INDUSTRY *and* HONESTY.

Thrift is a Blessing if Men steal it not.

2426. FRIENDSHIP.

‡ When did Friendship take A Breed † for barren Metal of his Friend?

* If ye know these things, happy are ye if ye do them.

CHRIST.

† Nemo vir magnus sine afflatu aliquo divino fuit.

CIC. PLAT.

† Τονος is exactly this. It is true of exorbitant Advantage: not of common Interest. It may be very friendly to lend money at common Interest, when perhaps a Stranger would not take the security: or be it ever so good, would prefer employing his money to more profit. The *Aristotelian* Conceit of the *Barrenness* of Money has been long out of Date.

2427. HYPOCRISY.

Fair Terms are dangerous with a Villain's Mind.

2428. COMPLEXION.

Mislike not Men for their Complexion.

2429. MARRIAGE--CHOICE *in it.*

¶ Avoid in Marriage being solely led
By the unsafe direction of the Eye.

2430. TRUTH.

Truth will come to light.

2431. MURDER.

Murder can not be hid long.

2432. CHILDREN.

Ⓢ Nor Vice nor Virtue are inherited:
And many who are Children of the Blood
Are not so of the Manners.

2433. TASTE *and* FANCY.

Matters of Taste and Fancy not well order'd
Were better far not to be undertaken.

2434. SECURITY.

"Fast bind; fast find:"

A Proverb never stale in thrifty Mind.

2435. LOVERS.

Lovers ever run before the Clock.

2436. NOVELTY.

Who riseth from a Feast
With that keen Appetite that he sits down?
Where is the Horse that doth untread again
His tedious measure with the unbated fire
That he did pace them first? --All things that are
Are with more spirit chased than enjoy'd*.

* This is true of every thing but the Pursuit of Virtue and Wisdom.

2437. CHANGE.

How like a Youngster; or a Prodigal,
The skarfed * Bark puts from her native Bay,
Hugg'd and embraced by the strumpet Wind!
How like a Prodigal doth she return,
With over-weather'd ribs, and ragged sails,
Lean, rent, and beggar'd by the strumpet Wind!

2438. LOVE.

Love is blind: and Lovers can not see
The pretty Follies that theirselves commit.

2439. EXCELLENCE—*female*.

✕ *Wise, fair, and true*, contains all Properties,
To be enthroned in a constant Soul.

2440. DANGER—*should be incurred on adequate
MOTIVES.*

Men that hazard all,
Do it in hope of fair Advantages!

2441. MIND—*as that, so it's TREASURE.*

A golden Mind stoops not to shows of Dross.

2442. DIFFIDENCE—*should not be excessive.*

¶ Men should not so far fear their own deserving,
As to a weak disabling of themselves.

2443. APPEARANCES—*false.*

All that glistens is not Gold:
Gilded Tombs do Worms enfold.

2444. BUSINESS.

Slubber not Business.

2445. AMUSEMENT.

'Tis fit embraced Heaviness be lightened
With some Delight or other.

2446. OPINION—*popular.*

† What many Men desire is often worthless:
For the weak Multitude chooses by shew,

* Ornamented with skarfs and colours.

Not learning more than the fond eye doth teach,
Nor prying to the interior :—for Opinion
And popular Apprehension, like the Martlet,
Builds in the Weather, on the outward Wall,
Even in the force and road of Casualty.

2447.

Ⓢ 'Twere fit that none
Were honourable without the stamp of Merit :
And happy for Mankind did none presume
To wear an undeserved Dignity.

2448. JUDGEMENT—*dispassionate.*
To offend and judge are distinct offices,
And of opposed Natures.

2449. PREJUDICES—*National; an insult to
our common NATURE.*

§ Hath not a *Jew* eyes? Hath not a *Jew* hands?
organs, dimensions, senses, affections, passions.
Fed with the same food; beat with the same
weapons; subject to the same diseases; heal'd
by the same means; warm'd and cool'd by the
same winter and summer as a *Christian* is. If
you tickle him, does he not laugh? If you prick
him, does he not bleed; if you poison him, does
he not die? And if you wrong him, do you won-
der if he revenges?

2450. LAW—*chargeable.*

The Thief gone with so much; and so much to
find the Thief.

2451. IMPATIENCE.

⌘ Impatience under Afflictions behaves as if
there were no Sighs but of it's own breathing; no
Tears but of it's shedding; no Calamity but what
lights on it's shoulders.

2452. HATE—LOVE.

Hate counsels not in quality of Love.

2453. MODESTY—*maiden.*

A Maiden has no tongue but thought.

2454. PERJURY.

Ⓢ Virtue for no Reward will ever yield
To be forsworn.

2455. MISTRUST.

2. †. Mistrust is Treason 'gainst the state of Love,
Against his Peace, his Crown, and Dignity.

2456. TORTURE.

§ Upon the Rack *

Enforced Men have spoken any thing,

2457. FANCY.

Soft Fancy is engender'd in the *eyes* ;
And often in the *ear*.

2458. VICE—*imitates* VIRTUE.

There scarce is Vice so simple but assumes
Some shew of Virtue in it's outward parts †.

2459. SYMPATHY—*assimilates.*

‡ In Companions

That do converse and waste the Time together,
Grows, by degrees, a like proportion †
Of Lineaments, of Manners, and of Spirit.

2460. PUNNING *and* QUIBBLING.

§ How every Fool can play upon a Word!

2461. WIT.

Ⓢ Those who have least Wit to shew, are
impatient to shew their whole Wealth of Wit in
an instant.

* And yet we owe so late as near the End of the 18th
Century, the final Abolition of Torture, to MONTESQUIEU,
BECCARIA, and LOUIS XVI.

† Fallet enim Vitium specie Virtutis & Umbrâ. HOR.

‡ Quadris.

2462. MISCONSTRUCTION—*affected.*

There is neither Wit nor Good Manners in seeming not to understand a plain Man in his plain Meaning.

2463. WORDS.

✕ § There are those who foolishly for the Word defy the Matter.

2464. FORTITUDE.

2. The Dignity of Fortitude opposes Firm Patience to Wild Fury: and is arm'd To suffer with a quietness of Spirit The worst extreme of Tyranny and Rage.

2465. AFFECTION.

Affection,

Mistress of Passion, sways it to the Mood Of what it likes or loaths.

2466. HATE—*accumulated* RESENTMENT.

Every Offence is not a Hate at first.

2467. MERCY.

§ How should Men hope for Mercy, shewing none?

2468. JUSTICE—BENEVOLENCE.

⊙ To the Question—What Judgement shall they dread who do no Wrong? the Answer is, Much; if they do no Good, and have no Benevolence.

2469.

We do pray for Mercy,
And that same Prayer doth teach us all to render
The Deeds of Mercy.

2470. CADUCITY.

The weakest kind of Fruit
Drops soonest to the Ground.

2471. POWER JUDICIAL—*must be fixt.*

§ No Power Judicial, in a settled State,
Can alter a Decree established:

’Twould be recorded for a Precedent,
And many an Error by the same Example
Would rush into the State. It can not be.

2472. CRUELTY—in robbing the Poor.

§ They take the House that take away the prop
That doth sustain the House:—they take the Life
That take away the means by which we live.

2473. MUSIC.

Therefore the Poet [Floods,
Did feign that Orpheus drew Trees, Stones, and
Since nought so stockish, hard, and full of Rage,
But Music for the Time doth change his Nature*.

2474. VIRTUE more conspicuous by CONTRAST.

§ Far shines a good Deed in a wicked World.

2475. SPLENDOR—comparative.

The greater Glory ever dims the less.

2476.

¶ Glory and Power compar’d with the SUPREME
Empties itself, as doth an inland brook
Into the Main of Waters.

2477. SEASON.

How many things by Season season’d are
To their right Praise and true Perfection.

2478. LIE.

✕ Add not a Lie to a Fault.

~~~~~  
AS YOU LIKE IT.

2479. EDUCATION.

Ⓢ A bad Education undermines Gentility.

\* Such, certainly, is the *General* Character of MUSIC.—  
The Character of those who have no taste for it, or dislike  
it, must be taken, as Dr. BURNET very candidly observes,  
with Allowances and Exceptions. So as not to insist on  
Aph. 1723 as an *universal* Truth.



## 2480. SLAVERY.

The Spirit of a Man mutinies against Servitude.

## 2481. DEFAMATION.

Fools may not speak wisely what wise Men do foolishly.

2482. DIVERSION—*pugilistic*.

It is News to hear that breaking of Ribs is Sport.

## 2483. EXILE.

2. Where'er the Heart is Mistress of Content,  
It goes to Liberty, not Banishment.

2484. SUFFERINGS—*Physical; their Moral Use*.

3. The Winds and Storms and Snows are Coun-  
That feelingly persuade Man what he is. [cellors

## 2485. WEALTH.

Worldlings give more to those who have too much.

2486. MISERY—*Deserted*.

§ Misery doth part

The flow of Company.

## 2487. ENVY.

To some kind of Men

Their Graces serve them but as Enemies.

## 2488.

O what a World is this, when what is comely  
Envenoms him that bears it!

2489. TEMPERANCE—*healthy OLD AGE*.

4§ Those in their Youth who have forborne to  
Hot and rebellious liquors to their blood, [apply  
Or with an unabashed front to woo,  
The means of languor and debility,  
The Age of these is a lusty Winter ;  
Frosty, yet kindly.

## 2490. INTERESTEDNESS.

According to the Fashion of ill Times  
Few toil for Virtue: for Promotion many ;

And having that they choak their service up  
Even with the having.

2491. EXPECTATIONS.

At seventeen years many their fortunes seek ;  
But at fourscore it is too late a week\*.

2492. TRAVELLING.

Travellers must be content.

2493.

⊙ Many travel who were in a better place at

2494. DEATH. [home.]

All is mortal in Nature.

2495. CHARITY.

2. Rich Men there are of churlish Disposition  
Who little reck to find the way to Heaven  
By deeds of hospitable Charity.

2496. SILENCE—LOQUACITY.

There are silent persons who think of as many  
matters, and to as much purpose, as the very  
talkative: but they give Heaven thanks, and  
make no boast of them.

2497. DEATH.

§ The Imagination is often nearer Death than  
the Powers.

2498. LIFE.

§ From hour to hour we mortals ripe and ripe ;  
And then from hour to hour we rot and rot.

2499. SLANDER—*is disarmed by slighting it.*

He whom a Fool doth very wisely hit  
Doth very foolishly, although he smart,  
Not to seem senseless of the stroke:—if not,  
The wise Man's Folly is anatomiz'd  
E'en by the squandering glances of the Fool.

\* It were to be wished that the Author of the Night-Thoughts had been practically of that opinion.

## 2500. PRIDE.

Who cries out on Pride  
That doth therein tax any private Party.

2501. GENTLENESS—*persuasive*.

✕ § Gentleness will force  
More than Force moves the Mind to Gentleness.

2502. AGE *advancing*.

2† Manhood, when verging into Age, grows  
thoughtful,  
Full of wise saws, and moral instances.

2503. MANNERS—*natural; artificial*.

Those that are good Manners at Court are as  
ridiculous in the Country as the Behaviour of the  
Country seems mockable at Court.

## 2504. LABOURER.

3†. A true Labourer earns that he eats, gets  
that he wears: owes no man hate; envies no man's  
happiness;—glad of other men's Good; content  
under his own privations\*. And his chief Pride  
is in the modest Comforts of his Condition.

2505. FACILITY—*deceitful*.

3† Do not let an insignificant Facility infect  
you with the false Gallop of Verses.

2506. DECAY—*premature*.

4§ Beware of being rotten ere half ripe.

2507. FRIENDSHIP and LOVE; *stopt by nothing  
but IMPOSSIBILITY*.

If it be possible, Friends and Lovers will meet  
at last: how many Mountains so ever in the way.

\* ΕΙ ΕΞΕΝΟΔΟΧΗΣΕ. κ. γ. λ. PAUL.

Such is the *Hospitality* which the Poet means here.

† Quos rami fructus, quos ipsa volentia rura

Spoute tulere suâ carpsit—nec ille

Aut doluit miserans sinopem aut invidit habenti.

VIRG.

2508. LOVER *endless in* QUESTIONS? 7122

It is as easy to count Atoms as to resolve the Propositions of a Lover.

2509. COMPLIMENT—VISITORS. 7123

Persons for Ceremony and Fashion's sake often thank others for their Company when they had rather be alone.

2510. LOVE.—Those who rail at a man for being in love find fault with that which very often would be ill changed with their best Virtues.

2511. TIME—*measured by* IDEAS. 7124

Time travels in different paces with different persons. And with the same persons on different occasions. He ambles with some; trots with others; gallops with others. And with others he stands still.

2512. PHYSIC. 7125

Ⓢ Those who are in health need not Physic\*.

2513. LOVE—SELF. 7126

2. Those who have a great stock of Self-Love, have rarely much Love for any other.

2514. WOMAN. 7127

3. Women are apter to believe that they are loved than to confess they believe it.

2515. COQUETRY. 7128

§ For every Passion something; and for no Passion truly any thing: now liking; then loathing; then entertaining; then forswearing.

2516. INVENTION. 7129

The truest Poetry † has the most feigning ‡.

\* Scriptural Allusion.

† Ἰσμεν Ψευδεα πολλα λεγειν, ετυμοισιν

ομοια.

HES.

‡ This was Waller's courtly Apology to Charles II. for having praised Cromwell.

2517. POETRY *and* LOVE.

Lovers are given to Poetry.

2518. MARRIAGE—*ill assorted.*

Marriages ill joined are like Pannels of green Timber :—warp, warp.

2519. OATHS—*in* LOVE, *suspicious.*

The oath of a Lover is no stronger than the word of a Tapster : they are both Confirmers of false Reckonings.

## 2520. APPEARANCES.

All seems brave for the moment, when Youth mounts and Folly guides.

## 2521. LOVE—SYMPATHY.

The sight of Lovers feedeth those in Love.

2522. HABIT—*hardens.*

The accustomed sight of Death makes the Heart hard\*.

2523. LOVE—*not safely laught at.*

Ⓢ Those who laugh at Love

If ever—as that ever may be near— [Fancy,  
They meet in some fresh cheek the power of  
Then shall they know the Wounds invisible  
That Love's keen arrows make.

## 2524. INHUMANITY.

2† They seem not as if born of human Parents  
Who wantonly insult over the wretched.

\* Too often. And this is one among many objections to the frequency of Public Executions. Yet in the well principled, the frequent sight of suffering, as is excellently observed by the Rev. ROBERT FELLOWES, though it diminishes painful and overpowering *Sensibility*, by no means weakens active *Benevolence*. There are too many instances of sensibility, real or affected, so far indulged, as to stand in the way of almost every good and necessary exertion.



2525. MOCKERY—*it's Deformity,*

Foul is most foul, being foul to be a scoffer.

2526. LOVE—*at first SIGHT.*

Who ever lov'd that lov'd not at first sight\*.

2527. PARTIALITY—*blind.*

§ Any words do well, [hear.

If those who speak them please but those who

2528. FORBEARANCE—*not always safely trusted.*

† Omittance is no Quittance,

Either of Debt or any Injury.

2529. WRITING—*in what instances ready.*

Ⓢ Writing is very prompt

With matter in the Head and in the Heart †.

2530. RESENTMENT.

2. When Resentment says, "I will be very short," it often happens that it never knows how to end.

2531. MELANCHOLY, or LAUGHTER—*excessive.*

To be in the extremity of either Melancholy or Laughter is unwise.

2532. MELANCHOLY—*its difference in different Persons and PROFESSIONS.*

† The Scholar's Melancholy is Emulation; the Musician's and Poet's fantastical; the Courtier's proud; the Soldier's ambitious; the Lawyer's politic; the Lady's nice; the Lover's, all these.

2533. MELANCHOLY—*philosophic and poetic.*

Ⓢ Solitary Contemplation draws a benevolent and refin'd Melancholy from a great diversity

\* This is inserted only as dramatically true; by being in character of the Speaker; a passionate and vain Woman. It is far from generally true: and is often a dangerous delusion.

‡ Verbaque provisam rem

Non invita sequentur. HOR.



of objects\*; extracted by Reason, sublim'd by Imagination, soften'd by the Heart.

2534. EXPERIENCE.

2. Many gain Experience at a price that makes them sad.

2535. VERSE—*should keep to its own Department.*

They have need of a good Wish who talk or write Prose in Blank Verse †.

2536. LOVE—*nothing observes TIME like it.*

§ He that will divide a Minute into a thousand parts, and break but a part of the thousandth part of a Minute in the Affairs of Love; Cupid may have clapt him on the shoulder, but, however, he is Heart whole.

2537. ELOQUENCE—*Helps to it.*

§ Very good Orators when they are out will hem and cough.

2538. THOUGHTS *swift* †.

Thoughts are wing'd.

2539. POSSESSION—*Before and after.*

§ Love before possession is forever and a day; but after, it is too often the day without the ever.

2540. HUSBAND and WIVES.

† Men are *April* when they woo; but *December* after they are wed.

2541.

Maids are *May* while they are Maids; but the Sky changes when they are Wives.

\* Vide the IL PENSEROSO.

† Of the difficulty and desirableness of this see BAYLE Pref. au Dict. Hist. Crit. & Philos.

‡ ὡς ἔε πτερον ηε νοημα.

2542. WOMEN.

Ⓢ † In Women, and in *Men* too, “*The Wiser the more Wayward*” is not always true; but it is too often: If by Wisdom no more is meant than strength and quickness of Mind, without including it's influence on the Manners & the Conduct.

2543. WOMAN'S WIT.

Make the Doors fast upon a Woman's Wit, and it will out at the Casement; shut that, and it will out at the Key hole; stop that, 'twill fly with the smoke out at the Chimney. You shall never take her without her Answer, unless you take her without her Tongue.

2544. TIME.

Time is the old Justice that examines all Offenders.

2545.

Let Time try.

2546. REPENTANCE—*ingenuous and humble.*

✕ A true repentant Spirit will not shun To own it's Errors past, since it's Conversion So sweetly tastes in being what it is.

2547. FOLLY *opinionated*; WISDOM *humble.*

The Fool doth think himself wise; but the Wise Man knows himself to be a Fool\*.

2548. LOVE—*it's COMPOSITION analyz'd.*

Love

Is made of Sighs and Tears, of Faith and Service,  
Of Passion, Wishes, Fear, and Fantasy;  
All Humbleness, all Patience and Impatience;  
All Purity, all Trial, all Observance.

\* SOCRATES said that all his Knowledge was to know that he knew nothing.

2549. SPRING.

Lovers love the Spring\*.

2550. LOVE—YOUTH.

Love is crown'd with Prime.

2551. HOPE *chequer'd* with FEAR.

‡ In whatsoever greatly is desir'd,

We sometimes do believe, and sometimes do not,  
As those that fear their Hope †, and know their

2552. HONESTY.

[Fear.

Rich Honesty dwells often in a poor House,  
as a Pearl in an Oyster.2553. TALENT *misapplied*.

Some are good at any thing, and yet Fools †.

2554. RAILLERY—*sly*.Some use the appearance of Folly like a  
Stalking-horse, and under the presentation of  
that shoot their Wit.

2555. PEACE.

⊙ There is joy in Heaven when Earth is at Peace.

2556. ATTACHMENT—*it's Influence*.2. Modest and persevering Attachment some-  
times creates Love.

2557. RECOMMENDATION.

Good Wine needs no Bush.

\* And Poets and Painters.

† Paventosa Speme.

‡ Μισω Σοφιστην 'οστις εχ αυτω σοφος  
Πολλ ηπισταλο εργα. κακωςδ' ηπισταλο  
παντα.

HOM. in Margitem.

*THE TAMING OF A SHREW.*

2558. MUSIC.

Music makes  
Dulcet and heavenly Sound.

2559. MELANCHOLY.

Melancholy is the Nurse of Frenzy.

2560. MIRTH.

Mirth bars a thousand harms, and lengthens Life.

2561. ETHICS.

§ No Study of such value is to Man  
As that part of Philosophy which treats  
Of Virtue, and of that true Happiness  
By Virtue specially to be achiev'd.

2562. PHILOSOPHY.

✕† Happy when Youth continues it's resolve  
To woo the sweets of pure Philosophy.

2563. MUSIC *and* POETRY.

Music and Poesy use to quicken you.

2564. MATHEMATICS *and* METAPHYSICS.

The Mathematics and the Metaphysics,  
Fall to them as you find your Stomach serves.

2565. STUDY—*forc'd.*

No Profit grows where is no Pleasure taken.

2566. ARTS—INCLINATION.

‡ In Arts, *that* study which you most affect.

2567. SILENCE.

In Silence we may see

Maids' mild Behaviour and Sobriety\*.

2568. KNOWLEDGE *and* ACCOMPLISHMENTS

—*their moral Use.* [Temper

2. Happy and wise are those who, when their

\* Γυναῖξι Κοσμον ἢ Σιγα Φερεῖ.

Is urg'd by Provocation and sharp Trials,  
In Books and Instruments Companions find  
In which to look and practise by themselves.

2569. EDUCATION—*Female.*

2‡. In Female Education 'tis most fit  
Instruction in the tender Spring of Youth  
Be given in Music, Languages, whate'er  
Is worthy to be learnt.

2570. EDUCATION.

3‡. To Preceptors

Respect is due:—and Liberality  
To our own Children in good bringing up.

2571. CORRUPTION.

There's small Choice in rotten Apples.

2572. ALERTNESS.

He that runs fastest gets the Ring.

2573. PRUDENCE.

With caution judge of Possibility.  
Things *thought* unlikely, e'en impossible,  
Experience often shews us to be true\*.

2574. LOVE.

Affection is not rated from the Heart.

2575. CONVERSATION.

Use your Manners discreetly in all kind of Com-

2576. MARRIAGE.

[pany.]

2. If you wish for good days and long, mind  
whom you marry.

2577. INGRATITUDE.

Be not so graceless as to be ingrate.

\* Le vrai n'est pas toujours vrai-semblable.



2578. LAW.

Adversaries in Law

Strive mightily, but eat and drink as Friends\*.

2579. INJURY—*unprovok'd.*

Wrong is twice Wrong 'gainst those who never wrong'd us.

2580. EXCESS.

Though little Fire grows great with little Wind,  
Yet extreme Gusts will blow out Fire and all.

2581. YOUTH.

'Tis Youth in Ladies' eyes that flourisheth.

2582. SUCCESS.

Deeds must win the Prize.

2583. DEATH.

Young Men die, as well as old.

2584. MUSIC.

② Music was given to soothe the Mind of Man  
After his Studies, and relieve his Cares.

2585. NOVELTY.

It is fantastical and frivolous

To change *true* Rules for odd Inventions.

2586. MARRIAGE *forc'd.*

2†. 'Tis wretched, and as shameful, to be forc'd  
To give the hand oppos'd against the Heart.

2587. WINTER.

Winter tames Man, Woman, and Beast.

2588. DUTY.

Do thy Duty and have thy Duty.

2589. PATIENCE.

3. Patience is doubly due for Faults unwilling.

\* See that exquisite Burlesque Poem 'THE PLEADER'S GUIDE.' At the same time there is no reason why *professional* Contest should imply *personal* Enmity.



2590. PASSION—*violent*—*will have way.*

✕ The Tongue will tell the anguish of the Heart :  
Or else the Heart, concealing it, will break.

2591. SIMPLICITY *and* CONCISENESS.

⊙ Simplicity and Conciseness please the Wise.

2592. SECRETS.

Pitchers have Ears.

2593. LOVE.

Love works Miracles.

2594. PEACE.

Happy it is when raging War is done,  
To smile at 'scapes and perils overblown.

2595. CONVIVIALITY.

True Banquet is to chat as well as eat\*.

2596. PEACE—*Love of it essential to the feminine  
Character.*

⊙ It ill becomes the gentleness of Woman  
To offer War where she should seek for Peace.

2597.

✕ § As Women's Bodies are soft, weak, & smooth,  
Unapt to toil and trouble in the World,  
'Tis fit their soft condition and their Hearts  
With their external frame should well agree.

2598.

§ 'Tis a harsh hearing when Women are froward.

2599. CHILDREN.

'Tis a good hearing when Children are toward.

2600. GOODNESS.

He that is generally good, must of necessity  
hold that virtue in particular : and especially to-  
ward the Good.

\* This the *Convivium* of the Romans denoted : their Lan-  
guage was happier in this Term than the Greek.

*ALL'S WELL THAT ENDS WELL.*

2601. GRIEF—AFFECTATION.

⊙ Great external shew of excessive Grief is suspected of Affectation: and generally, but not always, justly.

2602. CHILDREN.

Children are bound by Virtue to maintain The Credit of good Parents.

2603. HUMILITY—*affected.*

Many wear the surplice of Humility over the black gown of a big Heart.

2604. MARRIAGE.

✕ In Marriage it is just that we should use The help of our own eyes.

2605. VIRTUE.

For Honour and Wealth we may look to Kings: For Virtue, to ourselves.

2606. TONGUE—*Danger of the Abuse of it.*

Many a Man's Tongue shakes out his Master's undoing.

2607. PATIENCE.

In greatest Trials

Think upon Patience.

2608. COMPANY—*Bad; corruptive.*

⊙ A well-derived Nature grows corrupt By bad Companions.

2609. MILDNESS.

✕ † When such Indulgence is unmerited, The sharpest stings are in the mildest words.

2610. AGE.

2. Age is weak.

2611. SERVICE, PUBLIC—*often defrauded of  
its Praise.*

The Merit of Service is often not attributed to the true and exact Performer.

2612. DESIRE—*stops at nothing.*

3. † To please the Will, when once it is inflam'd  
By a licentious Fire, nothing seems dear,  
Howe'er repented after.

2613. KNOWLEDGE—*pretended.*

⊙ In those who mean not to inform, or to be informed, but to make Parade, to *seem* to know is often knowing enough for their purpose.

2614. DESPAIR—*never to be indulged.*

All may end well yet,  
Though Time seem most adverse, and means unfit.

2615. METAPHORS.

2. Metaphors should be clean and inoffensive.

2616. YOUTH—*passionate.*

In the flower of Youth,  
The oil and fire, too strong for Reason's force,  
Overheads it and burns on.

2617. FEAR and SUSPICION.

3. Credulity and Carelessness, and rash Confidence, having feared too little, when by a reasonable apprehension Ill might have been prevented, are apt to fear too much, when Fear serves only for needless Anxiety; and to become tormentingly and unavailingly suspicious for want of having been timely prudent.

2618. LOVE—*nurst by SOLITUDE and INDUL-  
GENCE.*

§ Love-thoughts lie rich when canopied in bowers.

TWELFTH NIGHT.

2619. COURAGE *and* HOPE.

Courage and Hope are provident in Peril,  
And vanquish greatest Dangers.

2620. RUMOR.

The less will prattle of what Great ones do.

2621. PHYSIOGNOMY.

⊙ 'Tis lovely to observe, when the Mind suits  
Well with the fair external Character.

2622. ORDER.

[Order.

✕ Confine yourself within the modest limits of

2623. THOUGHT.

Thought is free.

2624. GOOD EATING.

To be a great Eater of Beef harms the Wit\*.

2625. MARRIAGE.

2. It is dangerous for a Man to match above  
his degree in Estate, Years, or Wit.

2626. EXERTION.

Is it a World to hide Virtues in? †

2627. MARRIAGE—*any thing better than an  
unhappy.*

§ It's a good hanging that prevents a bad Marriage.

2628. WIT.

Those who think that they have Wit, very often  
prove Fools.

2629. CONDUCT—INEQUALITY *of.*

† Virtue that transgresses is patcht with Sin:

\* It requires some Resolution to publish this Aphorism in  
England; especially for a man who loves Beef.

† Paulum sepultæ distat, Inertiâ  
Celata Virtus.

And Sin that amends, till the Amendment become habitual, is but patcht with Virtue.

2630. BEAUTY.

Beauty's a Flower.

2631. CALAMITY.

① Calamity tempts to Infidelity.

2632. HABIT—*external.*

*Cucullus non facit Monachum* \*.

2633. CONSOLATION.

2. If we believe that our Friends are in Heaven, we should not mourn to excess †.

2634. SELF-LOVE.

3. Those who are sick of Self-love taste every thing with a distemper'd Appetite.

2635. SLANDER.

Those who are generous, guiltless, and of a free Disposition, take those things for bird-bolts that others deem cannon-shot.

2636. DRUNKENNESS.

§ A drunken Man is like a Fool, a Madman, and a drowned Man; one draught too much makes him a fool, the second mads, and the third drowns him.

2637. OBLIGATION—DUTIES *of indefinite.*

‡ † What is our's to bestow, is not our's to reserve, without just cause.

2. What is our's to bestow, is so far our's to reserve, that an individual can not claim it as a Debt.

\* The hood doth not make the Monk.

† Sorrowing not as those without hope.

2638. LOVE.

✕ † Love may be as quickly caught as the Plague:  
but Love so caught is not very often mortal.

2639. EYE.

2. A partial Eye is a great Flatterer.

2640. NECESSITY.

What is decreed must be.

2641. SELF.

Ourselves we do not owe\*.

2642. FRIENDSHIP.

3. Friendship wishes, as far as may be, to bear  
it's Evils alone, and divide it's Comforts.

2643. SECRET.

⊙ Modesty will not extort a Secret which an-  
other has a Right and a Wish to reserve.

2644. MODESTY.

2. Modesty wins Confidence.

2645. CONSISTENCY.

3. Do not undo what you have done: do not  
kill whom you have recover'd.

2646. WOMAN.

How easy is it for the proper false  
In Women's waxen Hearts to set their forms!

2647. DISGUISE.

† Disguise is Folly, Fear, or Wickedness;  
Scarce ever aught of Good.

2648. MAN.

Such as we are made, e'en such we be †.

\* To owe here is to be the Owner, to have the absolute  
Dominion over, and Disposal.

† We are *made* by *Circumstances*: And our Wisdom is to  
avoid such Circumstances as tend to make us *bad*; and to  
make the most of those by which we have a rational Prospect  
of being made *good*.



2649. FAME.

✕ Time unties knots, too hard else to untie.

2650. RISING—EARLY.

*Diluculo surgere saluberrimum\**.

2651. SOTTISHNESS.

Sots are not for Good Life.

2652. LOVERS.

Journeys end in Lover's Meeting.

2653. DELAY.

In Delay there lies no Plenty.

2654. YOUTH.

Youth's a stuff will not endure.

2655. FUTURE.

What's to come is still unsure:

2656. CATCHING.

Some Dogs will catch well †.

2657. FOLLY.

2. Folly has no respect of Time, Place, or Persons.

2658. ALLIANCE.

2. However allied to others, we should so act as to be held nothing allied to their Disorders.

2659. VANITY.

4. Those who believe that every one who looks on them loves them, are perpetually open to Ridicule and Disappointment.

2660. MEN.

However Men are apt to praise themselves, Their Fancies oft are giddy; more infirm, More wandering, wavering, sooner lost and won, Than Women's are.

\* "*To rise early is most wholesome.*" SHAKESPEARE had this from the *Latin Accidence*. And he has given it to an appropriate Character.

† And to catch is often less than a doggish Merit.

2661. WOMAN.

Women are as Roses.

2662. CONSUMPTION.

Alas, that female Excellence is so,  
To die, e'en when they to Perfection grow.

2663. PLEASURE.

Pleasure will be paid one time or other.

2664. LOVE—*it's* NOBLENESSE.

⊙ Love is more noble than the Wealth of Worlds.

2665. WOMAN.

2. Women are not less true of Heart than Men.

2666. LOVE.

3. Those much in Vows are oft little in Love.

2667. ——— *Jealous and Impatient.*

4. Love can give no man place; brook no Denial.

2668. FLATTERY.

5. It is not only Trouts that are caught with tick-

2669. FORTUNE. [ling.]

6. Fools think that all is Fortune.

2670. PRIDE.

7. Self-contemplation makes a rare Turkey-cock\* of Pride.

2671. GRANDEUR.

8. If those who think themselves Great had any eye behind them, they might see more Destruction at their heels than Fortune before them.

2672. ETYMOLOGIES—*often fanciful and absurd.*

9. 'Tis but crushing Words a little, and they will bow to any Etymology.

2673. GREATNESS.

Some are born Great; some achieve Greatness; and some have Greatness thrust on them.

\* *Dindon* is the *French* expression for a vain and arrogant Man.

## 2674. OPPORTUNITY.

10. When our Fates seem to open their hand to us, let our Spirit embrace them in all that is wise and honourable.

2675. SINGULARITY—*false and affected.*

11. It is bad to put ourselves in the trick of Singularity when it is no better than a trick.

## 2676. ADVICE.

That Advice is at least sincere which comes from those who love us.

2677. DESIRE; *laudable*—ENERGY of it.

As far as Excellence goes, they are made who strenuously and perseveringly desire to be so.

## 2678. GROSSNESS.

¶ § Avoid Gross Acquaintance.

## 2679. IMAGINATION.

Ⓢ Do not so fool yourself as to let Imagination jade you.

2. We often think we have every Reason on our side when we have only our Fancy.

## 2680. VANITY.

3. Nothing is so credulous as Vanity, and so ignorant of what becomes it.

## 2681. PRIDE—VANITY.

4. Pride overweens on real Advantages: Vanity often presumes on those which have no existence.

## 2682. DULLNESS—FLATTERY.

5. Dullness, like Flattery, is a mere Echo\*.

\* APHORISMS may be extracted from the Characters of SHAKESPEARE where they are not expresst: as from real Life.—See “Locke’s Essay on Human Understanding.”

2683. WIT—AFFECTATION *of it.*

6. To false Wit a Sentence is but a cheveril Glove : So quickly may the inside be turned out!

2684. WORDS.

7. In reasoning with others we must generally use Words. And Words have so much of Ambiguity, that it is difficult to prove Reason by them, so as not to deceive ourselves or others \*.

2685.

§ Those that dally with Words easily corrupt  
2686. FOLLY. [them.]

8. Foolery walks about the Globe ; so far like the Sun, that it shews itself as openly.

2687. FOOLERY *affected.*

§ To play the Fool well requires a kind of Wit.

2688. AFFECTATION *in* STYLE.

9. Folly is much taken with affected Phrases.

2689. FLATTERY.

§ 'Tis not a merry nor a happy World  
When lowly feigning is thought Compliment.

2690. PITY.

§ Pity is often a degree to Love.

2691.

10. The wise and virtuous pity Enemies.

2692. POOR.

The Poor have some Excuse for being proud ;  
The Prosperous have less.

2693. ENEMY ;—*a noble consoles.*

If one should be a Prey, how much the better

\* It is not easy to find in SHAKESPEARE more than Shakespeare knew ; any more than in HOMER. It is more difficult in both to have a tolerable approach to a Comprehension of how much they knew.

To fall before the Lion than the Wolf.

2694. LOVE—*can not be conceal'd.*

A murderous Guilt shews not itself more soon  
Than Love that would be hid.—Love's Night is

2695. REASON.

[Noon.]

Reason with Reason fetter.

2696. LOVE.

Love sought is Good.

2697. OPPORTUNITY.

11. However brilliant Opportunity appears, a  
little Time washes off it's Lustre.

2698. VALOUR.

§ Nothing can more prevail in commendation  
of Man with Woman, than report of Valour.

2699. BELIEF.

12. To believe rightly is to believe rationally;  
and not gross impossibilities.

2700. IMPROBABILITY.

✕† Many things happen in real Life that, if  
play'd on a Stage, would be condemn'd as im-  
probable Fictions.

2701. VALOUR—*Mock.*

†† A terrible Oath sharply twang'd off, with a  
swaggering Action, gives pretended Manhood  
more approbation than ever proof would have  
earnt.

2702. CONSCIENCE.

[Faults;

§ There's something in us that reproves our  
How'er a head-strong Fault may mock Reproof.

2703. QUARREL-SEEKERS.

2. There are Men who put Quarrels purposely  
on others, to taste their Valour.



2704. QUARREL-SEEKERS.

3†. A boisterous and regardless Quarrel-maker  
Is fit for mountains, and the barbarous caves  
Where Manners ne'er were preacht.

2705. IGNORANCE.

§ There is no Darkness like Ignorance.

2706. DETRACTION *less dangerous than* FLAT-  
TERY; CENSURE *more pleasing than*  
PRAISE.

It is better for a Man that his Foes should tell  
him that he is an Ass, than that his Friends by  
Flattery should make an Ass of him.

2707.

4. If his Foes tell a Man plainly that he is an  
Ass, and his Friends praise him till they make  
an Ass of him, he is the better for his Foes and  
the worse for his Friends. For by these he profits  
in the knowledge of himself; but by those he is  
deceiv'd into ignorance of himself\*.

2708. DUPLICITY.

He is much of a Sinner who is a double Dealer.

2709. FITNESS.

5§. Do what you please, so that it be becoming †.

2710. MAN.

¶† Man, in all Perils know thyself a Man.

Be that thou know'st thou art:—and then thou  
As great as that thou fearest. [art

\* There is an Essay in the *Characteristics* of PLUTARCH  
how a Man may profit by his Enemies.

† Not the Chesterfield Becomingness (though even that  
is not to be slighted); but the philosophic and moral:—  
“Quod verum atque decens.” HOR.



## 2711. NATURE.

Nature draws to her Bias.

## 2712. RETRIBUTION.

⊙ To wrong-doers the Revolution of Time  
brings Retribution.

2713. DISHONESTY ;—*no Passport.*

'Gainst Knaves & Thieves Men shut their Gates.

2714. PRETENCES—*not long successful.*

'Tis hard by Swaggering long to thrive.

## 2715.

§ Ornament often proves too dangerous.

2716. OBSERVATION—*Nicety of it ; or FACT,*

§ Many things are not noted

But of the finer Natures.

2717. INTEGRITY—*must be fearless.*

§ Cowardice

Drives Honesty behind ; restraining it  
From course requir'd.

## 2718. NEGLIGENCE.

§ In Persons grafted in a serious Trust  
Negligence is a Crime\*.

## 2719. DIFFIDENCE.

✕ Distrust of the Event is such a Fear  
As oft infects the wisest.

## 2720. INFIRMITY.

¶† Infirmities there are from which our Nature  
Is never free †.

## 2721. GUILT.

The Guilty

Would wish all eyes blind but their own.

\* This was rightly urged on a late Public Enquiry.

† And this ; as an occasion of Sympathy :

Vitiis nemo sine nascitur : optimus ille

Qui minimis urgetur.

2722. OPINION—*inveterate.*

Ⓢ The Choice is oft an early Cure or none  
Of a diseas'd Opinion:—*that* neglected,  
Passion and Prejudice are rooted in us.

2723. SERVANTS—*faithful.*

✕ Good Servants see the Honour of their Master  
With eyes as keen as their particular Profit.

2724. DANGER—PREVENTION.

'Tis wiser to prevent an urgent Danger  
Than to lose time in questioning how it grew.

2725. KINGS *should be attentive to satisfy the  
PUBLIC.*

Ⓢ In Princes, howe'er satisfied, 'tis wise  
To make that full Disclosure which shall give  
Rest to the Minds of others.

2726. INNOCENCE—*to be defended at all Risques.*

✕ Fear not from tyrannous Passion to defend  
An innocent Life.

2727. INTOLERANCE.

Ⓢ ¶ Those are more Heretics who make the Fire  
Than they who burn in it\*.

2728. ADULATION.

✕ † Indulgence to the Follies of the Great  
Will never do them good:—much less, to Crimes.

2729. TRIAL.

2†. Who have been publicly accus'd should have  
A just and open Trial.

2730. CEREMONY—*religious.*

3. The Ceremonies of Religion should  
Be solemn and unearthly †.

\* A Divine Aphorism: and especially those Times considered.

† GOD is a Spirit: and those who worship him should  
worship in Spirit and in Truth. JOHN.

2731. CONSCIENCE—*a bad.*

⊙ To Conscience self-accus'd, Calamity  
Seems Heaven's immediate Judgement.

2732. PASSION *obstinate.*

The Violence of Passion will disbelieve any  
thing rather than it will believe it's own injustice.

2733. SUPERSTITION.

⊙ The influence of Superstition is like that of  
Flattery: we are open to both when we imagine  
ourselves most inaccessible to either.

2734. CHEARFULNESS *supports* EXERTION.

§ A merry Heart goes all the Day,  
A sad tires in a mile.

~~~~~  
A WINTER'S TALE.

2735. FETES *fashionable.*

✕§ Many a Feast

In every Mess has Folly; and the Feeders
Digest it with a Custom.

2736. SECURITY—*Confidence of it.*

⊙ Continued Health, Prosperity, and Greatness,
Are little us'd to fear.

2737. GLOOM—*unseasonable.*

✕§ Darken not with forc'd thoughts the mirth
of a Feast.

2738. LOVE—*it's Partiality.*

§ What the Belov'd does, in a Lover's eye
Still betters what is done*.

2739. CREDULITY.

⊙ Common Minds are apt to take every thing
in print for true.

* Omnis Amatori decuit Color, & Status, & Res.

2740. GIFTS.

2. The Gifts for which Love looks are in the Heart.

2741. ADVICE.

3. Wait for the Season, when to cast good Coun-
Upon subsiding Passion. [cils

2742. BUSINESS—*unceremonious*.

4. Business near the Heart

Will leave out Ceremony.

2743. PROSPERITY—LOVE.

† Where not the Heart and Mind, but Fancy
Prosperity's the very Bond of Love; [sways,
Whose fresh Complexion, and whose Heart toge-
Affliction alters. [ther,

2744. ATTENTION—PASSION.

5. A strong Interest felt in any thing absorbs
the Senses.

2745. CELERITY.

Where all is right, the swifter speed the better.

2746. KNAVERY.

6§. Those who have least Honesty are some-
times honest; by Accident, as it were.

2747. AFFECTATION.

7. To vulgar Minds it appears noble to be fan-
tastical.

2748. REPENTANCE—AMENDMENT.

8. The greatest Faults

Repentance and Amendment will redeem.

2749. LOVE—*First*.

✕§ A first Love has

As little skill to fear as it has purpose
To give a cause for fear.

2750. ROGUE—*confirm'd*.

2. A thorough Rogue is Proof against the Title
of Rogue, and what shame belongs to it.

2751. EMOTION—*it's Language.*

3. In high Emotions Silence is Speech, and every Gesture is Language the most significant.

2752. PREFERMENT.

4. There are Heads on which Preferment would drop, were it not for the dash of their former Lives.



MACBETH.

2753. WICKEDNESS—*reverses natural Appear-*
§ To the wicked fair is foul, and foul is fair. [*ances.*]

2754. WEATHER—PROGNOSTICS.

Whence the Sun gives his Reflection
Ship-wrecking Storms and direful Thunders break.

2755. APPEARANCES.

[*come*

† Oft from that Spring whence Comfort seems to
Discomfort wells. And Comfort oft whence
seem'd

Only to flow Discomfort.

2756. HONORS—*new.*

5†. Unless the Mind itself be truly noble,
New Honors, like strange Garments, sit not well
But with the aid of Use.

2757. ATTENTION—*HABIT of it endears.*

6§. What we have begun to plant, 'tis seen we
To make it full of Growth. [*labour*

2758. NOBILITY.

⊙ That Signs of Nobleness like Stars may shine,
Those who deserve, and they alone, must wear

2759. INTEGRITY.

[*them.*

7¶ What we will highly
We should will holily.

2760. ENERGY *prescient*.

⊙ ♪ It is a godlike Energy which feels
The Future in the Instant.

2761. VICE—PHYSIOGNOMY. [clear.

2 ♪. Vice, when most bold, but seems to look up

2762. VICE *prepares Retribution against itself*.

✕ † Treachery, Rapine, Cruelty, but teach
Bloody Inventions, which being taught return
To plague the Inventors.—Even-handed Justice
Commends the Ingredients of our poison'd Chalice
To our own Lips.

2763.

2. Guilt still feeds

It's Judgement even *here*.

2764. MAN—*his true Character*.

3. Who dares do all that may become a Man,
And dares no more, he is a Man indeed.

2765. GUILT—*it's Language perfect*.

⊙ Enormous Guilt, when new, is dark, confus'd,
And forc'd in it's Expressions*.

2766. HONOR *true—takes no criminal Advantages*.

✕ Take heed to lose no Honor

In seeking to augment it: but still keep
Thy bosom-franchise and Allegiance clear.

2767. GUILT—*it's Terrors*.

⊙ Guilt self-dismay'd sees Spectres every where.

2768. WORDS—ACTIONS.

Words to the heat of Deeds too cold Breath give.

* "Our Will became the Servant of Defect," &c. Another thing is remarkable: that already imagining himself what he had resolved to be at the Price of any Sacrifice, he uses the *plural* Pronoun.

2769. DESPAIR.

[Guilt:

✕† Despair is bold ; e'en when 'tis yok'd with
It is the Attempt confounds, and not the Deed.

2770. GUILT *cowardly and superstitious.*

2. It is the very property of Guilt,
To relax the noble Strength of Mind, and think
Most brain-sickly of Things.

2771. CHILDHOOD—*readily made fearful.*

'Tis the eye of Childhood

That fears a painted Devil.

2772. FEAR—*excessive.*

3. How is't with Man when every Noise appals

2773. GUILT—*her two Aspects.*

[him.

Ⓢ Guilt has two Aspects; of Allurement and of
Terror:

The first precedes; the second follows the Crime.

2774. EQUIVOCATION.

† However it may deceive Man and prosper on
Earth, *there is no equivocating to Heaven.*

2775. LUXURY.

2. Too many of all Professions go the primrose
way to Destruction.

2776. EBRIETAS.

Ebrietas Appetitum accendit ; Actum frustratur†.*2777. LABOUR *not felt when the Pursuit interests.*

The Labour we delight in physics Pain.

2778. AFFECTION—*active.*

✕ The Expedition of a violent Love
Outruns the Pauser Reason.

* In Prælia trudit inertem.

HOR.

† This Aphorism has been expresst here in Latin; for
a very obvious reason.

2779. ———— *courageous.*

2. Prudence will hardly stop in any Peril
Those who have Heart to love, and in that Heart
Courage to make Love known.

2780. COURAGE.

3. 'Tis fit in sudden Dangers
Briefly to put on manly readiness.

2781. AMBITION.

Thrifless Ambition e'en will raven up
It's own Life's means.

2782. CHARITY—*it's BLESSEDNESS.*

4. The Benediction of Heaven is with those
Who would make good of bad, and Friends of

2783. SOLITUDE—SOCIETY. [Foes.

5. Solitude makes renew'd Society
The sweeter welcome*.

2784.

6†. In the just Temper of heroic Virtue
Wisdom is Guide to Valour.

2785. DESPAIR.

7†. Dangerous are they who, wearied with Disas-
Gladly would set their Life on any chance, [ters,
To mend, as they imagine, or be rid on't.

2786. HYPOCRISY.

8. Hypocrisy wails those whom she strikes down.

2787. DESPONDENCY—*solitary.*

9. Despondency would ever keep alone,
Of sorriest Fancies her Companions making.

2788. EVILS *past*:—*how to be considered.*

10†. Things without Remedy
Should be without regard:—but to avoid [like.
Those faults which caus'd, and may produce their

* Solitude sometimes is best Society,
And short Retirement urges sweet Return.

P. L.

2789. GUILT—*it's own* TORMENTOR.

11. The Mind of prosperous Guilt is full of

2790. CONVIVIALITY. [Scorpions.

12. The Sauce to Meat is kind and friendly cheer:
Meeting were bare without it.

2791. MURDER—DISCOVERY.

⊙ Discoveries most mysterious have brought
The secretest Man of Blood. [forth

2792. WICKEDNESS *confirmed.*

2. Wickedness, when confirm'd, resolves to know
By the worst means the worst; to it's own interest
Forcing all other causes to give way.

2793. SLEEP.

3. Sleep is the Seasoner whose balm attempers
All mortal Natures: but to treacherous Cruelty
Not Sleep itself is Refuge.

2794. SECURITY—*none less safe than those who
think themselves most secure.*

§ A negligent Security

Is mortal's chiefest Enemy.

2795. CELERITY *necessary to great Enterprizes.*

4. A mighty purpose rarely is attain'd,
Unless the Deed go with it.

2896. BOASTING.

No Boasting like a Fool.

2897. FEAR.

⊙ A selfish Fear dwells not with Love or Wisdom.

2898. ——— *overpowered by* AFFECTION.

The poor Wren,

The most diminutive of Birds, will fight,
(Her young ones in her Nest), against the Owl.

2899. ADVICE—*officious.* [themselves.

2. Those who school others should oft school

2900. SUSPICION—*political.*

§ Too cruel are the Times when we are Traitors,
And do not know ourselves, nor what we fear,
But float upon a wild and violent sea,
And move each way.

2901. CALAMITY—*Encouragement under it.*

Things at the worst will cease; or e'en climb up-
To what they were before*. [ward

2902. SNARES—*for whom chiefly.*

⊙ Traps are not set for poor Birds †.

2903. GOOD and EVIL—*often misconceived.*

§ In a corrupted World to do much harm
Is oft deem'd laudable; to do good, sometime,
Accounted dangerous Folly.

2904. STATE RAPACITY—*how remoteless.*

✕ † It is the basest Tyranny to forge
Quarrels unjust against the Good and Loyal,
Destroying them for Wealth.

2905. PASSIONS—*insatiable.*

2. § To an inordinate and lawless Will,
All its more having is but as a sauce
To make it hunger more.

2906. PRIDE and AMBITION—*how malignant.*

3. There are who had they power would confound
All Unity on Earth, and desperately
Uproar the universal Peace, and pour
E'en the sweet milk of Concord into Hell.

* A very able Writer and original Thinker has adduced
an Argument of this Nature against *Suicide*: and has sup-
ported it by a singular and most affecting Instance.

† This is not exactly true: nor will be, till the Appetite
for Cruelty for Cruelty's sake ceases.

2907. PRUDENCE.

2. § A modest Wisdom plucks the cautious Mind
From over credulous haste.

2908. TRUTHY SINCERITY—*how sacred.*

3. The Good never breaks Faith: for he delights
No less in Truth than Life.

2909. REVOLUTION—*violent; it's Character.*

4. † In the wild Fury of a Revolution,
Griefs of an hour's Age do hiss the Speaker,
If he would call them newest: every Minute
Then teems a new one.

2910. PHILANTHROPY.

Ⓢ To cure a Private Ill the noblest Medicine
Is a Devotedness to Public Good.

2911. GRIEF *and* FORTITUDE.

✕† A Man who worthily maintains that Name,
Will strive against his Sorrow as a Man:
But he must also feel it as a Man,
And can not but remember such Things were
As were most precious to him.

2912. BOASTING—*unmanly.*

2½. Better to play the Woman with the Eyes
Than braggart with the Tongue.

2913. PATIENCE *and* HOPE.

Receive what cheer ye may:

The Night is long that never finds a Day*.

2914. MIND—the sole PRINCIPLE of SENSATION.

3†. When other thoughts fill the abstracted Mind,
The Eyes are open, but their sense is shut.

* Equivalent in sense to this sublime Allegoric Aphorism,
but how different in Expression is the common Proverb—
“ 'Tis a long Láne which has no turning.”

2915. CONSCIENCE.

Power is a weak Protection against Conscience.

2916. FORETHOUGHT—*better than* REPENTANCE.

‡ Attend to what you do: and especially where what is done cannot be undone.

2917.

Ⓢ When we see Faults in others, let us think That we have Faults*: we all have need to say, 'Good God, forgive us all.'

2918. DERANGEMENT—*how to be treated.*

From the disturb'd in Mind we should remove The means of all annoyance: and still keep A watchful eye upon them; but with care To make it not observ'd.

~~~~~  
KING JOHN.

## 2919. TRUTH.

Truth is Truth.

## 2920. MANNERS.

Our Country Manners give our Betters way.

2921. WOMEN—*love* COURAGE.

He that perforce robs Lions of their Heart May easily win a Woman's.

2922. WAR—*too often unnecessary.*

Ⓢ Easy for Nations oft it were to win That Right in Peace they fiercely urge by War.

2923. ——— *its effect on National Character.*

## 2. War stirs up

All the unsettled humours of a Land,  
Rash, inconsiderate, fiery.

\* *Aliorum vitii si nimis irascere quomodo feras tua?*



2924. GOD—JUSTICE—CONSCIENCE.

3. † Heed that supernal Judge who stirs good  
In any breast of strong authority [thoughts  
To look into the blots and stains of Right.

2925. INJUSTICE—*impious and inhuman.*

Wrong slanders by Misdeeds Earth & the Heavens.

2926. ANGER.

Ⓢ In Anger pause, and be more temperate.

2927. ALLIANCE—*its proper BASIS.*

2. Protection, to be just and honourable,  
Stands most divinely vow'd upon the Right.

2928. Be Man no farther Enemy to Man  
Than the constraint of hospitable\* zeal,  
In the relief of the opprest and helpless,  
Religiously provokes.

2929. POVERTY *and* RICHES †.

⌘ Men being poor, their Virtue oft is this  
To say, "there is no Sin but being Rich;"  
Who once made rich, as eagerly exclaim  
And say, "there is no Vice but Beggary."

2930. AMITY—*pretended.*

2. Oft the rough Frown and the fell Rage of War  
Lurks beneath Amity and painted Peace.

2931. KINGS—*Heaven wars against their in-  
justice.*

Ⓛ The Heavens are armed against perjured Kings.

2932. PEACE—*none but in the MIND.*

Ⓢ To incensed Passions Peace itself is War.

\* "Hospitable" is here most truly classic: in Defence of Strangers; who are under the Protection ΔΙΟΣ ΞΕΝΙΟΥ, Jovis Hospitalis.

† "Give me neither Poverty nor Riches: feed me with food convenient for me." PROV.

2933. WICKEDNESS—*remote from true* COURAGE.

2. The great in Villainy are little valiant.

2934. TEMPORIZERS.

Ill fare those temporizing heads and hearts,  
Who ne'er are strong but on the stronger side:  
Fortune's sworn Champions; who can never fight  
But when her humourous Ladyship is by  
To teach them safety.

2935. INDULGENCES.

Ill counsel'd in the ways of Heaven are they  
Who for the Merit of vile Gold, Dross, Dust,  
Would buy corrupted Pardon of a Man,  
Who in that Sale sells Pardon from himself.

2936. LAW—*where it fails, natural* RIGHT is

‡ When Law can do no Right [revived.

Let it be lawful that Law bar no Right\*.

2937. MISGOVERNMENT and ABUSE OF LAW  
—*their* FRUITS.

⌘ When Law that should be right itself is wrong,  
How can that Law forbid the Tongue to blame?

2938. DISTRESS produces DISTRUST and  
DISHONESTY. [up;

2§. Tread down distressful Need and Faith mounts  
Keep up that Need, and Faith is trodden down.

2939. FIDELITY—*the Breach of it is* Impiety.

3. Those who dare  
Play fast and loose with Faith, but jest at Heaven.

2940. OATHS to a criminal Purpose, void.

Who swears to Sin swears that against himself  
Which may not be performed by himself.

\* The State of Nature revives when Law gives no Remedy.

2941. BURN—TREATMENT of it.

Fire quells Fire

Within the scorched veins of one new burnt\*.

2942. GOLD *may be bought too dear.*

4. Oft where the Fortune lives there the Life dies.

2943. REVENGE; *cruel and remorseless.*

5. Heat of vindictive Rage hath a condition  
That nothing can allay; nothing but Blood.

2944. ——— *destructive to those who indulge it.*

6. Rage will burn up itself and turn to ashes.

2945. MENACES.

Ⓢ The Threaten'd may be safer than who threatens:

2946. WAR—*decouring.*

2. The fat ribs of Peace

By ravening War are fiercely fed upon.

2947. RAPACITY—*unrelenting.*

3†. Rapacity still cries, 'Relent not ever;  
'Use our Commission in it's utmost force.'

2948.

4†. No ties or sanctions will hold Rapine back  
When Gold and Silver beck him to come on.

2949. MISCONDUCT.

Ⓢ Can aught go well where Conduct still runs ill.

2950. GENIUS—*military.*

2†. True military Genius still combines  
The heat of Speed with wise advice dispos'd,  
And temperate order in the fiercest course.

2951. ENY.

3†. They can not bear praise of an Enemy  
Who can not find a pattern for their shame.

\* Latter Writers have made a medical and surgical Precept which borders nearly on this.

2952. DEATH—to whom welcome.

§ Death is Misery's Love.

2953. LOVE and FRIENDSHIP—how prov'd.

4§. A true and faithful Love, inseparable,  
Knits but the closer for Calamity.

2954. BEAUTY—GRIEF.

5§. Sorrow eats Beauty's bud.

2955. GRIEF *endears itself on the Principle of*  
ASSOCIATION.

3§. Grief fills the room up of departed Friends :  
Lies in their bed, and walks with us like them :  
Fills out their vacant Garments with their Form\* ;  
Puts on their pleasing Looks, repeats their Words ;  
Remembers us of all their gracious Qualities ;  
And hence with reason we are fond of Grief.

2956. ORDER *external*.

4§. We do not keep the form of outward order  
When there is deep Disorder in the Mind.

2957. SHAME.

[taste.

5§. Shame's Bitterness corrupts the World's sweet

2958. PRODIGIES—the Coinage of Superstition.

6. No natural exhalation in the Sky,  
No common Wind, no custom'd Event,  
But Superstition, from it's natural cause,  
Construes awry, and calls them Prodigies,  
Signs, fatal Presages, and tongues of Heaven,  
Plainly denouncing Vengeance.

2959. DISCONTENT—*popular*.

7. An Enemy works much from Discontent,  
When Souls are full of new reviv'd Offence.

\* EURIP. in ALC. and Madame de STAEL in her admirable CORINNE.

2960. ENNUI.

8. Luxurious ease will be as sad as Night,  
Only for Wantonness.

2961. PHYSIOGNOMY.

9. Stern Looks sometimes dwell with a gentle

2962. COMPASSION. [Heart.

10. The presence of a Man who feels compassion  
Gives Life to it in others.

2963.

⊙ Who feels for others scarce can injure them.

2964. STORY-TELLING—*Hints concerning.*

2. A Tale oft told

Is at the last repeating troublesome :

And most if urg'd at times unseasonable.

2965. FEAR and GUILT—COMPANIONS.

3. Fear still attends upon the steps of Wrong.

2966. EDUCATION—*the Cruelty of neglecting.*

‡ Choak not Youth's Days with barbarous igno-  
Nor to the dawn and spring of Life deny [rance ;  
The rich advantage of good exercise.

2967. PRUDENCE—*virtuous.*

Give not to the Time's Enemies pretence  
To grace occasion\*.

2968. GRANDEUR—*an aggravation of an un-  
worthy Action.*

× † Foul play is doubly foul and doubly shame,  
When Greatness, which should check it, offers it.

2969. DANGER *aggravated by shutting our eyes  
to it.*

2§. On those who are afraid to hear the worst  
The worst, unheard, falls heaviest on their head.

\* So says the Apostle—"That I may cut off occasion  
from them that seek occasion."



## 2970. AFFLICTION—FORTITUDE.

3. E'en Fortitude itself meets with amaze  
The first tide of Affliction:—that sustain'd,  
It breathes aloft the flood:—and can give audience  
To any tongue, speak it of what it will.

## 2971. FEAR.

[fear.]

4. Their Fears are most who know not what they

2972. WORLD—*Good to meditate on it's Dangers and Delusions.*

† 'Tis good to think how many lose their way  
Amid the thorns and dangers of this world;  
How many are more lost amid it's sweets.

## 2973. WAR.

War snarleth in the gentle eyes of Peace.

2974. DANGERS *external—owe their greatest force to internal.*

‡ Powers from abroad, and Discontents at home,  
In one line meeting—then Confusion  
Stoops as a Raven on a sick fallen Beast  
Upon a Nation thus to Fate devote.

## 2975. FORTITUDE.

‡. The cincture of a pious Fortitude  
Holds 'gainst all Tempests.

2976. CORRUPTIONS—PUBLIC. *Their Remedy must not be procrastinated or delay'd.*

‡. When with inveterate Ills the 'Times are sick,  
Strong present Medicine must be minister'd,  
Or Overthrow incurable ensues.

2977. REFORM—*it's true Character is peaceful.*

‡. Reform should be nor violent nor rash:  
Nor fits it that the sore of evil Times  
Should seek a plaster by contemn'd Revolt,  
And heal the canker of one angry wound  
By making many and worse.



2978. RESISTANCE—*in extreme Cases.*

5. Such may be the infection of the Times  
That for the health and physic of our Right  
We can not deal but with the very hand  
Of Force;—whose tendency is ever prone  
To stern injustice and confused wrong\*.

2979. PASSIONS *conflicting.*

6†. Great Passions, wrestling in a noble Bosom,  
Between an Error and the Love of Right,  
Do make an Earthquake.

## 2980. VALOUR.

7§. Valour is emulous to win Renown  
Even in the jaws of Danger and of Death.

## 2981. REVOLT.

8. Revolt, when happy, has another Name.

2982. TESTIMONY—*of a dying Man.*

9. He that hath hideous Death before his view  
Retaining but a quantity of Life,  
Which melts away, even as a Form of wax  
Resolveth from his figure 'gainst the fire,  
What in the World should make him then deceive,  
When he must lose the fruit of all deceit?  
Why should he then be false? since it is true  
That he must die here, and live hence by truth.

2983. PROSPERITY—*dissipates*; ADVERSITY  
*regulates.*

10. Those who run riot in Prosperity,  
Will often, when Adversity blows strong,

\* The Maxim of CICERO from PLATO is as true and just as benevolent. “Vim neque Parentibus neque Patriæ inferendam:” But that force may be repell'd which must not be offer'd.

Shrink from their bankless\* and irregular course ;  
 Stoop low within those bounds they have o'erlookt,  
 And calmly run on in obedience,  
 E'en to their Ocean.

2984. WATCHFULNESS—*moral.*

2. A virtuous Watchfulness will guard itself,  
 Lest Hope or Fear tempt it beyond its power †.

2985. PROGNOSTIC *Medical.*—*Delirium.*

3. Oft at the near approach of Death, the Brain,  
 (Which some suppose the Soul's frail Dwelling-  
 house)

Doth, by the idle Comments that it makes,  
 Foretell the ending of Mortality.

2986. SINGING.

Ⓢ Singing is sometimes known to take place  
 in nervous illnesses, where it has been unusual,  
 or never practis'd by the party before.

2987.

'Tis strange that Death should sing ;  
 Yet there have been who, like the fabled *Swan*,  
 Have chanted solemn Hymns to their own Death,  
 And from the organ-pipe of frailty sung  
 The Soul and Body to their lasting rest ‡.

\* *Bankless* was the conjectural reading of my Mother, in  
 whose hand I have seen it. It preserves the Unity of the  
*Metaphor* ; and is confirmed by his favorite OVID—" *Decerant quoque littora Ponto.*"

† "GOD is faithful : who will not suffer you to be tempted  
 beyond that which ye are able : but will with the tempta-  
 tion make a way to escape." I. COR. x.

‡ That great Master, MOZART, composed the Requiem  
 for his own *Death* (and it is thought one of his finest Compo-  
 sitions) some few days before he died. And just before his  
 Death he requested his Wife to bring it : and it was per-  
 formed.

2988. DEATH—*the Teacher of PRINCES.*

§ What surety in the World, what hope, what stay,  
When what but now was King is now but Clay.

2989. PEACE *ensured by being fully prepared  
against WAR.*

Ⓛ An Enemy is more dispos'd to Peace  
Which we with Honor and Respect may take,  
Seeing us sinew'd in our own Defence.

2990. ACCUSATION—*on State-Charges.*

⌘ Regard the Motives of the' Accuser well:  
Whether they spring from any hidden Malice,  
Or worthily, and as in truth they should,  
From some known Ground of Crime in the accus'd.

~~~~~  
RICHARD II.

2991. ANGER.

2. Deaf as the Sea, hasty as Fire, is Anger.

2992. LIES.

3. Hateful to GOD and to good Men are Lies.

2993. KINGS.

4. The eyes and ears of Kings should be impartial.
2994.

Ⓞ Ill can Kings sue; accustom'd to command.

2995. AGE—*should be pacific.*

⌘† To be a Peace-maker becomes old Age.

2996. HONOR *not to be sacrificed to any Consi-
deration of Hope or Fear.*

That fair Name

Which in despite of Death lives on the Grave,
To dark Dishonor's use let no Man have.

2997.

† In Honor live; and for true Honor die.

2998. REVENGE—*is not for Man.*

✕† Anticipate not the dread Will of Heaven,
Who, when it sees the Hours ripe on Earth,
Will rain hot Vengeance on the' Offenders' heads:

2999. AGE—AFFECTION.

2. In an old blood may live Affection's fire.

3000. CRIMES *unresisted are encouraged.*

3. In suffering another to be slaughter'd,
Men shew a naked pathway to their lives,
Teaching stern Murder how to butcher them.

3001. PATIENCE—DESPAIR.

⊙ What is call'd Patience oft is but Despair.

3002. GRIEF *assimilates every thing to it's own
Feelings.*

2. To the sorrowful Sorrow seems to dwell every

3003. CLIMAX. [where.

The daintiest *last*; to make the end most sweet.

3004. HEAVEN—*we should be cautious to what
we implore it's Aid.*

3. Who ask Heaven's aid should feel their
Cause is good.

3005. COURAGE.

The valiant live.

3006. PHYSIOGNOMY.

✕† A quick and wise Observer may discern
Virtue with Valour couched in the Eye.

3007. WAR—CIVIL—*unnatural.*

2. The Earth of any State should not be soil'd
With that dear blood which it hath fostered.

3008. ENVY.

§ Envy hates a Rival.

3009. COMFORT—*universal.*

§ The Sun that warms us here shines o'er the
And gilds e'en Banishment. [Earth,

3010. EXILE *perpetual—one of the most cruel
of Punishments.*

† Hopeless that word is—"Never to return."
3011.

† Not far that Sentence is from speechless Death,
Which robs the tongue from breathing native
breath.

3012. CONSCIENCE—*a guilty, how burthensome,
Bear not along*

The clogging burthen of a guilty Soul.

3013. EXILE.

To the poor Exile all the World's his way*.

3014. JUDGE—*no Man should be in his own Cause,*

⊙ Judge not a Cause which near concerns thyself:

Lest in the very dread to be thought partial,

A contrary bias urge unseen;

And seeking but that slander to avoid,

The party, and thyself, and justice perish.

3015. AFFECTION—PARTING—SILENCE.

2†. Affection has no language to take leave

When the tongue's office would be prodigal,

To breathe the' abundant dolour of the Heart.

3016. AFFLICTION—FORTITUDE.

Woe doth the heavier sit

Where it is faintly borne.

3017. IRRITATION.

Fell Sorrow's tooth doth never rankle more

Than when it bites, but lanceth not the sore.

* The World was all before them, where to chuse
Their Place of Rest, and Providence their Guide.

3018. EXILE *alienates not a good Citizen.*

Ⓢ If banisht, to thy Country still be true.

3019. POPULARITY—*affected.*

2. The artful dive into the popular Heart
By humble and familiar Courtesy,
While purer Spirits rather *are* than seem.

3020.

3. The artful and the falsely popular
Throw their high-acted reverence on the vile,
Inflame their passions and adore their vice.
The truly popular are simple, free;
And with calm reason move no other ends,
Nor those by other means, than well beseem
The steady Virtue of the Wise and Good.

3021. WAR—VIGILANCE *and* CELERITY.

✕† Expedient manage must be made in War,
Ere leisure yield means to an active Foe
For their advantage and our certain loss.

3022. SUCCOUR *treacherous.*

2. Hypocrisy, when it pretends to aid,
Makes much of seeming haste, and comes too late.

3023. ADVICE—*whers fruitless.*

3. In vain comes Counsel to a self-clos'd Ear.

3024.

Deaf is an ear, when stopt by flattering sounds,
To wise and virtuous Counsel.

3025. OLD-AGE—*monitory.*

[last

4. Virtuous and wise Old-age would breathe it's
In wholesome Counsel to yet unstay'd Youth.

3026. PAIN—SINCERITY.

§ Those lips breathe Truth which breathe their

3027. IMITATION.

[words in Pain.

Aukward and lame is servile Imitation.

3028. EXCESS—*short-liv'd.*

He tires by times that spurs too fast by times.

3029.

With eager feeding Food doth choak the Feeder.

3030. ATROPHY—*Causes of it.*

⊙ Watching and Solitude and Grief consume.

3031. SYMPATHY.

¶ Those ill theirselves are worse seeing others ill.

3032. EXPERIENCE—*Profit by it.*

§ Give not thyself, unthinking, to the Care
Of those Physicians that first wounded thee*.

3033. SOVEREIGNTY—*it's Limits.*

§ All legal State is subject to the Law.

3034. TYRANNY.

⊙ Tyranny heeds Relationship nor Years †.

3035. OPTIMISM.

⌘§ All is best as 'tis.

3036. DEATH.

† When hearing of the Death of others, think
Their Time is spent. Our Pilgrimage must be,

3037. MORALITY—*verbal.*

⊙ Morality may float upon the Tongue,
The Heart corrupt the while, or negligent.

3038. WAR—*costly.*

Great Exigence of War demands great Charge.

3039. VALOUR—*true.*

2. In War a Lion; and in Peace a Lamb ‡.

* Πεχθεν δε τι νηπιος εγνων. HOM.

† Αφρητωρ, αθεμιστος, ανεστιος. ID.

Αρης & τεταγμενα σιτειται.

‡ This Aphorism has been made the Foundation of a good
Sea Song.

3040. FROWNS.

3. Be Frowns against our Enemies ;—not Friends.

3041. PRODIGALITY—*in whom most disgraceful.*

4. Earn what you spend. And spend not basely
Which worthy hands have honorably won. [that

3042. FREEDOM of SPEECH.

✕† A just and generous Liberty of Speech
Accepted or reser'ted is content.

3043. INJUSTICE.

2§. Injustice brings with it a thousand Dangers.

3044. CONFIDENCE—*betray'd.*

3†. That Tongue has ill deserv'd the use of Speech
Which treacherous utters words to do Friends

3045. FRIENDSHIP.

[harm.

4. Quick are Friends' Ears to hear aught good
toward Friends.

3046. COURAGE.

† Doubts which the brave scorn urge to them
that fear.

3047. AFFECTION.

Love to please others does what it could not
To please itself.

3048. MELANCHOLY—*full of Presages.*

✕ A tender and a melancholy Mind
Still thinks some Sorrow hid in Fortune's womb
Is coming toward it ; and the inward Soul
At nothing trembling as at all things grieves.

3049. COMMERCE—*it's SPIRIT.*

2. The Love of overgrown commercial States
Lies in their purses. And who empties those
By so much fills their hearts with deadly hate.

3050. ROADS *rough.*

Rough Roads will make e'en few Miles wearisome.

3051. AMBITION—*flatters*.

⊙ Expected Dignity is full of Thanks
To whatsoe'er can aid it's àgrandizement.

3052.

2. Thanks are the free Exchequer of the Poor
When Vanity and keen Ambition prompt.

3053. IMPARTIALITY.

✕ Look on the' injurious with impartial Eye.

3054. PERJURY.

¶ Ill may he hope for Joy that breaks an Oath.

3055. CRIME.

[loth,

⊙ Who break their Country's Laws at first are
And Guilt while young is frighten'd at itself*.

3056. BANISHMENT.

✕ Most bitter is the bread of Banishment.

3057. EASE and *alternate* LABOUR.

A while to work; and after, Holiday.

3058. GOD.

⊙ The Power that makes is mighty to preserve.

3059. FORTITUDE and RESIGNATION.

✕† A firm fixt Heart will think, whate'er befalls,
The worst it can unfold is worldly Loss.

3060. DEATH—a *Motive* to FORTITUDE.

§ Sorrow, Destruction, Loss, Decay, and Ruin,
All end in Death.

3061. HEAVEN—OBEDIENCE.

2. However high, the Heavens are o'er thine head:
Know this; and be not rebel to their Will.

3062. GRIEF *excessive*.

3. Sorrow and Grief of Heart
Will speak as frantic.

3063. HYPOCRISY.

4. Far better is it that the Heart feel Love,
Than that the unpleas'd eye see Courtesy.

3064. INDUSTRY, ABILITY, INTEGRITY.

¶ They well deserve to have,
That know the surest, fairest way to get.

3065. NECESSITY—*to be obeyed with a good Grace.*
What must perforce be done, as willing do*.

3066. CHANGE—RUMOUR.

Against a Change unnumber'd Tongues are open'd,

3067. PRESENTIMENT.

Woe is fore-run with Woe.

3068. CHILDREN—*bad.*

Unruly Children make their Sire
Stoop with oppression of their prodigal weight.

3069. EQUALITY—*political.*

5§. All must be even in good Government.

3070. CORRUPTION.

5†. Corruption is a base and noisome weed
That only to it's own vile Profit sucks
The soil's fertility from wholesome Flowers.

3071. JUSTICE—*judicial.*

Thieves are not judg'd but they are by to hear.

3072. GREATNESS—GOODNESS.

⊙ He is not great who is not greatly good.

3073. FORTITUDE.

✕§ Fawn not on Rage with base humility.

3074. PATIENCE.

¶§ Take just Correction mildly.

3075. GUILT—*insatiate and ingrateful.* [tion,
When foul Sin, gathering head, breaks to Corrup-

* Fata volentem ducunt, nolentem trahunt.

All it's vast Spoils appear as nothing-worth,
 And what hath serv'd it most is most abhorr'd.
 3076.

§ The Love of wicked Friends soon turns to Hate*.
 3077. ABSENCE *better than forc'd* SOCIETY.

2. Better far off than near, in Love not near.
 3078. POPULARITY—*variable.*

3†. As in a Theatre the Eyes of Men,
 After a well-grac'd Actor leaves the Stage,
 Are idly bent on him that enters next,
 Thinking his prattle to be tedious;
 So popular Favor waits on chance and change.

3079. JUSTICE *and* FORBEARANCE *toward*
 RELATIONS.

⊙† As far as Justice and the Public Weal
 Permits, divulge not trespass of thine own;
 Yet Duty still to Kindred be preferr'd.

3080. CONSPIRACY.

✕ Conceal not dark murderous Conspiracy.

3081. EDUCATION.

2. Through dissolute and seeming desperate Youth
 Cherish what sparks of Good there may appear,
 Which elder years may happily bring forth.

3082. FEAR—REPENTANCE.

3. Fear without Love begets false Penitence.

3083. INGRATITUDE.

4†. Ingratitude is Treason 'gainst the unhappy,
 For thus it teaches—too persuasively—
 Forbear to pity:—lest thy Pity prove
 A Serpent that will sting thee to the Heart.

* Nulla Amicitia nisi inter Bonos. CIC.

3084. EXCESS.

5§. The overflow of Good converts to Bad*.

3085. ORATORY.

6†. Wouldst thou know

Who pleads in earnest, look upon his face,
His air and gesture †.

3086. CASUISTRY—*false*.

¶ Duplicity and captious Casuistry
Will set the Word itself against the Word.

3087. EXAMPLE.

¶† Take not for Crime a refuge in Example,
That thou art not the first of Vice's Slaves,
And shalt not be the last.—Like silly Beggars,
Who, sitting in the Stocks, refuge their Shame,
That many have, and others must sit there †.

3088. MUSIC—*it's Power*.

§ Music hath helpt e'en Madmen to their Wits.

3089. GREATNESS—*under Calamity, grateful*.

⊙ Greatness, when fallen, hails with gratitude
The smallest sign of Love.



HENRY IV.—1st Part.

3090. REPUTATION—*how valuable, even in point of Interest*.

⌘† The Reputation of Honesty is so valuable,
even in point of Interest, that if a good name

* Est Modus in rebus; sunt certi denique Fines

Quos ultra citraque nequit consistere Rectum

Insani sapiens nomen ferat, æquus iniqui

Ultra quam satis est Virtutem si petat ipsam. HOR.

† Tu, MARCE CALIDI, nisi fingeres sic ageres!

† Thou shalt not follow a Multitude to do Evil. EXOD.

were to be bought, such a commodity in the market would bring Rogues without number to out-bid each-other for it*.

3091. WISDOM—*her Warnings disregarded.*

§ Wisdom cries out in the streets, and no Man regards her †.

3092. WIT—*Abuse of it.*

⊙ Witty Profaneness is a dangerous Corrupter.

3093. HABITS—*bad.*

2. Where there are bad Habits a slight Temptation overcomes good Resolutions.

3094. PRAYERS—*without Principle.*

Where there is no foundation in Principle, the Transition may be very short from *Praying* to *Purse-taking*.

3095. PROFESSIONS and TRADES—*how ABUSES in them attempted to be excused.*

† Persons excuse many Frauds and bad Practices to themselves under the pretence that it is no sin for a Man to labour in his Vocation.

3096. RELIGION—*none without MORALITY.*

3. The idea that Men are to be saved without regard to their Conduct is very encouraging to Villainy.

3097. EXAMPLE—*bad.*

¶ If Abuses want countenance, the misconduct of those who are called the Great is too ready to give them.

* The famous CHARTERS is reported to have said on his Death-bed, that if he thought he should live another twelvemonth he would give a *Thousand Pounds* for a *good Name*, and make an *Hundred per Cent.* of it.

† Allusion to PROV.

3098. RECREATION.

§ Delights which come but seldom wisht for come;
And all things satiate but strange Accidents*.

3099. PRIDE—PRETENSIONS.

§ The Proud Soul pays respect but to the Proud.

3100. KINGS.

Majesty ill is temper'd to endure
The moody frontier of a subject brow.

3101. SUBMISSION—*temporizing*.

✕† Submission and Rewards to Enemies
Is to buy Treason and indent with Fears.

3102. DIGNITY—INJUSTICE.

2. 'Tis shameful to Nobility and Power
To gage them both in an unjust behalf.

3103. PASSION.

3. Passion starts away,
And lends no ear to sober purposes.

3104. 4. Talk not to those in Passion,
Till they are better temper'd to attend.

3105.

5. Before the Game's afoot Passion lets slip.

3106. TYRANNY—*suspicious and ingrateful*.

⊙ A Power unjustly rais'd is prone to think
Unsatisfied those by whose aid it rose,
And for Reward oft pays with Punishment.

3107. COURAGE—FORTUNE.

The brave bear Fortune in their own strong Arms,
Rather than hold her at uncertainty.

3108. PICK-PURSES.

Great Pick-Purses and little differ as giving
direction does from labouring.

* Παντων μεν Κορος εστι. HOM.

3109. PICK-PURSES—*political, the worst.*

§ No Knavery worse than that which preys on the Commonwealth.

3110. CONFIDENCE and FIDELITY—*necessary even among Thieves.*

§ Even Thieves in general are forced to be true to one another.

3111. WISDOM—COURAGE—SAFETY.

‡ From the midst of the Nettle *Danger*, Wisdom and Courage pluck the Flower *Safety**.

3112. ENTERPRIZE—*Means of SUCCESS.*

⊙ A dangerous Attempt requires steady Friends, a well-chosen Opportunity, a Plan well formed and conducted, to have any reasonable prospect of Success.

3113. SECRET-HUNTERS.

✕‡ Who urge you for a Secret, this believe; They will not utter what they do not know: And so far you may stretch your Confidence.

3114. SELF-KNOWLEDGE—*possesst by few.*

⊕ Cowards rail at Cowardice †.

3115. BRAGGING.

✕ The Lies of a Braggart are gross as a Mountain, open, palpable.

3116. COMPULSION.

2‡. Nothing worth having is to be had upon Compulsion.

* Αἰδομενῶν δ' ἀνδρῶν πλεονες σοοι ἦε
πεφανται.

Τρεσαντων δ' ἔτ' ἀρ Κλεος ορνυται,
εἰτε τις Ἀλκη. HOM.

† Clodius accusat Mœchos; Catalina Cethegum. JUV.

3117. FALSEHOOD—TRUTH.

The Parade of Falsehood is easily put down by plain Truth.

3118. INSTINCT.

Instinct is a great Matter.

3119. YOUTH—*Waste of it.*

Though the *Camomile* the more it is trodden grows the faster, yet *Youth* the more it is wasted the faster it wears.

3120. COMPANY—*bad; corruptive.*

§ As pitch defileth, so bad Company.

3121. VANITY—AGE.

3. Vanity doubly misbecomes Years.

3122. CONSCIENCE—PHYSIOGNOMY.

A true Face and a good Conscience.

3123. TRUTH.

Tell Truth and shame the Devil.

3124. VERSE—*affected.*

§ A mincing and affected turn of Verse
Is like the forc'd gait of a shuffling Nag.

3125. LIBERALITY—TENACIOUSNESS.

4. The Man who will give freely, nay profusely,
To any deem'd a well-deserving Friend,
May be the same who, in the way of Bargain,
Will cavil on the ninth part of a hair.

3126. PATIENCE—*TRIALS of it.*

5†. Trials of mortal Patience these indeed,
A smoky House, tir'd Horse, and railing Wife.

3127. COURTESY.

[Hearts.

6§. Courtesy plucks sure Homage from Men's

3128. POPULARITY—*too much courted is lost.*

7†. Those who too eager of the public gaze,
Enfeoff themselves to Popularity,

And daily are devour'd by wondering eyes,
 Soon find that honey surfeits; and of sweets
 More than a little is by much too much.

3129. CELERITY—DELAY.

Ⓢ Occasion thrives; Success pines by Delay*.

3130. FLATTERY.

✕§ A brave Man cannot flatter; and a great
 Defies the tongues of Flatterers.

3131. POLICY—*defensive in war.*

§ 'Tis ill to set the fortune of a State
 All at one cast:—to throw so rich a main
 On the nice hazard of one doubtful hour,
 And try at once, by misadvised rashness,
 The very bottom and last bound of hope.

3132. COWARDICE—GLUTTONY.

The latter end of a Fray and the beginning of a
 Fits a dull Fighter and a keen Guest. [Feast

3133. WAR—*when to urge or delay Battle.*

Consider in War whose supplies are certain,
 and whose doubtful: and urge or delay Battle
 accordingly.

3134. GREATNESS *conscious.*

Greatness knows itself.

3135. PATRIOTISM—*Characters of true & false.*

2†. *False* Patriotism, till it gain it's end,
 Is as the *true*, in many semblances.

Like that it takes upon it to reform
 Oppressive Judgements and injurious Laws
 That bear too hard upon the Common-weal;
 Cries out upon Abuses; seems to weep

* Καίρω θην παντα τελείται. THEOCR.

Ut qui conducti plorant in funere, dicunt,

Et faciunt prope, plura dolentibus ex animo, sic

Derisor vero plus laudatore movetur.

HOR.

Over the Country's Wrongs: and by this face
 Of seeming Zeal and Justice craftily
 It wins those hearts for which it's bait is thrown.
 But know it by these signs:—'tis flattering, cruel,
 Pompous, and full of sound, and studied Rage;
 Of faith neglectful; heaping wrong on wrong;
 Ambitious; selfish;—while the true is calm,
 Firm, persevering, more in Act than Shew.

3136. HOPE.

① Hope temperately. [itself.

3137. EXTERNALS—*the MIND assimilates to*

2. All outward ill from inward takes it's force;
 No weather appears bad to those who win.

3138. AMBITION.

Ambition is eccentric, devious, wild,
 Blazing in terrors of abhorred War;
 And scorns to move in that obedient Orb
 Where it might give a fair and natural Light;
 More proud to flame as an exhaled Meteor,
 A Prodigy of Fear, and a Portent
 Of boundless mischief to the unborn times.

3139. INGRATITUDE.

3. Ingratitude acts as the Cuckoo-Bird
 Uses the Sparrow, thrusting from that Nest
 Where it has grown to such a prosperous bulk
 'The very offspring foster'd with itself.

3140. REBELLION.

The Garment of Rebellion still is fac'd
 With some fine colour that may please the eye
 Of fickle changelings and poor discontents,
 Which gape and rub the elbow at the news
 Of hurly-burly Innovation:
 And never yet did Insurrection want

Such water-colours to impaint his cause,
Nor moody Beggars starving for a time
Of pell-mell havock and confusion*.

3141. **KINGS.**

✕† True Kings still love their People:—even
That are misled upon Rebellion's part: [those
And what the Good thus feel the rest pretend.

3142. **DETRACTION.**

⊙† Detraction will hardly suffer Honour,—
which the *Dead* are either below or above,—to
live with the best deserving of the *Living*.

3143. **TREASON** *always distrusted.*

✕ Treason is still but trusted like the Fox:
Who ne'er so tame and cherisht is lockt up
Suspèct of wild tricks of his Ancestors.
Look how Men can, or sad or merrily,
Who once have been at War against a King,
Interpretation still misquotes their looks,
And they are fed like Oxen at a stall,
The better cherisht still the nearer Death.

3144. **LEADERS** *in CRIME.*

Who are the Spring of all must pay for all.

3145. **VALOUR—DUTY—DANGER.**

True Valour still is found where Duty lies,
Whate'er the Peril.

* Here is Rebellion painted in it's strongest and most invidious Colours by one who had been a Rebel, and was then an Usurper. Yet we may think with BACON and MONTESQUIEU, and ROUSSEAU; and with LIVY and TACITUS, and MACHIAVEL, that popular Insurrections have their source almost always in real and great and general Grievances unredrest:—however the Selfishness of some and the Violence of others pervert the general Impulse from it's true Object and Limits.

3146. KINDRED—MERIT.

Affection loves a Brother as a Brother ;
But Worth makes him respected as our Souls.

3147. HONOUR.

2. Honour ne'er promises but he means to pay.

3148. THOUGHT—LIFE—TIME.

§ E'en Time, that takes survey of all the World,
Must have a Stop.

3149. IDENTITY.

He is but the counterfeit of a Man who has not
the Life of a Man*.

3150. RESIGNATION.

Patiently endure

What not to be avoided falls on thee †.

3151. VALOUR respects itself in an ENEMY.

§ Valour will teach to cherish it's high Deeds
Even in the bosom of our Adversaries.

3152. PERSEVERANCE.

⊙ An Enterprize, when fairly once begun,
Should not be left till all that *ought* is won.

3153. RUMOUR.

Rumour from Orient to the drooping West,
Making the Wind his Post-horse, still unfolds
The Acts commenced on this Ball of Earth ;
Upon his Tongue continual Slanders ride,
The which in every language he pronounces,
Stuffing the ears of Men with false Reports.

* Mens cujusque, IS est cuique. CIC. So COOPER,
late of *Manchester* ; now of *America*.

† Τληναι καλωσ χρη θεοθεν εφηπλον
Κακον.

‡ Nil actura reputans dum quid superesset agendum.

LUCAN of CÆSAR.

PART II.

3154. COMMANDER—*his* DEATH.

✕ A Leader's Death, whose Spirit lent a fire
E'en to the dullest Peasant in his Camp,
Being bruited once, takes fire and heat away
From the best temper'd Courage of his Troops.

3155. ACTION.

2¶. Action has little time to spare to mourn.

3156. PASSION—*Energies created by it.*

3§. News which would make men sick if they
were well

Of makes them, in some measure, well when sick ;
E'en as the Wretch, whose fever-weaken'd joints,
Like strengthless hinges, buckle under life,
Impatient of a fit, breaks like a fire
Out of his Keeper's Arms—so doth strong Passion
Make the awaken'd Spirit thrice itself*.

3157. PASSION & RASHNESS—*how destructive.*

Ⓢ Passion and Rashness in a public Cause
Betray the Lives of Thousands.

3158. CALAMITIES—*where probable, should be
met without Surprise.*

2. Who hazards much, with Fortitude should bear
Events which may be seen as probable :
Nor sink beneath the shock, when nought befalls
More than that being which was like to be.

3159. OBEDIENCE—*of little Value unless voluntary.*

3. Well that Leader binds his Followers
Whom both with Body and with Mind they follow.

* Anger and even Terror have been known to remove a fit of the Gout ; to give activity to the bedridden ; and to produce instantaneous and most extraordinary Energies.

3160. FRIENDS—ADVERSITY.

In great Emergencies make Friends with speed.

3161.

✕ Friends never fewer than where most the Need.

3162. WIT—SYMPATHY.

2. True Wit is not only Wit in itself; but by Sympathy and Excitement the Cause of Wit in others.

3163. VANITY.

3. Vanity may keep Persons in favour with themselves who are out of favour with all others.

3164. DEAFNESS—*moral*.

4. There are those who are deaf to the hearing of every thing good.

3165. APOPLEXY—*Causes of it*.

5. Apoplexy may have it's origin from Study; from much Grief; from perturbation of the Brain, howsoever caus'd.

3166. INATTENTION—STUDY—CONVERSATION—ACTION.

6†. The Disease of not listening—the Malady of not marking—is a great Evil either in Study, or Conversation, or Action.

3167. PATIENCE.

7. It is easier to be as Poor as *Job* than as

3168. PRODIGALITY. [Patient.

The most prodigal would often wish that their means were more and their expense less.

3169. PRUDENCE.

§. Where all is well, keep it so.

3170.

§ Awake not a sleeping Wolf.

3171. AGE.

White Hairs should have, to a reasonable degree, the effect of Gravity.

3172. DISSIPATION.

· Where Dissipation lights the Candle, the better part soon burns out.

3173. SOCIETY—*corruptive*.

A bad Man who has Wit and Humour is an evil Angel for a Companion.

3174. MALICE—ENVY.

⊙ All the good Gifts of Man, as Malice and Envy shapes them, are of no worth.

3175. AGE—YOUTH.

✕ Those that are *old* are ill Measurers, frequently, of the capacities of the *young*.

3176. AGE—SIGNS.

A moist eye; a dry hand; a yellow cheek; a white beard.

3177. AGE—*when honourable and happy*.

⊙ Happy is that Age which shews itself only in matured Judgment and Understanding.

3178. AGE—YOUTH—VICES.

· Age and Covetousness; Youth and Excess:—both have their appropriate Punishments.

3179. EXTRAVAGANCE—BORROWING—WANT.

✕† To the idle and extravagant there is no Remedy against the Consumption of the Purse. *Borrowing* only lingers and lingers it out: but the Disease is incurable.

3180. WAR.

[Means,

2. 'Tis fit to hear War's Cause and know it's And plainly speak what may be hop'd or fear'd. Conjecture, Expectation, and Surmise Of Aids uncertain, should not be admitted.

3181. ——— *how cautiously to be hazarded*.

† When we have seen the figure of our House, Then we must rate the Cost of the Erection,

Which if we find outweighing our ability,
 What do we then, but draw anew the Model
 With fewer Offices; or, at last, desist
 To build at all?—Much more in the great Work
 Of War, of Conquest, of Defence, of Change,
 And Revolution, we should well survey
 The plot of situation and the model,
 Consent upon a sure Foundation,
 Question Surveyors, know our own Estate;
 How able such a Work to undergo;
 How weighing against our opposite:—or else
 We fortify in paper and in figures,
 Using the Names of Men instead of Men;
 Like one that draws the Model of a House
 Beyond his power to build it;—who, half through,
 Gives o'er, and leaves his part-created Cost,
 A naked Subject to the weeping Clouds,
 And waste for churlish Winter's Tyranny*.

3182.

'Tis best to rate our Hopes as if possessing
 The very utmost Man of Expectation,
 Not trusting to fair Prospects, which may fail.

3183. TRUTH—*Perversion of it.*

Ⓢ To wrench Truth is disgraceful.

3184. JUSTICE—WISDOM—FORTITUDE.

§ It is not a confident brow, nor a throng of
 words with impudent sauciness, that can thrust
 Justice and Wisdom from their level consideration.

3185. DEBTS—REPENTANCE.

Ⓢ † As Debts may be discharged by Money,
 Crimes by Repentance: but there is a false
 Coin in both which discharges neither.

* Lu. xiv. 28.

3186. SELF-LOVE *deceitful*.

2. If Assurance be her own Judge, impudent Sauciness may be called honourable Boldness.

3187. END.

The End tries the Man.

3188. COMPANY—*bad*.

3. He who keeps vile company must be content if his best Virtues and Affections are thought Hypocrisy.

3189. OPINIONS; *common—often false*.

4. He who thinks with the many must often think wrong.

3190. YOUTH—CORRUPTION.

✕ O that a good Blossom could be always kept from cankers.

3191. MORTALITY—IMMORTALITY.

Ⓢ Those who are most anxious for the mortal care little for the immortal.

3192. ERRORS—*past*.

✕ Spare new lamenting antient Oversights.

3194. DANGER.

2. In times of Trial Danger must be sought:
Or it will seek us in another place,
And find us worse provided.

3195. DOUBT.

3†. A Mind in doubt by opposite Motions sway'd,
Is as the Tide swell'd to it's utmost height,
That makes a still-stand, running neither way.

3196. HEART.

4¶. A good Heart is worth Gold, and more than

3197. HOSPITALITY—*to whom*. [Gold.

¶ Bar no honest Man your House.

3198. CAPTAIN.

5. Captain is a Name that should not be taken before it is earnt.

3199. INSIGNIFICANCE.

6. Those who can do nothing but speak nothings must pass for nothing.

3200. APPETITE—*unseasonable*.

§ It is humiliating where Desire outlives Performance.

3201. SLANDER—COWARDICE. [mance.

Ⓢ ¶ Cowardice will slander the most virtuous.

3202. SIN—CORRUPTION.

Sin gathering head,

Breaks into dire Corruption.

3203. FORTITUDE.

✕ If Ills be necessary,

Then let us meet them like Necessities.

3204. DEATH.

Death is certain to all.

3205. LANGUAGE.

Good Phrases are very commendable.

3206. NON-EMPLOYMENT.

§ Things that lack use grow mouldy*.

3207. DANGER *in* WAR.

Ne'er bear a base Mind; a Man can die but once †.

3208.

† No Man can be too good to serve his Prince and his Country.

* Si non utare, Rubigo consumit.

CIC.

The very Argument of *Sarpedon*.

HOM.

† By some late Laws for recruiting the Navy and Army, one should suppose the Reverse had been believed.

3209. MIND; *not* MASS.

2. Regard not

The bulk and big assemblage of a Man:
Look to his Spirit.

3210. TIME.

Time shapes all things to their End.

3211. BISHOPS—*should be Friends to* PEACE.

3§. Ill fits it Bishops, Ministers of Peace,
Whose See is by a civil Peace maintain'd;
Whose Beard the silver hand of Peace hath toucht;
Whose Learning and good Letters Peace hath
tutor'd;

Whose white Investments figure Innocence,
The Dove and very blessed Spirit of Peace:
Ill fits it such that they translate themselves
Out of the Speech of Peace, that bears such Grace,
Into the harsh and boisterous Tongue of War;
Turning their Books to Glaives; their Ink to Blood;
Their Pens to Lances; and their Tongue divine
To a loud Trumpet and a Point of War.

3212. WAR—*Reasons for it; and Consequences
to be strictly weigh'd.*

4§. Who goes to War

Should in most equal Balance justly weigh
What Wrongs their Arms may do, what Wrongs
they suffer,
And find their Griefs heavier than the Redress.

3213. OCCASION.

[run:

5§. Men see which way the stream of Time doth
But are enforc't from their most quiet sphere
By the rough torrent of Occasion.

3214. NECESSITY.

6. Construe the Times to their Necessities.

3215. COMPULSION.

7†. Be cautious of an offer when compell'd;
As it proceeds from Policy, not Love.

3216. CAUSE—*Good*.

8. Where the Cause is best,
There Reason wills the Heart should be as good.

3217. ——— *Bad*.

A rotten Cause abides no handling.

3218.

An obstinate Rejection of all Terms
Oft argues but the shame of an offence.

3219. COMMANDER IN CHIEF—*his Power*.

9†. In matters military, Power to hear,
And, for his State, determine on Conditions,
Is comprehended in the General's Name*.

3220. PARDON—*once granted, the AMNESTY
should be complete*.

10. Pardon once allow'd,
A King should keep no tell-tale in his Memory
That may record and history his loss
To new Remembrance †.

3221. PROGNOSTICS—*Moral*.

Against ill Chances men are ever merry;
But heaviness foreruns the good event ‡.

* Not so for another independent State; nor beyond military Limits. See WORDSWORTH's most eloquent, argumentative, and high principled Treatise on the CONVENTION of CINTRA.

† JULIUS CÆSAR is a memorable instance of this Generosity and Policy united: in destroying unread the List of the adverse Party found after the Battle of PHARSALIA.

‡ It may be explain'd thus:—That careless Gaiety is the Forerunner of Calamity; Vigilance of Success and permanent Welfare.

3222. DESERT.

11§. Let Desert shine and mount to it's due

3223. TREACHERY. [Station.]

§ Treacherous Men are mostly Fools and Cowards.

3224. WIT.

§ Quick, inventive, spirited, and delightful ideas, delivered over to the tongue, become excellent Wit.

3225. INATTENTION—*revolts*.

12. Lose not the advantage of a powerful Friend
By seeming cold and careless of his Will.

3226. TEMPERS—*unequal*; MANAGEMENT.

13. Some men have Tears for Pity, and a Heart
Open as love to melting Charity ;
Yet, notwithstanding, being incens'd, are flint ;
As humourous as Winter, and as sudden
As flaws congealed in the Spring of Day :
Such Tempers therefore must be well observ'd.
Notice their faults :—but do it reverently,
When they are easy and dispos'd to bear it ;
But being moody, give them line and scope,
Till that their Passions, like a Whale aground,
Confound themselves in working.

3227. HABITS ; *bad—not often revers'd*.

'Tis seldom that the Bee doth leave her comb
In the dead carrion.

3228. PEACE.

Then is a time of Joy and Happiness,
When Peace puts forth her Olive every-where.

3229. ANXIETY *consumes* LIFE.

§ The incessant care and labour of the Mind
Wears out the mure* that should confine it in.

* Wall.

3230. MUSIC.

13. No charm like Music to a weary Spirit.

3231. JOY ; *rarely fatal.*

Those who are sick

With Joy, most part recover without Physic.

3232. KINGS.

Heads that wear Crowns

Sleep not so sound, nor half so deeply sweet,

As those whose brow with homely biggin bound

Snores out the watch of Night.

3233. RIGHTS—*transmissible.*

① To others leave Rights which are left to thee.

3234. YOUTH—*vainly ambitious.*

✕ Foolish Youth

Oft seeks the Greatness that will overwhelm it.

3235. TYRANNY—WAR.

2. Tyranny nurses War,

Lest rest and lying still make subjects look

Too near into it's state.

3236. COURT.

A Friend in the Court is better than a Penny
in the Purse*.

3237. HONESTY—*defends itself simply & boldly.*

An honest Man is able to speak for himself
when a Knave is not.

3238. ASSIMILATION.

① Minds that much and intimately associate
with each-other fall into a semblable coherence.

3239.

It is certain that either wise bearing or igno-
rant carriage is caught, as men take diseases, one

* The Proverb speaks cautiously, yet still perhaps some-
what largely, of a questionable Value.

of another : therefore let men take heed of their Company.

3240. HONOUR and FORTITUDE—*will never submit basely.*

✕§ If Truth and upright Innocence prevail not,
Honor and Fortitude will never beg
A ragged and forestall'd Remission.

3241. AFFECTION—SYMPATHY.

⊙ Those Hearts whom Love unites will bear our

3242. JUDGE. [Cares.

2. A true Judge dares do Justice on a Prince.

3243. KING.

3. True Kings love Justice, though against them-

3244. JUDGE. [selves.

✕§ A Magistrate must use the Sword of Justice
With a bold, just, calm, and impartial Spirit.

3245. PARLIAMENT.

2§. In forming the high Court of Parliament,
Limbs * should be chosen of such noble Counsel,
That War or Peace, and all events may be
As things acquainted and familiar,
And the great body of the State may go
In equal rank with the best govern'd Nation.

3246. AGE.

An old Man can do somewhat †.

3247. POWER *unjust.*

O that Might should overcome Right!

3248. PATIENCE.

Of Sufferance comes ease †.

* I have observed no earlier allusion to the term Members of Parliament.

† Non omnia longior Ætas

Quæ fugiamus habet : seris venit usus ab Annis. OV.

† Durum, sed levius sit Patientiâ

Quicquid corrigere est Nefas. HOR.

3249. AFFECTION.

Ⓢ The earnestness which will not stay for shew or ceremony proves the zeal of Affection.

3250.

2†. Friendship and Love put all other interests and wishes in oblivion.

3251. JESTS.

3. Answer not just Reproof with fool-born Jests.

3252. REFORMATION.

4. These who would turn away their former selves Must quit bad Company, which made them such.

3253.

5†. The worst should have a competence allow'd,
That want of means enforce them not to Evil;
And as 'tis found they do reform themselves,
According to their strength and qualities,
May hope Advancement.

3254.

Laws banish not to afflict, but to reform,
Till a vicious Conversation may return
More wise and modest to the World it wrong'd.

3255. DEBTORS.

Most Debtors promise infinitely.

3256. CONSCIENCE.

A good Conscience will make every possible

3257. THEATRE.

[Satisfaction.

Ⓢ That the Gentlemen should disagree with the Gentlewomen, is not likely ever to happen at a Theatre.

3258. GENIUS—*poetic*.

A Muse of Fire ascends

The brightest Heaven of Invention.

HENRY V.

3259. WAR.

⌘ At the heels of War,
Leasht in like Hounds, dire Famine, Sword, and
Crouch for Employment. [Fire

3260. IMAGINATION.

2♠ Imagination leaps o'er Time and Space,
Turning the Accomplishments of many Years
Into an Hour-glass.

3261. THEATRE—MOTTO for one.

Hear gently; mildly judge.

3262. REFORMATION—*delay'd.*

♠ When Reformation comes, it comes a Flood,
With a strong heady current, scouring Faults.

3263. PRACTICE—THEORY.

In some the habit and practic part of Life
Becomes the Mistress of their Theory.

3264. GOOD—*latently intermixt with EVIL.*

The Strawberry grows underneath the Nettle;
And sometimes wholesome Berries ripen best
Neighbour'd by fruit of baser quality.

3265. CAUSES—EFFECTS.

Seeing the Effect, we must admit the Means
How things are perfected*.

3266. JUSTICE—*the Crime of perverting it.*

⌘ 'Tis ill to fashion wrest and bow our Reading,
And basely charge our understanding Soul

* There is at the Bar a well-known Pun on this great philosophical Axiom: which has been ludicrously employed as the Motto of a Carriage by an eminent Barrister—CAUSES PRODUCE EFFECTS.—“ Nil fieri sine Causâ posse videmus,” is said even by LUCRETIUS.

With opening Titles miscreate, whose Right
Suits not, in native colours, with the Truth.

3267. WAR—*the Guilt of unnecessary.*

2§. Statesmen, take heed how you impawn a State,
How you awake the sleeping Sword of War ;
In the most awful Name of GOD, take heed.

For never did two Nations thus contend
Without much fall of blood ; whose guiltless drops
Are every one a woe, a sore complaint, [Sword
'Gainst him whose wrong gives edge unto the
That makes such Waste in brief Mortality.

3268. STATESMEN—*worldly.* [justly,

3†. Statesmen are wont, who bear the Name un-
To fine their Title with some shew of truth,
When in pure truth it is corrupt and naught.

3269. GOVERNMENT—*it's perfect Idea.*

§ While that the armed Hand doth fight abroad,
The advised Head should guard the State at home :
For Government, tho' high, and low, and lower,
Put into Parts, doth keep in one Consent *,
Congruing in a full and natural Close,
Like Music.

* My Uncle CAPELL used to quote this noble Fragment of CICERO, preserved by AUGUSTINE :—“ Ut in *fidibus* ac *tibiis*, atque *cantu ipso ac vocibus* CONCENTUS est quidam tenendus ex distinctis sonis, quem immutatum aures eruditæ ferre non possunt, utque *Concentus ex dissimillarum vocum* Moderatione *concors* tamen efficitur & *congruens* ; sic ex *summis & infimis & mediis* interjectis ordinibus, ut *sonis*, moderatâ ratione *Civitas*, consensu *dissimillimorum*, *conjinit* : Et quæ *HARMONIA à Musicis* dicitur in *Cantu*, ea est in *Civitate Concordia* ; arctissimum atque *optimum* omni in *Republica Vinculum Incolumitatis* ; quæ sine *Justitia* nullo pacto esse potest.” This Passage is here translated: if any ever was. And I know not, it being a Fragment, that there was any Translation of it in the time of SHAKESPEARE.

3270. GOVERNMENT—*illustrated by the Polity*
 Heaven divides [of Bees.]

The State of Man in divers Functions,
 Setting endeavour in continual Motion*,
 To which is fixed, as an aim or butt,
 Obedience†:—so work the honied Bees;
 Creatures, that by a Rule of Nature teach
 The Art of Order to a peopled Kingdom:—
 They have a King, and Officers of sort:
 Where some, like Magistrates, correct at home;
 Others, like Merchants, venture trade abroad;
 Others, like Soldiers, armed in their stings,
 Make boot upon the Summer's velvet bud,
 Which pillage they with merry march bring home
 To the tent-royal of their Emperor,
 Who, busied in his Majesty, surveys
 The singing Mason building roofs of gold,
 The civil Citizens kneading up the honey,
 The poor mechanic Porters crouding in
 Their heavy burthens at his narrow gate;
 The sad-ey'd Justice, with his surly hum,
 Delivering o'er to `Executors pale
 The lazy Drone‡.

3271. POLITICS *the Art of harmonizing.*

† Under wise Conduct and mature Design
 It is well possible that many things
 Having full reference to one Consent,
 May act accordantly; though else contrarious:

* Pater ipse colendi

Haud facilem esse viam voluit;—primusque per Artem
 Movit agros, curis acuens mortalia Corda
 Nec torpere gravi passus sua Regna veterno, VIRG.

† Quadrasyllable.

‡ Ignavum fucos pecus. VIRG.

As many Arrows loosed several ways,
Fly to one Mark ;
As many several Ways meet in one Town ;
As many fresh Streams run in one-self Sea ;
As many Lines close in the Dial's Centre ;
So may a thousand Actions once a foot
End in one purpose, and be all well born
Without defeat.

3272. ENGLAND—*invincible at home if she use
her proper Means.*

If ENGLAND with her proper Power at home
Cannot defend her own Door from the Dog,
Let us be worried ; and our Nation lose
The Name of hardihood and policy*.

3273. HISTORY.

¶ History should speak freely of Men's Acts,
And with full Mouth.

3274. KINGS.

⊙ Passion in Kings to Reason should be subject,
Or they are Tyrants.

3275.

'Tis but too common
That Men are merriest when they are from home.

3276. OMNIPOTENCE.

All things lie
Within the Will of GOD.

3277. CELERITY.

⌘ Omit no happy hour
That may give furtherance to an Expedition.

3278. PIETY.

§ Thoughts heavenward should run before our
[business.]

* See CARTWRIGHT'S ENGLAND'S ÆGIS.

3279. ENGLAND.

England

In little Body has a mighty Heart*.

3280. WORDS—DEEDS.

¶ Those who say little, when Time serves do most.

3281. LIFE—DEATH.

Live as long as you may well and honorably ;
and when you can live no longer die contentedly.

3282. PATIENCE.

¶ Though Patience be a tir'd Mare she will
plod—there must be Conclusions.

3283. HEART.

⊕ There is no killing like that which kills the
Heart.

3284. FRIENDS *and* COUNTRYMEN—
QUARRELS.

§ Why should Friends and Countrymen keep
Knives to cut one another's Throats ?

3285. SERVICE—ENCOURAGEMENT.

§ Then Service doth with steeled Sinews toil,
When Labour can refresh itself with Hope.

3286. CRUELTY—MERCY.

⊕ Ill should the Cruel dare to talk of Mercy.

3287. TREASON—MURDER.

§ + Treason and Murder ever keep together,
As two Yoke-devils sworn to each-other's purpose.

3288. EYE—EAR—JUDGEMENT.

✕ Work thou not by the Eye without the Ear ;
And but with purged Judgement trust to neither.

3289. GUILT—DEATH.

2. Guilt is to be regretted more than Death †.

* Totosque infusa per artus
Major in exiguo regnabat corpore Virtus.

STAT.

† Summum crede nefas animam præ ferre pudori. JUV.

3290. GOD—his Justice and his Omnipotence.

3. GOD's Justice will disclose a wicked Purpose.

3291. APPEARANCES—deceitful.

4. Trust not Appearances and outward Shews:

For some have acted like the elder *Brutus*,
Covering Discretion with a Coat of Folly;
As Gardeners do with ordure hide those Roots
Which shall first spring and be most delicate*.

3292. WAR—defensive.

§ In Cases of Defence 'tis best to weigh
The Enemy more mighty than he seems:
So the proportions of Defence are fill'd;
Which of a weak and niggardly projection,
Doth like a Miser spoil his coat with scanting
A little cloth.

3293. INVASION.

'Tis ever best to think the Invader strong:
And therefore look we strongly arm to meet him.

3294. COURAGE—COWARDICE.

Turn head, and stop pursuit: for coward Dogs
Most spend their mouths when what they seem
Runs far before them. [to threaten

3295. SELF-LOVE—SELF-NEGLECT.

Self-love is not so vile a sin

As Self-neglecting †.

* What justness, beauty, and dignity in a base Comparison.
It is recorded of the Expeller of the *Tarquins*, that he presented *emblematically*, at *Delphos*, a solid rod of *Gold* enclosed in a rough *wooden Staff*.

† This would be true if Self-love did not lead into Self-neglect.—False Estimation, as Vanity, or over Estimation, as Pride, lead to Neglect of the Virtues and most valuable Attainments—which is *Self* in the highest Sense. Self-respect, *L'Amour de soi*, is admirably distinguisht by *ROUSSEAU* from *L'Amour propre*, the injurious and narrow Love of Self.

3296. GLORY—*adventitious*.

¶ We must divest ourselves, and lay apart
All borrow'd Glories.

3297. CLAIMS—*obsolete*.

⊙ Too oft the ambitious and rapacious make
Many most awkward and sinister Claims
Pickt from the worm-holes of long-vanisht Days,
And from the Dust of old Oblivion rak't.

3298. DELIBERATION.

† A Night is but small breath and little pause
To answer matters of high Consequence.

3299. MEMORIALS of WORTH—*traditionary*.

✕§ Mock not at antient traditionary Customs,
began on an honorable Respect, and continued
as a memorable Trophy of predeceas'd Valour.

3300. BOASTING.

2† Allow not yourself in Words what you dare
not, or ought not, to avouch in Deeds.

3301. WAR—*the Desolation produced by it*.

3§ In War, the Vine, the chearer of the Heart,
Unpruned, dies:—the Hedges, even-pleacht,
Like Prisoners wildly overgrown with hair,
Put forth disorder'd Twigs; on fallow leas
The Darnel, Hemlock, and rank Fumatory,
Doth wildly root; while that the coulter rusts*,
Which should deracinate such savagry.

The even Mead, that erst brought sweetly forth
The freckled Cowslip, Burnet, and green Clover,
Wanting the Scythe, all uncorrected, rank,
Conceives by idleness, and nothing teems
But hateful Dock, rough Thistles, Kecksies, Burs,

* *Uncus aratri*

Horfidus incultis patrescit vomer in arvis.

OV.

Losing both beauty and utility; —
 All former husbandry is laid in heaps,
 Corrupting in it's own fertility:
 And as the Vineyards, Fallows, Meads, & Hedges,
 Defective in their nature, grow to Wildness;
 E'en so Men's Houses, & theirselves, & Children,
 Have lost, or do not learn, for want of time,
 The Sciences that should become a Country;
 But grow like Savages,—as Soldiers will
 That nothing do but meditate on blood,
 To swearing and stern looks, diffus'd attire,
 And every thing that seems unnatural.

3302. PEACE.

Peace is the Nurse of Arts, Plenty, and joyful
 Births.
 In Peace, there's nothing so becomes a Man
 As modest stillness and humility.

3304. BLUSTER.

A killing Tongue and a quiet Sword.

3305. LICENTIOUSNESS.

§ What rein can hold licentious Wickedness,
 When down the hill rushing in fierce career.

3306. WORLD—KNOWLEDGE of the:

4†. Learn to know the Slanders of the Age; false
 Pretenders, or you may be marvellously mistaken.

3307. CONQUEST—Means contrasted.

† When Lenity and Cruelty play for a Kingdom,
 the gentlest Gamester is the soonest Winner: and
 at least the only honorable*.

* Henry V. did not act, however, on this excellent Maxim.
 See SOUTHEY's JOAN of ARC, and the Notes to that
 noble Poem.

3308. WAR—CONDUCT *superior to* FORCE.

† Advantage is a better Leader in War than Rash-

3309. MALICE. [ness.

† Ill Will never said Well,

3310. FLATTERY—*unintentional*.

In Friendship and Love there is *unintentional*

3311. JUSTICE. [Flattery.

Give the Devil his Due.

3312. FOLLY *careless of the Mischief it does*.

A Fool's Bolt is soon shot.

3313. IMITATION—*Dramatic ; it's Use*.

Observe true things by what their Mockeries be,

3314.

'Tis good for Men to love their present Pain

Upon Example:—thus the Spirit is eas'd ;

And when the *Mind* is quicken'd, out of doubt,

The *Organs*, though defunct and dead before,

Break off their drowsy Grave and newly move

With casted slough and fresh legerity.

3315. WAR—*should be something more than un-*
bridled LICENTIOUSNESS.

§ A true General will observe the Ceremonies
of War: the Cares and the Forms and the So-
briety and the Modesty of it.

3316. ENEMY—*not to be imitated in* FAULTS.

If one party be an Ass and a Fool and a prating
Coxcomb, is it fit that the other therefore should
be an Ass and a Fool and a prating Coxcomb ?

* 'Ως 'εν σοφον βελευματας πολλων χειρας

Νικᾶ. EUR.

† This *Translation* of VIRGIL's—

“ Positis novis exuviis nitidusque juventâ”

“ Volvitur,”

I think has not yet been equalled.

3317. WORTH—*not* FASHION.

5. Never be Sense, Care, Valour, undervalued,
Though they appear a little out of Fashion.

3318. LIFE—*it's Uncertainty.*

6§. How many see the *Beginning* of a Day who
never see the *End* of it!

3319. KINGS.

7§. The King is but a Man: the Violet smells
to him as to another; the Element shews to him
as to another; all his Senses have but human
Conditions; his Ceremonies laid by he appears
but a Man; and though his Affections are higher
mounted than our's, yet when they stoop they
stoop with the same wing*.

3320.

When the Course of War is not just, the King
or Governor that makes it has a heavy reckoning
to make.

3321. GOD—*his* OMNIPOTENCE.

§ However Wickedness outstrips Men, it has
no Wings to fly from GOD.

3322. WAR—*his Instrument of Correction.*

② War is an Instrument of Vengeance in the
hand of Heaven against Human Wickedness, of
which it is the effect and the punishment.

3323. SAFETY *and* DANGER.

Many, where they fear Death, have borne Life
away; and have perisht where they lookt for
Safety †.

* *Sinite homo sit: neque enim Ratio neque Imperium
tollit Affectus.*

† *Matth. x. 39. xvi. 25.*

3324. SOLDIER.

Every Subject's Duty is the King's; but every Subject's Soul is his own. Therefore should every Soldier do in the Wars as a sick Man in his Bed, wash every Moth out of his Conscience.— And dying so, Death is to him advantage; or not dying, the time was blessedly lost in which such preparation was gain'd.

3325. ROYALTY—*private* LIFE.

What infinite Heart's-ease do Kings neglect
That private Men enjoy?

3326. VALOUR—BENEVOLENCE.

③ In hearts of Valour full, Kindness inhabits:
Princely are both.

3327. EXTERNALS.

2. Outward things dwell not in great Men's desire.

3328. MIND.

¶ All things seem ready when the Mind is so.

3329. CONTINGENCIES.

The Man that once did sell the Lion's skin
While the Beast liv'd, was kill'd in hunting him.

3330. BOASTING.

The empty Vessel makes the greatest Sound.

3331. DISHONOR—*worse than* DEATH.

① Better short Life than Life with Shame pro-

3332. ANALOGY—*forc'd*. [long'd.]

The Love of Analogy, just and natural is it,
leads often to strange Absurdities*.

3333. OFFENCE—*none where no ill Intention*.

All Offences come from the Heart †.

* Witness good *Fluellin's* (the Welch Pronunciation of *Llanrwst*) Analogies between *Macedon* and *Monmouth*.

† Actus non facit reum nisi Meus sit rea.

3334. GOD—*all Praise his.*

Take not that Praise from GOD

Which is his only.

3335. WOMAN—*her Influence to promote RE-
CONCILIATION.*

✕§ A Woman's Voice has often done much Good,
When Articles too nicely urg'd were stood on.

3336. OATHS.

2. Never use Oaths unurg'd; nor ever break
them for urging.

3337. LOVER.

3†. A Man may not be the worse Lover who
never looks in his glass for love of any thing he
sees there.

3338.

4. Take a Fellow of plain and uncoin'd Constancy.

3339. EXCELLENCE *internal—the sole durable.*

A Speaker is, perhaps, but a Prater; a Rhime
but a Ballad. A good Leg will fall; a straight
Back will stoop; a black Beard will turn white;
a curl'd Pate will grow bald; a fair Face will
wither; a full Eye will wax hollow: but a good
Heart is the Sun and Moon: or rather the Sun
but not the Moon; for it shines brightly and
never changes, but keeps it's course truly.

3340. KINGS.

Nice Customs curtesy to great Kings.

3341.

They are the Makers of Manners.

* *Forma bonum fragile est, nec quod perduret in annos;
Fit minor & spatio carpitur ipsa suo. OVID.
Effingas animum qui duret, & adstrue Formæ:
Solutus ab extremo permanet ille rogo. ID. leviter immut.*

3342.

† The liberty that follows their place, if it stop the mouth of Find-faults whilst they live, generally after their Death Censure avenges itself for it's Silence.

3343. FLATTERY.

Ⓢ A great Mind has neither the Voice nor the Heart of Flattery.

3344. MARRIAGES—*when Good—to be ascrib'd to Heaven.*

God the best Maker is of Marriages.

3345.

'Tis happy

When Man and Wife, being two, are one in Love.

3346. ACTIONS—*Great.*

Deeds that are truly great exceed all Speech*.

~~~~~  
HENRY VI.

3347. AMBITION.

Glory is like a Circle in the Water,  
That never ceaseth to enlarge itself,  
Till by broad spreading it disperse to nought.

3348. SUN.

The Sun with one Eye vieweth all the World.

3349. WAR—*not to be wag'd by unjust Means.*

✕† He wrongs his Faime

Who joins with disallow'd and wicked Aids,  
Despairing of his own Arm's Fortitude.

\* Ουδε τις λογω εφικεσθαι δυναι'αν,  
'οσα εκεινοι, περι της των 'Ελληνων  
Ελευθεριας, Εργω εξεπονησαν.

3350. GOD.

GOD is our Fortress,

3351. NAME—*it's Power.*

Ⓢ The Name of a great Chief is as an Host,

3352. GUESTS.

Unbidden Guests

Are often welcomest when they are gone.

3353. RUMOR.

Report is fabulous and false.

3354. APPEARANCES—*be not prejudic'd by them.*

In many, Observation will discover [looks.

Much more than might be gather'd from their

Slight not the unknown; lest you repent, omitting

With reverence, as you ought, to entertain them\*.

3355.

The Mind is oft misconstrued, judging it

By the outward Composition of the Body.

3356. SOLDIER—*hardy and not fastidious.*

A Soldier's Stomach always serves him well.

3357. TRUTH—*should create COURAGE.*

§ Dares no Man answer in the Cause of Truth,

3358. LAW—*by whom wrested.*

✕ Who can not frame their Will unto the Law,

Are apt to frame the Law unto their Will.

3359. JUDGMENTS—*are of different range.*

Between two Hawks which flies the higher pitch,

Between two Dogs which hath the deeper mouth,

Between two Blades which bears the better temper,

Between two Horses which doth bear him best,

Between two Girls which has the merrier eye,

Many may have some shallow spirit of Judgment,

Who elsewhere are not wiser than a Daw.

\* Hebr. xiii. 2.

3360. TRUTH—*opposite Claimant's.*

⊕ On contrary sides men claim the Truth.

3361. ——— *by whom to be maintain'd.*

Who is no Coward and no Flatterer,  
Let him maintain the party of the Truth.

3362. OPINION—*Constancy in maintaining it.*

Those who for resolute Opinion bleed,  
Opinion is the Surgeon of their hurt.

3363. INSULT *dangerous.*

✕ An Insult when we think it is forgotten,  
Is written in the book of Memory,  
E'en in the Heart, to scourge our apprehension.

3364. DEATH—*the Friend of the unhappy.*

Just Death, the Umpire of Men's Miseries,  
Dismisses Sufferers with sweet Enlargement.

3365. SILENCE—*politic.*

⊙ Silence in troublous times is politic.

3366. EVIL—*how to be improv'd.*

✕ The Wise make Ills the Advantage of their

3367. GRATORY. [Good.

⊙ Then most is seen the genuine Orator,  
Answering with sudden and extemporal Speech  
Whate'er the Adversary can object.

3368. CLERGY—*should be reverend beyond the  
mere Title.*

2. It is Dishonor to be reverend only  
Touching the Spiritual Function, not the Life:  
Religious they should be, and pious Men,  
And know the Duties that belong to such.

3369. DOCTRINE—PRACTICE.

3. We should maintain in Practice what we teach.

3370. HAND—HEART. [hollow.

4. 'Tis ill when Hands join and the Heart is



## 3371. KINGS.

✕§ The presence of good Kings engenders love  
Among their Subjects and their loyal Friends,  
As it disanimates their Enemies.

3372. COUNSEL or ADVICE—*Good.*

¶ ⊙ † Wise friendly Counsel cuts off many Foes  
In the best way;—by healing, not destroying,  
And changing them to Friends.

3373. HATRED—*dissembled is the worst.*

✕ Dissension under Ashes of feign'd Love\*,  
Breaks out at last in most pernicious Flame:

## 3374. DISCORD.

⊙ Dire fruits doth base and envious Discord

## 3375. INSULT—to OLD AGE.

[breed.  
It ill becomes to taunt valiant old Age,  
And twit with Cowardice a Man half dead.

## 3376. FORTITUDE.

✕ † When of true Fortitude possesst, there lives  
Undaunted Spirit in a dying Breath.

## 3377. KINGS—DEATH.

§ Kings and the mightiest Potentates must die:  
Thus ends all human Pomp, all human Misery.

3378. CONFIDENCE—*not lightly to be withdrawn.*

2†. Where Confidence has once been justly plac'd,  
One sudden fail should never breed Distrust.

## 3379. MUTINY.

⊙ To him who draws against his Officer,  
The Law of Arms appointeth present Death.

## 3380. GARTER—KNIGHTS of the.

When first the splendid Order was ordain'd,  
Knights of the Garter were of noble Birth,

\* Ignes

Suppositi Cineri doloso.

HOR.



Valiant and virtuous, full of haughty Courage,  
 Such as were grown to credit by the Wars;  
 Not fearing Death, nor shrinking for Distress,  
 But always resolute in most extremes:  
 He, then, that is not furnisht in this sort  
 Doth but usurp the sacred Name of Knight,  
 Profaning this most honorable Order.

## 3381. TREACHERY.

§ Shame, in Alliance, Amity, and Oaths,  
 There should be found such false dissembling

3382. FACTIONS—*irritable.* [Guile.]

What madness rules in brain-sick Men,  
 When, for a Cause most slight and frivolous,  
 Such factious Emulations shall arise! [priz'd.]

3383. RIGHTS—*dearly bought should be dearly*  
 Respect your Rights:—see that you not forego  
 That for a trifle which was bought with blood.

3384. PEACE and POWER—*Squabbles for them.*

No simple Man that sees  
 This jarring Discord of Nobility,  
 This shouldering of each-other in the Court,  
 This factious bandying of their favorites,  
 But that he does presage some ill Event.

3385. POWER—*ill lodg'd, or enviously divided.*  
 'Tis much when Sceptres are in Children's hands;  
 But more when Envy breeds unkind Division;  
 Then comes the Ruin; there begins Confusion.

## 3386. PARTIES.

✕§ While Parties factiously each-other cross,  
 Lives, Honours, Lands, and all, hurry to Loss.

## 3387. PARTIES.

§ Let not your private Discord keep asunder  
 The levied Succours of a Public Aid.

## 3388. TYRANNY.

§ Tyrants, reflect, when Patriots you destroy,  
Their Fame lives in the World, their Shame in you.

## 3389. HONOR of FAMILIES—to be cherisht.

§ Dishonor not an honorable Name.

## 3390. HONOR; to be preferr'd to LIFE.

Out with that vantage bought with such a Shame,  
To save a paltry Life and slay bright Fame.

## 3391. INSULTS on the DEAD; cowardly.

That which they have fled  
During it's Life, base Men will wrong when dead\*.

## 3392. WAR between CHRISTIANS.

It is both impious and unnatural  
That fierce immanity and bloody strife  
Should reign between Professors of one Faith.

## 3393. SPIRIT—PUBLIC.

¶ Men should be well content with whatsoe'er  
Tends to GOD'S Glory and the Public Weal.

## 3394. FEAR.

‡ Among base Passions Fear is widely baneful.

## 3395. BEAUTY—her Power.

† Beauty's princely Majesty is such  
As dumbs the Tongue and makes the Senses

## 3396. QUEEN.

To be a Queen in bondage is more vile  
Than other Slaves in base servility.

## 3397. SOLDIER.

✕† A Soldier ought not for himself to weep,  
Or to exclaim on Fortune's fickleness.

\* Ουκ ὀσιον κλαμεναισιν επ' ανδρασιν  
ευχελασθαι.

HOM. OD.

κ κ

## 3398. NATURE—ART.

Bethink thee, there are Virtues that surmount,  
And natural Graces that extinguish Art\*.

## 3399. LIFE—DEATH.

Ⓢ Where Life is vile and wicked, Death is like it.

## 3400. RAPACITY—perilous.

✕ Rather keep

That which you have, than, coveting for more,  
Be cast from possibility of all.

3401. LOVE—*it's true Foundation.*

2. The Virtues graced with external Gifts,  
Beget Love's settled Passion in the Heart.

3402. MARRIAGE—*should not be for Money.*

3. In Marriage it is abject, base, and poor,  
To choose for Wealth, and not for perfect Love.

3403. ——— *nor on Compulsion.*

What is Wedlock forced, but an Hell,  
An Age of Discord and continual Strife:  
Whereas the contrary bringeth forth Bliss,  
And is the pattern of celestial Peace.

## 3404. DELAY.

4. A weighty Business will not brook Delay.

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HENRY VI.—Part II.

3405. SELFISHNESS—PATRIOTISM.

5. While others labor for their own Preferment,
Behoves it us to labor for the Realm.
Join we together for the Public Good
In what we can.

* SHAKESPEARE is a most signal Proof of this: for though his *Art* is great, his *natural* Powers are such as to eclipse it by their transcendant Lustre. In Rhythm, only MILTON has equalled SHAKESPEARE.

3406. HEAVEN.

§ Heaven is the Treasury of endless Joy.

3407. GRIEF.

[Powers.

⊙ O'erwhelming Grief conquers the Soul's best

3408. WICKEDNESS—*Self-punishable*.

✕§ Numberless Mischiefs do the wicked work,
Heaping Confusion on themselves thereby.

3409. JUSTICE.

2. Poise every Cause in the' equal Scale of Justice,

3410. SORROW—AGE.

3§. Sorrow would Solace, and Age looks for Ease,

3411. GOD.

4. GOD is our hope,

Our Stay, our Guide, the Light which leads our

3412. PATIENCE.

[feet*.

⊙ The surest help of Ills is Patience.

3413. PUNISHMENT—LAW.

2. No Punishment should exceed the Law's Com-

3414.

[mission.

3. Those at the name of Death are most afraid,
Who fondliest wish the World's Eternity.

3415.

✕§ Just Shame will hang upon the richest Robes,
And shew itself, attired how it may.

3416. SIMULATION—*a vulgar Talent*.

Who can not steal a Shape that means Deceit?

3417. PHYSIOGNOMY.

2§. A cloudy Brow betrays a stormy Hate.

3418.

3. In the Face we see

A Map of Honor, Truth, and Loyalty.

* Ps. xxxvii. 39. xlvi. 1. cxix. 105. SHAKESPEARE, like PETRARCH and MILTON, was exceedingly conversant in SCRIPTURE.

3419. WORDS—*passionate.*

4. Things are often spoke that are not meant.

3420.

⊙ Words are not resolute but join'd with Deeds.

3421. CELERITY.

A Wound being green, there is great hope of help.

3422. IRRITATION.

A little Spark will prove a raging Fire,
If Wind and Fuel be brought to feed it with.

3423. SHAME—ENVY.

2. Shame be to those that wish to others Shame*.

3424. FEAR—*unprincely.* [Breasts.

3. Pale Fear should have no place in Royal

3425. AMBITION—*rapidity of it's thoughts.*

Faster than Spring-time Showers comes thought
on thought,

And not a thought but thinks on Dignity.

3426. INGRATITUDE.

§ Ingratitude is but the starved Snake,
Who, cherisht in the Breast, will sting the Heart.

3427. CONFIDENCE—*rash, to be avoided.*

§ Put not sharp Weapons in a Madman's hands.

3428. JURISPRUDENCE—*Criminal.*

§ Proceed no straighter 'gainst a Man accus'd,
Than from due Evidence, of good Esteem,
He be approv'd in practice culpable.

3429.

Far be it that any Malice should prevail
That may condemn the faultless.

3430. DISSIMULATION.

4. Hide not a poisonous Act with sugar'd Words.

3431. PRUDENCE.

Seek not a Scorpion's Nest.

* Honi soit qui mal y pense.

3432. JUDGMENT.

5. Judgment in Truth belongs to GOD alone.

3433. DEATH—*violent*; INDICATIONS.

See where the face is black and full of blood,
His eye-balls farther out than when alive,
Staring full ghastly like a strangled man: [gling;
His hair uprear'd, his nostrils stretcht with strug-
His hands abroad display'd as one that grasp'd
And tugg'd for Life, and was by strength subdued.

3434. — *natural*.

The Body from which Life is timely parted,
Is of an ashy semblance; pale and bloodless,
Being all descended to the laboring Heart,
Which, in the conflict which it holds with Death,
Attracts the same for aidance 'gainst the Enemy,
Which with the Heart there cools, and ne'er
To blush and beautify the cheek again. [descends

3435. SUSPICION.

6. Suspicion thinks the least Signs probable.

3436. ——— *strong*.

Who sees the Partridge in the Puttock's Nest,
But may imagine how the Bird was kill'd,
Although the Foe soar with unbloodied beak.

3437. INNOCENCE—*an impenetrable Shield*.

What stronger Breast-plate than a Heart un-

3438. EXECRATIONS. [tainted?

§ Dire Execrations,—like the Sun 'gainst glass,
Or like an overcharged Gun,—recoil,
And turn their force on those who utter them.

3439. HABITS—*bad*; *not readily unlearn'd*.

7. Bad Habits taught are bid in vain to cease.

3440. ABSENCE.

In presence Love imperfectly conceives

The pang of Absence: howsoever dreaded,—
Like an imagin'd Famine.

3441. AFFECTION—*more strong than the Love*
§ + Friends condemn'd, [of Life.

Embrace and take ten thousand tender leaves:
More loth a hundred times to part than die.

3442. SURGERY.

§ Corrosives desperate must be applied
To an else mortal Wound.

3443. CENSURE—*avoid rash.*

Forbear to judge: for we are Sinners all.

3444. DRONES.

Drones suck not Eagles' blood; but rob Bee-hives.

3445. NOBILITY—FEAR.

True Nobility is exempt from Fear.

3446. DEATH of great Men.

Great Men oft die by vile.

3447. VIRTUE—POOR.

† Virtue is not regarded in the Poor
As constantly and highly as it ought.

3448. LABOUR.

Labour in thy vocation.

3449. HARDSHIP—FORTITUDE.

§ A hard Hand is no ill sign of a brave Mind*.

3450. BEGGARY.

Beggary is valiant†.

3451. GOD.

God, our Hope, will succour us.

* Rusticorum mascula Militum
Proles, Sabellis docta ligonibus
Versare glebas.

HOR.

† Vehemens Lupus, & sibi & hosti
Iratus pariter.

ID.

3452. INNOCENCE.

⌘ Those who trust justly in their Innocence,
With Reason may be firm and resolute.

3453. CLIMATE.

The Climate is not unfrequently very favorable
Where the Inhabitants are bad*.

3454. IGNORANCE.

Ignorance is a Curse.

3455. KNOWLEDGE.

Knowledge is the Wings wherewith
We fly to Heaven †.

3456. HEAT.

Take heed lest by your heat you burn yourselves.

3457. OLD AGE—EXPERIENCE.

2§. Why are Men old yet want Experience;
Or why do they abuse it if they have it.

3458. OATHS *bind not to Injustice.*

§ It is great Sin to keep a sinful Oath.
Who can be bound by any solemn Vow
To do a murtherous Deed, to rob a Man,
To force a spotless Virgin's Chastity,
To 'reave the Orphan of his patrimony,
To wring the Widow from her custom'd Right,
And have no other reason for this Wrong
But that he was bound by a solemn Oath!

3459. GUILT—SOPHISTRY.

A subtle Traitor needs no Sophister.

* Bona Terra, mala Gens.

† Σοι μὲν ἐγὼ πῆρ' ἔδωκα συν' οἷς ἐπ'
ἀπειρονα Γαίαν

Πώηση, πολλῶν κείμενος ἐν στόμασιν.

THEOGN.

3460. FORTITUDE.

§ Fortitude as the Mountain Cedar shews,
That keeps his leaves in spite of any Storm.

3461. END *crowns the Work.*

La Fin couronne les Œuvres.

3462. FEAR—DISORDER.

Fear frames Disorder: and Disorder wounds
Where it should guard.

3463. BEAUTY.

§ Beauty the rage of Tyrants oft reclaims:

3464. OMNIPOTENCE—*irresistible and inevitable.*

Can we out-run the Heavens*?

3465. ANGER.

[Anger.

Ⓢ No Passion more betray'd by Looks than

~~~~~  
HENRY VI.—Part III.

## 3466. PATIENCE.

2. Patience is difficult in great Extremes.

3467. EXULTATION—*indecent.*

✕§ Ill it beseems presumptuously to triumph  
Upon their Woes whom Fortune captivates.

3468. HEART—*nothing supplies it in WAR or any-where.*

2§. All is in vain to hope to win the day,

Where is no Heart to fight. [courageous.

3469. STORGE or AFFECTION *natural*—

Unreasonable Creatures feed their Young:  
And though Man's face be fearful to their Eyes,  
Yet in protection of their tender ones,  
Who hath not seen them, even with their Wings,  
Which sometime they have us'd in fearful flight,

\* PSALM CXXXIX.

Make War with him that climb'd unto their Nest,  
Offering their own lives in their Young's Defence?

3470. INJUSTICE—*unprofitable.*

§ Things ill-acquir'd have ever bad Success\*.

3471. POSSESSIONS—*none truly valuable except*  
VIRTUE.

36. Leave to thy Son thy virtuous Deeds to herit:  
For all the rest is held at such a rate  
As brings a thousand-fold more care-taking  
Than in possession any jot of pleasure.

3472. SUCCESSION.

Who should succeed the Father but the Son?

3473. RESIGNATION.

To whom GOD will, there be the Victory!

3474. TIME—LIFE—DEATH.

Minutes and Hours and Days, Weeks, Months,  
and Years,

Past over to the End they were created,  
Bring us at last unto a quiet Grave.

3475. WAR.

While Lions war and battle for their Dens,  
Poor harmless Lambs abide their enmity †.

3476. DISCONTENTS—*national.*

§ A ruin'd Country for it's woeful lot  
Misthanks it's King, nor will be satisfied.

3477. WAR *successful, should produce* PEACE.

Good Fortune bids us pause

And smooth the frowns of War with peaceful looks.

3478. CLEMENCY.

When a Battle's ended,

Or Friend or Foe alike be gently us'd.

\* Malè parta malè dilabuntur.

† Delirant Reges plectuntur Achivi. HOR.

## 3479. RESIGNATION.

⊙ 'Tis wisest calmly to embrace Adversities.

3480.

2. Man never should behave as less than Man.

3481. KINGDOM—*the true is in the Heart.*

He is most King who bears a Royal Mind;  
Whose Crown is in his Heart:—Content; a Crown  
Which seldom Kings enjoy\*.

3482. HABIT.

Much Rain wears the Marble †.

3483. LOVE—VIRTUE.

§ That Love alone  
Which Virtue begs, Virtue will deign to grant.

3484. DOWER.

⊙ Honesty is the best Dower.

3485. TREACHERY.

✕ † Treachery smiles and murders while it smiles;  
And cries “Content” to that which grieves it’s  
And wets it’s face with artificial tears, [heart;  
And frames itself to all occasions,  
Virtue alone except; the chief in all.

3486. PATIENCE.

With Patience calm a Storm.

3487. SORROW—*irritable.*

Impatience waiteth on true Sorrow.

3488. LOVE—*it’s true Foundations.*

§ That Love may well be an eternal Plant

\* Sapiens operis sic optimus omnis

Est opifex; sic Rex solus.

HOR.

† Quid asperius Saxo, quid mollius undâ?

Dura tamen molli Saxa teruntur Aquâ.

OV.

Πέτραν κοιλανει ρανις ὕδατος.

CHAERILUS.



Whereof the Root is fix'd in Virtue's ground,  
The Leaves and Fruit maintain'd with Beauty's

3489. VIRTUE—HONOR. [Sun.

¶ Virtue's Desert is Honor.

3490. FORGIVENESS.

2§. Genuine Forgiveness quite forgets old Faults.

3491. KINGS. [Honor—

§ Kings should do nought for wanton Will; but  
And for the strength and safety of the Country.

3492. ENGLAND—*her Security internal.*

Of itself

ENGLAND is safe, if true within itself.

3493. ——— *insular.*

3+. Let us be backt with GOD and with the Seas,  
Which he hath given for fence impregnable,  
And with their help alone defend ourselves:  
In them, and in ourselves, our Safety lies.

3494. FRIENDSHIP—ENMITY.

4§. 'Tis better Men be Foes than hollow Friends.

3495. KING.

5‡. 'Tis not to be a King unless he know  
Both how to study for the People's Welfare,  
And how it fits to use Ambassadors,  
And how to be prepar'd 'gainst Enemies.

3496. WISDOM *above* FORTUNE.

6. Tho' Fortune's frown may overthrow the wisest,  
Their Mind exceeds the compass of her Wheel.

3497. NECESSITY—RESIGNATION.

'Tis bootless to resist both Wind and Tide\*.

3498. HOPE.

7§. Fair Hope oft hinders Life's Decay.

\* Quo Fata trahunt retrahuntque sequamur. VIRE.



3499. *PERFIDY once found.*

Trust not to him that once hath broken faith.

3500. *MODERATION.*

8§. 'Tis best to conquer Fortune's spite

By living low where Fortune can not hurt you.

3501. *PEACE—WAR.*

§ Happy are those for whom indulgent Heaven

The Olive with the Laurel-crown hath blended,

As destin'd to be blest in Peace and War.

3502. *DISSENSION.*

† Take heed

That no Dissension hinder Government,

From selfish Interest sprung.

3503. *OMENS.*

9§. Abodements ought not to affright us.

3504. *PREVENTION.*

A little Fire is quickly trodden out,

Which being suffer'd, Rivers cannot quench\*.

3505. *COURAGE—calm and quiet.*

¶¶ 'Tis seldom found

The mutinous in Peace are bold in War.

3506. *CONTEST.*

The harder matcht the greater Victory.

3507. *JUSTICE.*

10§. An upright zeal for Right ought to prevail

More than the fondness of a Brother's Love.

3508. *WILLINGNESS.*

Willingness rids way.

3509. *PRUDENCE.* [much †.

11†. Give not more strength to that which has too

\* *Malum quo non aliud velocius ullum  
Mobilitate viget, viresque acquirit eundo.* VIRG.

† Yet thus the Policy of GREAT BRITAIN has employed  
itself for 20 years.

## 3510. VIGILANCE—FORTITUDE.

12‡. Be careful the Ship split not on a rock,  
Which Industry and Courage might have sav'd.

## 3511. NECESSITY.

That which cannot be avoided  
'Twere childish weakness to lament and fear.

## 3512. CHILD.

Men never spend their fury on a Child.

## 3513. SYMPATHY.

Love should reside in Men like one another.

## 3514. IMPROVEMENT.

¶ Count of thyself as bad till thou be best.

3515. TYRANNY—*never safe.*

† Tyrants who think

That they have swept Suspicion from their seat,  
And made their footstool of Security,  
Err in the end.

3516. TYRANNY *cruel and unfeelingly voluptuous.*

Ⓛ 'Tis horrible when Tyrants fresh from Murther  
Abuse the Time with Feasts and wanton Sports.

3517. HATRED—*apt to betray itself.*

⌘ 'Tis very rare but that interior Hatred  
Will, in the outward Action, shew itself.

~~~~~  
RICHARD III.3518. JUSTICE—*Divine.*

Most just is GOD, who rights the Innocent.

3519. HONOR.

2§ Many new Stamps of Honor scarce are current.

3520. ELEVATION *external.*

[them;
They that stand high have many blasts to shake
And if they fall they dash themselves to pieces*.

* Tolluntur in altum,

Ut lapsu graviore cadant.

CLAUD.

L 1

3521. CURSES.

† Curses from Rancour impotently pass
The lips of those that breathe them in the air.

3522. BABBLING.

Talkers are no good Doers.

3523. DEATH—CONSCIENCE.

Ⓢ Those Acts avoid which in the hour of Death
Give evidence against the trembling Soul.

3524. TITLES.

§ Too oft between a Title and low Name
There's nothing differs but the outward Fame.

3525. BREVITY.

§ It's better to be brief than tedious.

3526. CONSCIENCE.

2. Some certain Dregs of Conscience remain
in the most wicked.

3527. PEACE. [Heaven,

3. With greatest peace those Souls may part to
Whose joy has been in making Peace on Earth.]

3528. HYPOCRISY.

Ah, that Deceit should steal such gentle Shapes,
And with a virtuous vizard hide deep Vice.

3529. LAMENTATION—*unavailing.*

None can ere cure their harms by wailing them*.

* Ει τῶν κακῶν ἴα Δακρυ' εἶεν Φαρμακον,
Αειδ' ὁ κλαιων ἴε πονεῖν ἐπαυσασθo,
Ἡλαττομεσθ' αν δακρυα, δοντες χρυσιον.
Νυνδ' εδεν εσθιν. Αλλα ἴην αυτην ὁδον
Εανθε κλαιης, αυθε μη, πορευεθαι.

Memoriter Citavi.

3530. RECONCILIATION.

§ The inflaming rancour of Men's high-swoln
Hearts,

But lately splinted, knit, and join'd together,
Must gently be preserv'd, cherisht, and heal'd.

3531.

§ A Compact yet but green should not be put
To an apparent likelihood of breach.

3532. KINGDOM.

Woe to that Land that's govern'd by a Child.

3533. CURIOSITY and GARRULITY.

Pitchers have ears.

3534. YOUTH—*generous and unsuspecting.*

✕† The untainted Virtue of fresh innocent Youth
Hath not yet div'd into the World's Deceit:

Nor more can it distinguish of a Man

Than by the outward shew; which oftentime

Bears very ill accordance with the Heart.

3535. LIFE—WEATHER—PROGNOSTICS.

Short Summers lightly have a forward Spring.

3536. PREMATURETY.

Idle Weeds are fast in growth*.

3537. DREAMS.

2. Trust not the Mockery of unquiet Slumbers:

3538. FEAR—*provokes Attacks.*

To fly the Boar before the Boar pursues us,

Were to incense the Boar to follow us,

And make attack where he did mean no chace.

3539. CELERITY.

Take all the swift advantage of the hours.

* In the Greek Sense—*αργος*—pernicious.

MATTH. xii. 36. and WAKEFIELD in loc.

3540. DELAY *dangerous.*

Be not ta'en tardy by unwise Delay.

3541. TYRANTS *hate* OBSERVERS.

3§. None are for Tyrants

That look into them with considerate Eyes.

3542. SIN.

Sin will pluck on Sin.

3543. POVERTY—DELAY.

Delay leads impotent and snail-fac'd Beggary.

3544. IMPRUDENCE—REPENTANCE.

Men shall deal unadvisedly sometimes,
Which after hours give leisure to repent.

3545. GRANDMOTHER.

A Grandam's Name is little less in Love
Than is the doting Title of a Mother;
They are as Children*, but one step below.

3546. MARRIAGE.

4§. Sweet are the silent Loves of Marriage-joys †.

3547. EVIL *corrupts not only the present but the
future.*

5§. By Times ill us'd o'erpast, the Time to come,
Ere us'd, becomes Abuse.

3548. CAPTIOUSNESS.

Be not peevish found in great Designs.

3549. PROLIXITY.

§ What need to run a Story miles about
When thou may'st tell thy Tale the nearest way?

3550. INJUSTICE.

§ Wrong will have Wrong, and Blame the due of

3551. CONSCIENCE.

[Blame.

Conscience is a thousand Swords.

* So the Roman Law.

† There is a Passage in Wollaston's Religion of Nature
very like this.

3552. TYRANNY.

[Fear,

6§. The Friends of Tyrants are but Friends from.
And in their dearest need will fly from them.

3553. WAR—DISCIPLINE.

⊙ In War, behoves to lack no Discipline.

3554. CENTINELS.

Use careful Watch; chuse trusty Centinels.

3555. COURAGE—SUCCESS.

Be valiant, and speed well.



HENRY VIII.

3556. ORDER.

✕ Order gives all things view.

3557. SELF.

Be to yourself

As you would to your Friend.

3558. TEMPERANCE.

§ Pray GOD for Temperance.

3559. TAXATION.

⊙ Take heed of such Exactions by the which
The Back is Sacrifice to the Load.

3560. DETRACTION.

✕§ To be traduc'd by ignorant Tongues which
The faculties or person, yet will be [know not
The Chronicles of his doings, is too common:
'Tis the rough Brake that Virtue must go through.

3561. CAUSES—FINAL.

HEAVEN HAS AN END IN ALL.

3562. MUSIC.

⊙ When the dejected Soul sinks under Troubles,
Music disperses them.

3563. VIRTUE.

✕ Firm tranquil Virtue cares not if her Actions
Were tried by every Tongue, every Eyesaw them,—
Envy and base Opinion set against them,—
She bears herself so even.

3564. TRUTH.

Truth loves open Dealing:

3565. PRIDE.

2§. When does Pride acknowledge
The Stamp of Nobleness in any Person
Out of herself.

3566. TIME—*Distribution of it.*

3§. Men should
For Holy Offices have a Time; a Time
To think upon the part of business*,
Which privately, or for the State they bear;
And Nature does of her frail Sons require
Her times of Preservation.

3567. WORDS—DEEDS.

4. Saying and doing well should yoke together.

3568. ENVY.

Ⓢ All Goodness
Is Poison to a base and envious Heart.

3569. LAW.

§ When Faults lie open to the Law, let that,
Not Enmity, correct them.

3570. AFFLICTION.

✕ Trials are Blessings: if they teach farewell
To Hope in Courts, and in Heaven bid it dwell.

* Trisyllable.

CORIOLANUS.

3571. PRIDE.

Ⓢ Where the Gratification of Pride is the Motive, it destroys the Merit of otherwise Good Actions.

3572. CENSORIOUSNESS.

Speak not maliciously.

3573. DESPAIR.

2. Nothing they fear who are undone already.

3574. SLANDER—*political*.

§ Beware you slander not

The helms of the State: nor curse as Enemies
Who care for you as Fathers*.

3575. POOR—*LAWs concerning them*.

¶ It is a bad symptom in a State when severe Statutes are multiplied to chain up and restrain the Poor.

3576. CORRUPTION—*popular*.

✕§ In a corrupted State who deserves Greatness Deserves their Hate: And their Affections are A sick Man's appetite, who desires most that Which would increase his Evil. He that depends Upon their conduct swims with fins of lead, And hews down oaks with rushes, With every minute do they change their mind; And call him noble that was now their hate; Him vile that was their Garland.

3577. HUNGER.

Hunger breaks Stone Walls.

* *Political Slanders* are very rare. They can never be frequent but in the last stage of *Corruption*. The *Good* are not slander'd till *Discrimination* and *Sense of Honor* have been lost by habitual *Flattery* of the *Bad*.

3578. DOGS.

Dogs must eat.

3579. RICH.

§ Heaven sends not Corn for the Rich only.

3580. PRIDE.

A proud Nature,
 Tickled with good success, disdains the shadow
 Which he treads on at noon.

3581. DEATH.

[Country,
 § Better that eleven Sons die nobly for their
 Than that one voluptuously surfeit out of Action.

3582. VALOUR.

§ True Valour is not foolish in it's Stand,
 Nor cowardly in Retreat.

3583. WILLINGNESS.

Ⓢ Those aid an Action best who are most willing.

3584. COUNTRY.

+ He has deserv'd the Name of Citizen
 To whom his Country's dearer than himself.

3585. FLATTERY.

§ When Drums and Trumpets
 In the field prove Flatterers, Courts and civil
 Must be all false-fac'd soothing. [Life

3586. KNOWLEDGE.

¶ Men must know much to know others, or
 themselves, or any thing, rightly.

3587. VIRTUE.

✕ Virtue rewards
 Her Deeds with doing of them*.

3588. INGRATITUDE.

Ingratitude is monstrous.

* Ipsa quidem Virtus sibimet pulcherrima Merces.

3589. MAJORITIES.

‡ Be it what it will the greater part carries it.

3590. POPULARITY.

‡ The Crowd, great part of it however, prefers the Hat to the Heart.

3591. AMBITION.

⊙ Selfish Ambition with a proud Heart wears, While young, it's humble weeds.

3592. ELECTION—*popular*.

2. Who have the People's Voice ought to be such As do deserve their Love.

3593.

3. In an Election to high Public Trusts, Voices ill-given are Curses to the Givers.

3594. LEARNING—IGNORANCE.

4§. The learned should not be as common Fools: Nor should the unlearned boast their Ignorance.

3595. REASONS—VOTES.

5. Reasons are worthier than mere Votes.

3596. POPULARITY—*false*.

§ Who baits for Popularity must omit Real Necessities, and give way the while To unstable Slightness.

3597. LIFE—*it's true Measure*.

✕ Prefer a noble Life before a long.

3598. REMEDIES *desperate—where proper*.

2. 'Tis wise

To vamp the Body with a dangerous Physic, That's sure of Death without it.

3599. REFORM.

3. Be firm: and not more fearful than discreet, And love the fundamental part of the State More than you doubt the change of it.

3600.

4. Beware: and lick not
The Sweet that is your Poison.

3601. DISSENSIONS—*civil*:—MODERATION.

⊙ In civil Discords more Respect on both Sides
Were wise and just, generous and all-preserving.

3602. ANARCHY—*it's* EVIL.

⊕§ Lawless Confusion lays a City waste:
It brings the Roof to the Foundation,
And buries what till then distinctly rang'd
In heaps and piles of Ruin.

3603. AUTHORITY.

2§. We must or stand by our Authority,
Or be content to lose it.

3604. MODERATION.

3§. Those who would truly be their Country's
Friends

Should temperately proceed to heal what others
Would violently redress.

3605. COMPENSATION.

+ One Time will pay another.

3606. RASHNESS.

§ That Manhood is call'd Foolery which stands
Against a falling Fabric.

3607. LAW.

4§. Who resists Law,
Law against him scorns any farther Trial
Than the Severity of the Public Power
Which so he sets at nought.

3608. MODERATION.

Do not cry havock when you should but hunt
With modest warrant.

3609. PRIVILEGE.

† Proceed by Process rather than by Power*.

3610. VIOLENCE—*it's Evils incalculable.*

† The End of violent Courses is unknown
To the Beginning, and beyond Conjecture.

3611. SERVILITY—*avoid the Appearance of it.*

† Abstain from Semblance of Servility;
Lest thou surcease to honor thine own Truth,
And by thy Body's Action teach the Mind
A most inherent Baseness †.

3612. CALUMNY—*the ANSWER to it.*

5§. What by invention base Men charge, the
Will answer in their Honor. [brave

3613. ANGER.

6§. Anger being once chaf'd, cannot
Be rein'd again to Temperance: And then speaks
What's in the heart; though it be that which looks
To break the Neck.

3614. CONTRADICTION.

7§. Men accustom'd
Ever to conquer, ill endure Reproof
Or Contradiction.

3615. PATRIOTISM.

8§. A Patriot loves
His Country's Good with a respect more tender,
More holy and profound, than his own Life.

3616. IGNORANCE.

9§. Dull Ignorance finds nothing till it feels.

* It had been well had this been observed in the Cases of
Mr. GALE JONES and Sir FRANCIS BURDETT.

† A Maxim from the depths of human Nature and moral
Philosophy: And exprest with the same Sublimity as it
was conceiv'd.

3617. FORTITUDE.

Fortitude says—"There is a World elsewhere."

3618. FORTUNE.

§ In light'ning Fortune's Wounds when most
Is shewn a noble Cunning*. [struck home

3619. PHILOSOPHY.

§ Precepts there are that make invincible
The Heart which rightly hears them.

3620. MODERATION.

10†¶. Men who have shewn their Power
Should be seen humbler after all is done
Than when it was in doing.

3621. DISSENSIONS *domestic*.

† Enemies, public and private, take advantage
of domestic Dissensions: like those Libertines
who think it the fittest time to corrupt a Man's
Wife when she is fallen out with her Husband.

3622. COALITIONS.

The fellest Foes; [sleep,
Whose Passions and whose Plots have broke their
To take the one the other, by some chance,
Some trick not worth an egg, shall turn dear
And interjoin their issues †. [Friends,

3623. NECESSITY—*reconciles*.

⊙ Common Hatreds are silenced when Men
have need one of another.

3624. PUNISHMENTS—*should not be hasty*.

✕†. Reason before you punish,
Lest you should chance to whip your information,
And beat who well and wisely bids beware
Of what is to be dreaded.

* The word was antiently often used in a good sense; as
in Ps. cxxxvii. 5. Now always in a bad.

† Unite in the same Projects.

3625. DISTRESS.

2. Do not upbraid Distress.

3626. GRATITUDE.

3§. Good-will exerted at request, deserves,
Though unsuccessful, Thanks after the measure,
That it intended well.

3627. GOOD-NATURE—*the mechanical kind of it.*

The veins unfill'd, the blood is cold; and then
We pout upon the Morning, are unapt
To give or to forgive: When we are fill'd
With Wine and Feasting, we have suppler Souls
Than in our Fasts.

3628. IMPLACABILITY *is dishonorable.*

§ It is not honorable for a noble Mind
Still to remember Wrong.

3629. CHANGE—*progressive.*

There is difference between a Grub and a But-
terfly: yet a Butterfly was a Grub.

3630. HEAVEN.

⊙ Unwise to think, those who respect not Heaven
That Heaven will them respect*.

3631. HONOR.

2. No sickness stops an honorable Mind
From an exploit of Honor.

* On the contrary,

Ὅς κε θεοῖς ἐπιπειθῆται μάλα ἔκλυον
αὐτοί.

HOM.

Him who respects the GODS they gladly hear.

JULIUS CÆSAR.

3632. NECESSITY.

‡ What can be avoided
Whose End is destin'd by Omnipotence.

3633. DUTY, *public*;—*before private* INTEREST.

✕ † By Men invested with a public Care,
What touches but themselves should be last
serv'd.

3634. JUSTICE—PITY.

In aid of Justice Pity drives out Pity.

3635. PITY *extinguisht by bad Habits.*

Pity is choakt by Custom of fell Deeds.

3636. FAME—CENSURE; *posthumous.*

The Evil that Men do lives after them;
The Good is oft interred with their Bones.

3637. AMBITION.

⊕ † Unjust Ambition does not often dwell
With Pity:—it is made of sterner Stuff.

3638. IMITATION.

A barren Spirit is content to feed
On object Orts and Imitations.

3639. PRETENSION.

Hollow Men, like Horses hot at hand,
Make gallant shew and promise of their mettle,
But fail of the Performance.

3640. JUSTICE.

The just and brave wrongs not his Enemies:
And, if not so, how should he wrong a Brother?

3641. DISCORD.

✕ † Ill fits it Leaders of the Public Cause
Before those Persons fiercely to contend,
Who should perceive nothing but Love in them.

3642. TEMPER—*conciliates.*

⊙ Speak your Griefs softly if you seek Redress.

3643. CAPTIOUSNESS—*alienates.*

✕ In deeply perilous Times it is not fit
That every nice Offence should bear it's Comment.

3644. FRIENDSHIP.

⊙ Friendship in those it loves loves not their
3645. [Faults.

A friendly Eye is slow to see small Faults.

3646. DUTY—*not to be over-taskt.*

Duty should not be urg'd beyond it's Strength.

3647. COWARDICE *makes a Shew of* COURAGE.

✕ Cowards upon necessity assume
A fearful bravery: thinking by this face
To fasten in Men's Minds that they have Courage.

3648. WORDS—*angry.*

Words before Blows.

3649. RESIGNATION *has more* FORTITUDE
than SUICIDE.

2§. The highest Courage is not to prevent
The term of Life for fear of what may fall;
But arm ourselves with patience, and await
Constant the Providence of that high Power
Which governs us below.

3650. PATRIOTISM—TYRANNY.

3§. His Country's Friend must be a Foe to Tyrants.

3651.

⊙ To Patriots there is Glory in Defeat,
When bravely they have struggled to the last,
Greater than Tyrants, howsoe'er successful,
By their vile Conquest ever can attain.

3652. PATRIOTISM—*gentle.*

Mildness and Constancy dwell in those breasts
Which cherish the benign and generous thought
Of common Good to all.

ANTHONY AND CLEOPATRA.

3653. CREDULITY.

Credulity still hopes
Of better things to-morrow*.

3654. FRIENDSHIPS *political.*

☉ A temporary Policy makes Friends—
But ill to last,—of bitter Enemies.

3655. MELIORATION.

Our worser Thoughts Heaven mind!

3656. LOVE *misplaced.*

✕† Or break the fetters of a misplac'd Love,
Or lose thyself in Dotage.

3657. FEAR *borders on* HATRED.

In time we hate that which we often fear.

3658. PASSION—*credulous.*

Riotous Madness
Itself entangles in those mouth-made vows
Which break themselves in swearing.

3659. POWER—*courted.*

The hated grown to Strength,
Grow into seeming Love.

3660. GREATNESS—*real; unenvious.*

2. Of real Greatness it is not the Vice
To hate a great Competitor.

3661. DEATH *and* DISTANCE—*their Effect.*

It hath been taught us from the primal Times
That he which is is wisht until he were,
And the ebb'd Man endear'd by being lackt.

3662. HUNGER.

Hunger will deign
The roughest Berry on the rudest Hedge,

* This it is that makes Lotteries,

3663. LOVE.

Ⓢ Who comes a Messenger from those we love,
Is by the Lustre of that Image gilded.

3664.

2. Benevolence, though sad, will shine on those
Who borrow light from her.

3665. DISSENSIONS *private, to be sacrificed to*

Forget

[the PUBLIC,

Private Dissensions when the Public Need

Speaks to atone them*.

3666. WRANGLING—*Abuse of TIME.*

§ Then is the Time to wrangle when there is
nothing else to be done.

3667. RUMOR.

✕ Read not Men's Blemishes by the World's

3668. ADVERSITY:

[Report.

Adversity may mark a brave Man's Face;

But in his Bosom she shall never come,

To make his Heart her Vassal.

3669. WOMEN.

§ Women rarely are

In their best Fortunes strong.

3670. FORCE.

2§. Constrained Blemishes obtain our Pity,

As not deserv'd.

3671. IGNORANCE OR DESPAIR *rash.*

Ⓢ None are more bold than those whose clouded
Sees not a Cause of Fear.

[Judgment

3672. PERTURBATION *excessive—Symptom of
falling Fortunes.*

✕§ When the high plac'd begin to rage they are
Even to falling.

[hunted

* Privatas inimicitias Reipublicæ condono,

3673. ADVERSITY *multiplies Enemies and their Attacks.*

2†. A quick and vehement Adversary seeing His Foe at point to fall, gives him no breath; Makes boot of his Distraction.

3674. OPINION *multiplies Strength.*

3. Who are deem'd twenty times of better Fortune Have twenty Men in one.

3675. FORCE *without REASON.*

§ When Reason fails, our very Force entangles Itself with it's own Strength*.

3676. DESPAIR.

To Despair

All strange and terrible Events are welcome; But Comfort it despises.

3677. BENEVOLENCE.

Genuine Benevolence will overflow On all that need.

3678. NATURE—IMAGINATION.

Nature wants stuff

To vye strange Forms with Fancy.

3679. CALAMITY—FORBEARANCE.

Against the fall'n a high and generous Mind Knows rather to extenuate than enforce.

3680. CALUMNY *attends on GREATNESS.*

The greatest are misthought For things that others do†:—And sometimes falsely.

* Vis Consilii expers Mole rut sua. HOR.

Can this well be otherwise than a Translation?

† This is in a considerable degree applicable to the great Lord BACON.

TIMON OF ATHENS.

3681. PRAISE *when prostituted discredits that
which is true.*

When we for Recompense have prais'd the vile,
It stains the Glory of that happy Verse
Which aptly sings the Good.

3682. POETRY — *it's free and unforc'd Spirit.*

§ True Poesy is as a Gum which issues
Whence it is nourisht, free. — The fire in the Flint
Shews not till it be struck: — this gentle Flame
Itself elicits: and, like the Current, flies
All bounds it chafes.

3683. EYE.

§ What a mental Power
The Eye shoots forth.

3684. POET — *above personal Malice.*

4++ In a true Poet's verse no level'd malice
Infects one comma of the course he holds:
He flies an Eagle's flight; bold and forth on,
Leaving no tract behind.

3685. FORTUNE, BENIGNITY, BENEVOLENCE

5§. A large Fortune [united.

Upon a good and gracious Nature hanging,
Subdues and properties to his Love and Tendence
All sorts of Hearts.

3686. FORTUNE.

6§. The Base of Fortune's Mount
Is throng'd with all Deserts, all kinds of Natures,
Who labour on the bosom of that sphere
To propagate their States,

3687. [Fortune!

4§ See how Men's homage shifts with Place and
This Man is rais'd to Power and sudden Wealth.

And those who were his Fellows but of late,—
 Some better than his station,—on the moment,
 Follow his strides, his lobbies fill with tendance;
 Rain sacrificial whisperings in his ear;
 Make sacred even his stirrup, and through him
 Drink the free Air!—And thus it is a while.
 When Fortune, in her shift and change of mood,
 Spurns down her late belov'd, those his Dependants
 Which labour'd after him to the Mountain's Top,
 Even on their knees and hands, let him slip down,
 Not one accompanying his descending foot*.

3688. FRIENDSHIP—DESERTION *of it.*

'Tis an ungenerous Nature that shakes off
 A Friend when he most needs us.

3689. BENEVOLENCE—*persevering, effectual,*

† 'Tis not enough to help the feeble up;
 But to support him after, till his strength
 Can serve itself.

3690. HONESTY *is firm and persevering.*

He who is honest will be honest firmly.

3691. ——— *rewards itself.*

Honesty in itself rewards itself.

3692. ——— *never out of Season.*

'Tis always time to be honest.

3693. YOUTH *eager and imitable.*

Our own preceding Passions do instruct us
 What levity is in Youth†.

3694. FRIENDSHIP—*zealous and not selfish.*

65. 'Tis fit that Men

To benefit a Friend should strain their Means;

* Though the last five lines have been before inserted, it seemed best to take the whole in it's connection and contrast.

† *Cereus in vitium flecti, Monitoribus asper,
 Sublimis cupidusque, & amata relinquere pernix. HOR.*

(Honor and Honesty always preserv'd)
For 'tis a Bond of Men.

3695. VALUE *internal.*

§ Whene'er Dishonor traffics with Man's Nature,
At best he is but outside.

3696. ——— *derivative.*

§ Things of like value, differing in their Owners,
Are prov'd as are their Masters.

3697. COURTIERS.

Small Love and much Courtesy.

3698. FEASTING.

At many a pompous Feast Meat fills Knaves,
and Wine heats Fools.

3699. RICHES.

The foulest Faults with Riches are call'd fair.

3700. POMP and SPLENDOR—*perilous.*

Great Men should drink with harness on their

3701. TEMPERANCE. [Throats*.

Honest Water ne'er left Man in the Mire.

3702. FEASTS.

Feasts are too proud to give Thanks to the Gods.

3703. TEARS *false.*

Trust not a Harlot for her weeping.

3704. PROFESSIONS—*large.*

§ Professions of Friendship which fail in time
of need are like sweet Instruments hung up in a
Case, to keep their Sounds to themselves when
most wanted.

3705. BENEFICENCE—MAN *born for it.*

We are born to do Benefits.

* Nulla aconita bibuntur

Fictilibus: tunc illa time quum pocula sumes
Gemmata, & lato Setinum ardebit in Auro,

3706. EXAMPLE.

Ⓢ A bad Example is not mended by calling it the Example of our Betters.

3707. PRIDE and VANITY—*mad.*

Like Madness is the Glory of this Life.

3708. FOLLY.

We make ourselves Fools to disport ourselves.

3709. TRUTH.

2. Who locks up Truth from Man locks his Heaven

3710. FLATTERY.

[from him.

O that Men's Ears should be
To Counsel deaf, but not to Flattery!

3711. NECESSITY—*takes not Words in Payment.*

To need which is immediate, the Relief
Must not be tosst and turn'd in flattering Words;
Supply must be immediate.

3712. FRIEND—*to be considered as well as SELF.*

+ Break not a Friend's back to ease but thy

3713. JUSTICE.

[finger.

'Mid other noble parts Justice should be,
And doing Right to all.

3714. FUTURITY.

The Future comes apace.

3715. FLATTERY *disappears with* PROSPERITY.

When Means are gone which purchase flattering
Praise,

The breath is gone wherewith that Praise is made.

3716.

Feast won, Fast lost.

3717. ADVERSITY.

Wants try Friends.

3718. DISPOSITION—*may be warpt.*

A noble Nature

May catch a Wrench.

3719. GENEROSITY *too often declines as AGE*

§ Too oft 'tis found [advances.

With lack of kindly warmth Kindness declines,
And Nature, as she grows again toward Earth,
Is fashion'd for the journey; dull and heavy.

3720. DISTRUST.

§ Distrust of human-kind is Bounty's Foe.

3721. GENEROSITY *confiding.*

§ The liberal, free themselves, believe all others

3722. REFUSALS. [so.

When Checks begin, successively they press:
He that is once denied will hardly speed.

3723. FLATTERER.

Of the same piece is every Flatterer's Spirit.

3724. POLICY—*false and selfish.*

Ⓢ + A selfish Policy sits above Conscience
In stern and haughty coldness.

3725. BIGOTRY.

There are who under hot
And ardent Zeal, would set whole Realms on fire.

3726. INGRATITUDE.

Ingratitude is baser e'en than Theft.

3727. LAW—*fathomless.*

The Law is as an Ocean beyond Depth
To those that without heed do plunge into it.

3728. PARADOX—*moral; often perniciously*

'Tis an ill Paradox [maintain'd.

To strive to make an ugly Deed look fair.

3729. QUARRELLING.

Quarrelling is Valour misbegot.

3730. DUELLING.

If Wrongs be Evils, and enforce us kill,
What Folly is't to hazard Life for Ill!

3731. HOMICIDE—*malicious.*

Maliciously to kill is Sin's extremest gust.

3732. ——— *defensive.*

To kill in necessary Defence, most just.

3733. MURDER.

He forfeits his own blood that spills another's*.

3734. FRIENDSHIPS—*false are unsteady.*

The Swallow follows not Summer more willingly, or more willingly leaves Winter, than false Friends follow Prosperity, and fly from Adversity.

3735. MAN *corrupt*; his CRUELTY.

Kinder than Man corrupt the unkindest Beast.

3736. DESERTION—*by false FRIENDS.*

§ As Men do turn their backs

From their Companion thrown into his Grave,
So do his false Friends from his buried Fortune
Slink all away, leaving their false vows with him,
Like empty Purses, pickt: And his poor self,
A dedicated Beggar to the Air,
With his Disease and all shun'd Poverty
Walks, like Contempt, alone.

3737. RICHES.

Riches oft lead to Misery and Contempt!
Who'd be so mockt with Glory:—or to live
But in a Dream of Friendship?
To have his Pomp and all what State compounds
But only painted like his varnisht Friends.

3738. HAPPINESS—*not in CIRCUMSTANCES.*

✠ Trust not to circumstances:—some are rich
But to be wretched: blest in others thought,
And in their own accurst: thus their great Fortunes
Are made their chief Afflictions.

* GEN. ix. 6.

3739. PROSPERITY—*tires.*

Ⓢ 'Tis hard to bear great Fortune*.

3740. COMPARISON.

Every grize† of Fortune
Is smooth'd by that below. [DENCE.

3741. LEARNING *should maintain* INDEPEN-
§ Shame, when the learned pate
Ducks to the golden Fool.

3742. GOLD—a great CORRUPTER.
A little Gold will make black white, foul fair;
Wrong right; base noble; old young; cowards
valiant;
Will knit and break Religions; bless the accurst;
Make the hoar Leprosy ador'd: place Thieves,
And give them title, knee, and approbation
With Senators of the Bench.

3743. MISANTHROPY.

⌘ Strange that to him Man should of Hate be
Who is, himself, a Man. [object,

3744. MISERY—PROSPERITY.

A discerning Eye may see many a Man's Misery
in his Prosperity.

3745. CORRUPTION.

2§. Any thing the corrupt will do for Gold.

3746. PROFLIGACY.

More Whore, more Mischief.

3747. PRAISE—*excessive.*

Ⓢ Men daily find the harm of too much Praise.

* Bene ferre magnam

Disce Fortunam.

HOR.

† Step, degree.

3748. SENSUALITY.

§ Licorish Draughts

And Morsels unctious pamper the pure Mind
Till from it all Consideration slips.

3749. FOLLY or WICKEDNESS to distress the
UNHAPPY.

† To add to the Distress of the Unhappy
Is or a Villain's Office or a Fool's.

3750. CONSTRAINT.

What's done enforcedly will cease to be
When the Force ceases*.

3751. SUFFERING—*unaccustomed.*

① For those to suffer
Who never tasted Suffering, is a Burthen.

3752. PRODIGALITY.

2. Prodigality seldom knows more than the two
extremes of which Humanity is the Mean †.

3753.

How rarely is a Prodigal lov'd longer than his
means last!

3754. DOG.

He has a sure Friend who can keep a Dog.

3755. WANTS: *natural*; *artificial.* [Roots:

†† Nature her Children feeds—the Earth has
Exuberant break forth a thousand Springs:
The Oaks bear Acorns; Briars scarlet Hip;
And the Beech Mast:—bounteous on every bush
She spreads her life-supporting stores. But Man
For Luxury, Pride, and Disease, devours.

* Haud diuturnus Magister Officii Metus. LIV.

† We have here the Depth, Precision, and Acuteness of
ARISTOTLE.

3756. FRIENDSHIP—*false.*

§ What viler upon Earth than those false Friends Who can bring noblest Minds to basest Ends.

3757. KINDNESS—*pretended.*

§† There is a subtle and a covetous Kindness: A Kindness of Pretence and Selfishness.

3758. SUSPICION.

✕§ Spend-thrifts should fear false Friends when they do feast:

Suspect still comes when an Estate is least.

3759. PROMISES.

Promising is most courtly and fashionable.

3760.

Promising opens the eyes of Expectation.

3761. SATIRIST.

2§. It is odds but the Satirist whips his own Faults in other Men.

3762. DAY *not to be wasted,* [Night,

§ When the Day serves, before black, gloomy, Find what thou want'st by free and proffer'd Light,

3763. DECEIT—SELF.

© Few are deceiv'd so much by any as by them-

3764. CHANGE—HEALTH. [selves.

2. Men are not still the same; whom Misery Ease often may restore. [chang'd,

3765. PUBLIC BODIES *seldom acknowledge*

§ A Public Body seldom [ERROR.

Plays the Recanter.

3766. WAR.

Mad-brain'd is War; brutal, and contumelious,

3767. CALAMITY—PUBLIC.

Unnatural

He that rejoices in the common Wreck.

3768. RETRIBUTION—*national*. [Time
 § States which have long gone on and fill'd the
 With all licentious Measure, making their Will
 The scope of Justice, come to evil End.

3769. WAR—*should discriminate*,
 Not all deserve
 The common Stroke of War,

3770. REVENGE—*unnatural*.
 † Revenge hungers for food
 Which Nature loaths—Man's Misery from Man.

3771. CRIME.
 Crimes, like to Lands,
 Are not inherited.

3772. WAR—*it's Limits*.
 ① Use War at most as the Redress of Wrong;
 Not as Destruction to the Enemy*.

3773.
 † A generous Conqueror suffers not a Man
 To pass his Quarters, or offend the Stream
 Of regular Justice in a captur'd City.

~~~~~  
 TITUS ANDRONICUS.

3774. STATION—*high should be irreproachable*.  
 Suffer not Dishonor to approach  
 The' Imperial Seat to Virtue consecrated,  
 To Justice, Continence, and Nobility.

3775. PATRIOTISM.  
 † They sleep in Peace who in their Country's  
 Fall, for her just Defence. [Wars

3776.  
 Think, if to fight for King and Common-weal  
 Is Piety in thine, 'tis in thy Foes.



3777. DEATH—the SEAL of VIRTUE.

§ The safest Triumph is the funeral Pomp  
That hath attain'd to *Solon's* Happiness,  
And triumphs over 'Chance in Honor's Bed.

3778. POPULARITY—the true.

Ever, with Justice, be the People's Friend.

3779. JUSTICE.

*Suum cuique.*

3780. FRIENDSHIP.

§ Lose not a noble Friend on vain suppose;  
Nor with sour looks afflict a gentle Heart.

3781. COURT.

4† A Court is full of Tongues and Ears and Eyes,  
Vigilant as the fabled House of Fame.

3782. IMAGINATION.

5. The Heart suspects more than the Eye can see.

3783. TREACHERY.

'Tis a dread Wonder that Man's face can fold  
In pleasing Smiles such murtherous Tyranny.

3784. SORROW.

Sorrow conceal'd does burn the Heart to cinder.

3785. MISCHIEF—rapid.

An hour's Storm will drown the fragrant Meads.

3786. CALAMITY irascible.

Losers will have leave  
To ease their Stomach with their bitter Tongues.

3787. LIFE without it's moral, intellectual, and  
social Energies.

That ever Death should let Life bear it's Name,  
When Life hath no more interest but to breathe\*.

\* Παντ' εχθρα δυστυχη

Τοιςπραγμασιν ηδνηκα, τοισδ' εργοισιν ε.  
2 n 3

EURIP. HELENA.



## 3788. CRUELTY.

Ⓢ 'Tis savage and unnatural to make sport  
Of Deeds of Death done on the innocent,  
How low soever in the scale of Nature;  
Be it a Worm, a Fly.

## 3789. GRIEF.

Grief so distracts the Mind,  
It takes false Shadows for true Substances.

## 3790. BLUSHES.

Blushes will betray  
The close enacts and Counsels of the Heart.

## 3791. EDUCATION—hardy.

✠ An hardy Education best prepares  
To be a Warrior and command a Camp\*.

## 3792. DISTRACTION.

26. By Day and Night attend it carefully,  
And soothe it's humor kindly as you may,  
Till Time beget some long-sought Remedy.

3793. GREATNESS;—true; above little Annoyances.  
Is the Sun dimm'd because Gnats fly before it.

## 3794.

The Eagle suffers little Birds to sing,  
And is not careful what they mean by it,  
Knowing, that by the shadow of his wing  
He can at pleasure shut their Melody.

## 3795. KINGS.

Kings should in Thoughts be royal as in Name.

## 3796. OATH.

Ⓢ He who believes no God reveres no Oath.

## 3797. CHASTITY.

2. Dearer than Life is spotless Chastity.

\* Rusticorum mascula Militum  
Proles, sabellis docta ligonibus  
Versare Glebas.

## TROIUS AND CRESSIDA.

3798. WAR.

New good, now bad!—Such is the chance of War\*.

3799. FOLLY and SENSE.

✕† We sometimes find Folly sauc'd with Discretion, enough of it to make the Folly more notic'd.

3800. TALENTS—without SYSTEM.

⊙ Some have abundant Faculties, but want the commanding and combining Intellect to reduce them to Use and Order: many hands and no action; all eyes and no sight.

3801. TEMPER—INEQUALITY.

2. Those who are melancholy with slight cause will be merry with as little.

3802. EXPECTATION.

Men prize the thing ungain'd more than it is.

3803. GRIEF—JAUNDICE.

Grief sets a Jaundice on the Cheek.

3804. HOPE *magnifies*.

§ The ample proposition that Hope makes In our Designs begun on Earth below, Fails in the promis'd largeness.

3805. REMEDY.

✕§ The Nature of the Sickness found suggests The Remedy.

3806. BUFFOONERY.

2§. 'Tis wretched when the faint Defects of Age Are made the Theme of Mirth.

3807. MALIGNITY—SLANDER.

Malignity is the Mint of Slander.

\* Αρης—αλλοπροσαλλος. HOM.

3808. STRENGTH *and* PERSEVERANCE.

Blunt Wedges rive hard Knots.

## 3809. PREVENTION.

3. A growing Mischief must in time be crosst;  
Or it will breed a nursery of like Evil  
To overwhelm all else.

3810. REASON *better than* RHETORIC.

Should not a King  
Bear the great sway of his Affairs with Reasons,  
Because a Speech has none that tells him so?

3811. REASON *chuses the least* EVIL.

Ⓒ Reason shuns the object of all harm,  
Unless a greater harm be in the avoidance;  
To shun harm then is Cowardice or Folly,  
When Virtue, Wisdom, Honor, bid us meet it.

3812. LAW *of* NATURE *and* NATIONS.

‡ The *moral* Laws  
Of *Nature* and of *Nations* speak aloud  
To uncorrupted Judgments: but these Laws  
Through Interest and Passion are seen dimly;  
So that great Minds, of partial \* Indulgence  
To their benumbed Will, do yet resist them.

3813. FAULTS—*Insensibility to our own.*

Ⓓ In the cure of Faults he often will assume  
the Physician who should be the Patient.

3814. HONOR—*national.*

⌘ Weigh not the Honor of a King or State  
With common Counters, as a thing of Traffic.

## 3815. WILL—POWER.

The Will is infinite; the Execution confin'd.

## 3816. LOVERS' VOWS.

Lovers swear beyond possibility; and yet re-  
serve an ability that they never perform.

3817. LOVE & PRUDENCE—*not easily reconciled.*

To be wise and love

Exceeds Man's might—*that dwells with Gods*

3818. RENOWN—*spurious.* [above\*.

Men are sometimes renown'd

For Acts that very Chance has thrown upon them.

3819. GLORY—*it's Pursuit.*

In the Pursuit of Fame if you give way,

Or turn aside from the direct forthright,

Like to an enter'd tide they all rush by,

And leave you hindermost: And there you lie,

Like to a gallant Horse, fallen in first rank,

For pavement to the abject rear;—o'er-run

And trampled on.—Then what they do in present,

Tho' less than your's in past, must o'ertop your's:

For Time is like a fashionable Host

That slightly shakes his parting Guest by the hand,

And with his Arms outstretcht as he would fly,

Grasps in the Comer.

3820. WELCOME—FAREWELL.

Welcome ever smiles,

And Farewell goes out sighing.

3821. PRUDENCE—FOLLY.

† Fools slide over that Ice in thoughtless rashness,

Which the wise break—nor trust the specious

3822. PERTURBATION. [mischief.

A troubled Mind is like a Fountain stirr'd †.

3823. PROFLIGACY.

There are those who will not be good, nor  
suffer others.

\* Amare & sapere vix Deo conceditur.

† Prov. xxv. 26.

3824. FRIENDSHIP—*mistaken.*

Ⓢ To favor the Errors of a Friend at the expense of his Virtues, is being so true as to be false to him.

## 3825.

2. An indiscreet Zeal may wrong a Friend before the party misled by it is aware.

3826. LOVE *domineers over the other Affections.*

✕ The Heart which Love has fully occupied Can know no touch of Friendship or of Kindred, No Consanguinity, no Soul so near it, As the belov'd.

## 3827. TIME.

Time is the great and common Arbitrator.

## 3828. WORDS—DEEDS.

Deeds should match our Words.

## 3829. LOVE.

Too oft sweet Love is prey to Fortune's Tooth.

## 3830. PATIENCE.

Ⓢ Between himself and all that might pervert His Reason, and withdraw him from his Duty, The wise Man puts a Guard of Patience\*.

## 3831. RETREAT.

✕§ It is not Flight, but advantageous Care, Retreating from the odds of Multitude.

## 3832. LECHERY.

§ Lechery consumes itself.

3833. CORRUPTION—*the Fate of it's Tools.*

2‡. The Agents of Treachery and Corruption are earnestly set about and ill requited.

\* Quadrisyll.



## CYMBELINE.

## 3834. CRUELTY.

Ⓢ Cruelty practis'd upon Animals  
Makes hard the Heart to Cruelty still greater\*.

## 3835. OPPORTUNITY.

In Suits of difficult success be friended  
By aptness of the Season †.

3836. VICE *punisht* by SUCCESS.

2. There is no greater Punishment of Vice  
Than that it have it's Will.

## 3837. ACTIONS.

Let Proof speak.

3838. GRIEFS *or* CARES.

Some Griefs are medicinable.

## 3839. COURTS. At a Court

Our Service is not Service so being done,  
But being so allow'd.

## 3840. OBSERVATION.

A right Judgment  
Draws us a Profit from all things we see.

## 3841. SECURITY.

Often shall we find  
The sharded Beetle in a safer hold  
Than is the full-wing'd Eagle.

## 3842. COURTIER'S.

‡ Courtly Customers  
Oft gain the cap of him that makes them fine,  
Yet keeps his Book uncross'd.

\* Quam male consuevit, quam se parat ille cruori  
Impius humano, vituli qui guttura cultro  
Rumpit, & immotas præstat mugitibus aures!  
Aut qui vegetus similes puerilibus hædum  
Edentem jugulare potest. OV.

† Quæ mollissima fandi



3843. IMPRISONMENT *overcomes not a free*  
 † Courageous Innocence [Mind.  
 Is in a Prison as the Bird encag'd,  
 Who sings his Bondage freely\*.

3844. NEWS *Bad—soften'd by the Manner of*  
*telling it.*

✕† A kind Tongue and a wise, relating Ills,  
 May take off some extremity, which else  
 Were mortal to the Hearer.

3845. ACCUSATION.

Speak not out of weak surmises.

3846. VOWS of MEN—*deceitful.*  
 Men's Vows are Women's Traitors.

3847. INSINCERITY *in the two Extremes of*  
 Will poor Folks lie [FORTUNE.  
 That have Afflictions on them; knowing 'tis  
 For Poverty or Trial? Yet, no wonder:  
 When rich ones scarce speak true.

3848. HUMANITY—*it's common Kindred.*  
 ♂ Man should to Man be Brother.

3849. LOVE.

Love reasons without Reason†.

3850. OBEDIENCE—*due only to LAW and*  
 2§. 'Tis not for Man [REASON.  
 To let an arrogant piece of flesh threat him,  
 Play Judge and Executioner all himself.

3851. SOLEMNITY.

All solemn things  
 Should answer solemn Accidents.

\* "None but my Father would keep such a Bird as this  
 in a Cage:" said *Henry*, Son of JA. I. of Sir WALTER  
 RALEIGH.

† It is Sentiment; the Reason of the Heart. And so says  
 ROUSSEAU.

## 3852. SOLEMNITY.

§ Play not in forc'd affected Words with that  
Which is most serious.

## 3853. ENTERPRIZE.

3§. An active Spirit  
Can little pleasure find in Life, if lockt  
From Action and Adventure.

## 3854. IDLENESS.

4§. It is a Shame  
To look upon the holy Sun, to have  
The Benefit of his blest Beams, and live  
In Idleness.

## 3855. SIMPLICITY.

Less without, and more within.

## 3856. NOBILITY.

§ Knighthoods and Honors borne  
Without Desert, are Titles but of Scorn.

## 3857. COWARDS.

5§. Cowards live  
To die with lengthen'd shame.

3858. OBEDIENCE—*pious*.

§ To be blest,  
Let us with care perform Heaven's great Behest.

## 3859. DEPENDANCE.

§ Poor Wretches who depend  
On great Men's favor dream an idle Dream,  
Wake and find nothing\*.

## 3860. DEATH.

No bolts for the Dead †.

\* Is. xxix. 8.

† Literally this is not true. But the meaning is like that  
of SOCRATES: 'The Carcase may be confin'd; but not  
so the *Spirit*.'

## 3861. DEATH.

§ Although  
By Medicine Life may be prolong'd, yet Death  
Will seize the Doctor too.

## 3862. FORTITUDE.

A Roman with a Roman Heart can suffer.

## 3863. HONOR.

6. Honor is the Grace of Greatness.

## 3864. MARRIAGE:

In Marriage  
There should be Qualities belov'd in Woman  
With Constancy; beside that winning bait  
Fairness, which strikes the eye.

## 3865. PEACE:

The fingers of the Powers above do tune  
The Harmony of Peace.

~~~~~  
LEAR.

3866. LOVE.

⊙ True Love is poor in Words:—loves and is

3867. LOVE—*disinterested*. [silent.]

† Love is not Love

When mingled with regards of baser Nature
It rests upon their sufferance, and stands
Aloof from the entire point.

3868.

Love is richer than the Tongue.

3869. CAUSE.

Nothing can come of Nothing.

3870. SINCERITY.

† Those are not empty headed whose low sound
Reverberates no hollowness*.

* An empty Tub makes the greatest Sound. PROV.

3871. LIFE *to be chearfully sacrificed to DUTY.*

⊙ A brave and good Man fears not to lose Life
Upon a worthy Motive.

3872. VIRTUE.

✕† Earth is no Boundary for a virtuous Mind;
It loses here another where* to find.

3873. TYRANNY.

Tyranny sways not as it has Power, but as it is
suffer'd.

3874. SELF-LOVE.

⊙ Self-Love lays our Misfortune to any thing
but our Fault.

3875. ASTROLOGY.

2. Astrology is Deceit and Folly.

3876. AUTHORITY—*abdicated will not be recall'd.*

It is idle

To think to manage those Authorities
Which we have given away.

3877. SIMPLICITY.

✕ Be no less than you seem.

3878. IMPRUDENCE *parental.*

⊙ He who parts with every thing to his Chil-
dren during his Life-time, should have kept a
Fool's Cap for himself.

3879. TRUTH—*ill-endur'd.*

Truth's a Dog must to kennel.

3880. MAXIMS—*prudential.*

Have more than thou showest.

3881.

Speak less than thou knowest.

* "Where," the Adverb for the Substantive: a better
Habitation.

3882.

Lend less than thou owest*.

3883.

Learn more than thou trowest.

3884.

Set less than thou throwest.

3885.

Leave thy Drink and thy Whore,

And keep in a Door,

And thou shalt have more

Than two ten's to a score.

3886. PRODIGALITY.

He that keeps nor crust nor crumb,

Weary of all, shall want some.

3887. INGRATITUDE.

The Hedge-sparrow fed the Cuckoo so long,

That it had it's Head bit off by it's Young.

3888. AGE and STATION.

2. Old Men of reverend Station should be wise.

3889. IMPROVEMENT—*has Limits.*

Striving to better, oft we mar what's well †.

3890. PARRICIDE.

§ Heaven all it's Thunders bends 'gainst Parricide.

3891. DUTY—*filial.*

§ Think with how manifold and strong a Bond

The Child is bound to the Father.

3892. HOPE.

† In all Afflictions

Lay Comforts to your Bosom.

* To "owe" in antient phraseology—to own, to possess.

"The Man that *oweth* this Girdle." ACTS.

† Stava ben; ma per star meglio stò quì. ITAL. EPIT.

3893. RAILING.

✕ Rail not at those whom you know not*.

3894. ANGER.

Anger has a Privilege.

3895. ARMS, HONOR, and HONESTY.

2. Those should not wear a Sword

Who wear no Honesty.

3896. FLATTERERS.

† Deceitful, smiling, fawning Flatterers,
Like Rats, oft bite the holy cords in twain
Too intricate to' unloose; soothe every Passion
That in the nature of their Lords rebels:
Renege, affirm, and turn their halcyon beaks
With every gale and vary of their Masters †.

3897. BLUNTNESS—*affected*.

There are those

Who having been prais'd for Bluntness, do affect
A saucy roughness, and constrain the garb,
Quite from it's nature.—He can not flatter, he,
An honest Mind and plain:—he must speak
Truth:—

An they will take it,—so:—if not, he's plain.

3898. CHILDREN *often follow Interest rather than Duty or Affection.*

Fathers that wear Rags

Do make their Children blind;

But Fathers that bear Bags

Shall see their Children kind.

* Quid de quoque viro, & cui dicas, sæpe caveto. HOR.

† Negat, nego; ait, aio; postremo imperavi egomet mihi
Omnia assentiri. TER.

3899. PRUDENCE.

§ Go to school to the Ant, and learn that there is no laboring in Winter*.

3900. ILLNESS—*a fair Excuse for Neglects.*

Infirmity doth still neglect all office [selves
Whereto our Health feels bound: we are not our-
When Nature being oppresst, commands the Mind
To suffer with the Body.

3901.

Take not the indispos'd and sickly fit
For the sound Man.

3902. SERVANTS—*imitate whom they serve.*

¶ The easy-borrowed Pride of worthless Servants
Dwells in the fickle Grace of those they follow.

3903. REASON.

¶ Mingle Reason with your Passion.

3904. COMPARISON.

§ E'en wicked Creatures yet do look well favor'd
When others are more wicked:—not being worst
Stands in some rank of Praise.

3905. MAN.

26. Man is a little World.

3906. FRANCE.

35. France is wise in our Negligence.

3907. BEGGARS.

Beggars marry †.

* Paryula (nam exemplo est) magni Formica Laboris
Ore trahit quodcumque potest, atque addit acervo
Quem struit, haud ignara, & non incauta, Futuri.
Qua, simul inversum contristat Aquarius Annum,
Haud usquam prorepat, & illis utitur ante
Quæsitis, Sapiens. HQR. & PROV. vi. 6. & xxx. 25.

† An Author, sufficiently celebrated, says this is a great
Evil. And would have had an Act pass which should pre-
vent their marrying till they probably would have been so

3908. MISERIES—*petty*.

The Man that makes his Toe

What he his Heart should make,

Shall of a Corn cry woe,

And turn his Sleep to wake.

3909. SUCCESSION.

The younger riseth when the old doth fall.

3910. INGRATITUDE—*filial*.

§ Filial Ingratitude

Is as the Mouth should tear the aiding Hand

For lifting food to it.

3911. OBEDIENCE—*filial*.

ObeY thy Parents.

3912. TRUTH to PROMISE.

Keep thy word justly.

3913. OATHS.

Swear not.

3914. ADULTERY.

Commit not with Man's sworn Spouse.

3915. LUXURY in DRESS.

Set not thy Heart on proud Array.

3916. CONTINENCE.

Keep thy foot out of Brothels.

3917. PRUDENCE.

Keep thy pen from Lenders' Books.

long prevented as to think no more of it. There are two objections to this:—that it would be tyrannical and impracticable. There is a third, that had it been practicable, and put into effect, the Author and other Authors would soon have had something else to do than to indulge their speculations. The mere Fish round our Island would supply, were the Fisheries encouraged to the utmost, more subsistence than ten, perhaps an hundred, times the Population of this and the neighbouring Islands could consume.

3918. FLATTERY.

§ Better mere Contempt
Than be contemn'd and flatter'd.

3919. CALAMITY *progressive*.

In great extremities the worst is not
So long as we can say this is the worst.

3920. IRRITATION.

Bad is the Trade that must play Fool to Sorrow,
Angering itself and others.

3921. LUXURY—*unfeeling*.

⊙ Much needs that Luxury Heaven's Chastise-
That will not see because it does not feel. [ments

3922. WISHES.

Wishes may prove Effects*.

3923. PROFLIGACY, TREACHERY, & CRUELTY
most odious in WOMEN.

Proper Deformity seems not in the Fiend
So odious as in Woman.

3924. DESPAIR—*Treatment of it.*

2. To trifle in kind Caution with Despair
May sometimes cure:—but 'tis a desperate Task.

3925. LIFE and DEATH *may depend on*
IMAGINATION.

Conceit may rob
The Treasury of Life, when Life itself
Yields to the Theft.

3926. HEAVEN *an unfailing Source of HOPE.*

3. Heaven makes it's Honours
Of Men's impossibilities to preserve.

3927. WISDOM, FORTITUDE, PATIENCE.

Bear free and patient Thoughts.

* Strong Volition determines to Action.

3928. TEMPORIZING.

Aye and No too is no good Divinity.

3929. OFFICE.

A Dog's obey'd in Office*.

3930. POLICY—*false*.

§ A scurvy Politician seems
To see the Things he does not.

3931. MADNESS—*it's Distinction from FOLLY
or IDIOCY.*

§ Distraction

Has Matter and Impertinency mixt,
Reason in Madness.

3932. SUICIDE.

Be not tempted

To die till Nature bids.

3933. SYMPATHY *from* SUFFERING.

Minds by the habit of knowing and feeling Sorrow
Are pregnant to good Pity †.

3934. GRATITUDE.

✕§ To a generous Mind

A Benefit acknowledg'd is o'erpaid.

3935. CONFIDENCE *liberal to* TALENT *with*
VIRTUE *and* EXPERIENCE. [freely

⊙ Those who are worthy of great Trust should
Be govern'd by their Knowledge, and proceed
I' the way of their own Will.

3936. RUMOR.

Report is changeable.

* The Poet is, I know not why, generally hard on Dogs.
Yet, when not corrupted by Man, they are wise, benevolent,
and faithful.

† Almost a Translation of that admirable Verse—

“Haud ignara Mali miseris succurrere disco.” VIRG.

3937. UNSTEADINESS.

In great emergencies unsteady Tempers
Are full of Self-Reproof and Alteration.

3938. COURAGE—JUSTICE.

✕ § Where he can not be honest,
What good Man can be valiant*?

3939. INVASION.

2§. Combine together 'gainst the Enemy:
For then domestic and particular Broils
Are not to question.

3940. ACTION.

A perilous State
Calls for a prompt Defence; not for Debate †.

3941. JUSTICE.

Pray that the Right may thrive.

3942. DEATH.

Men must endure
Their going home e'en as their coming hither:
Ripeness is all.

3943. PATIENCE and FORTITUDE.

† Suffering unjustly, thus console yourselves:
That you are not the first by many and great,
Who with good Meaning have incurr'd the worst.

3944. WAR at best a great Evil.

§ E'en the best Quarrels in their heat are curst
By those who feel their sharpness.

3945. JEST—*may be more serious than suppos'd.*

Jesters do oft prove Prophets †.

* Fortitudo est Virtus pro Justitiâ pugnans. CIC. de OFF.

† Non implenda est Curia Verbis

Tunc cum Bella Manus poscunt. VIRG.

‡ A dignified Manner of expressing the Proverb—

“Many a true Word spoken in Jest.”

Although it be beyond the scope of this Collection of

3946. JUSTICE—*divine.*

Heaven is most just: and of our pleasant Vices
Makes Instruments to scourge us.

3947. LIFE—*the natural Love of it.*

O our Life's Sweetness,

That we the pain of Death would hourly suffer,
Rather than die at once!

3948. PRUDENCE and INDEPENDENCE.

While you live draw your neck out of the Collar.

~~~~~  
ROMEO AND JULIET.

3949. FIRMNESS *energetic.*

39. Those strike quickly being mov'd who are  
not quickly mov'd to strike. [given.

3950. ADVICE—*unpleasant should be cautiously*

Bid a sick Man in *sadness* make his Will:

O Word ill-urg'd to one that is so ill.

3951. CALAMITIES—*there are those which can  
not be forgotten.*

He who is stricken blind can not forget

The precious treasure of his Eye-sight lost.

Aphorisms to illustrate the dramatic Beauties of the Poet, yet this I must say, the Catastrophe of *Lear* seems to be a consummate Result of dramatic Skill and Experience, united with Genius. The Developement, complex as it is, is most skilfully and powerfully conducted. It grows from the Characters and Situations: is natural, most deeply interesting, and sublimely awful. It is Terror and Pathos carried to their height, and concentrated, as they ought, on *LEAR*: who from an object of Pity rises into Respect and Admiration; all his Energies being excited and wonderfully called forth. And the Difference in the last Calamities between the Sufferings of Innocence and those of Guilt are most expressively markt.



## 3952. INCONSIDERABLENESS.

4§. Such there are

Who some in number are in reckoning none.

## 3953. COUNTERACTION.

One fire burns out another's burning ;

One pain is lessen'd by another's anguish :

Being giddy, help thyself by backward turning ;

One desperate grief cures by another's languish.

3954. BEAUTY *external and internal.*

§ 'Tis much Pride

For fair without the fair within to veil.

3955. POWER—MONOPOLY *of.*5. When good Manners shall all lie in one or  
two Men's hands, and they unwasht too, 'tis a  
foul thing.3956. ANGER—*under* CONSTRAINT.

Patience perforce with wilful Choler meeting,

Makes the flesh tremble at their different greeting.

## 3957. LOVE.

6§. The Power of Love

Tempers extremities with extreme Sweet.

## 3958.

§ Whate'er is possible Love dares attempt.

## 3959.

7. The more of Love is given,

The more there is : for Love is infinite.

## 3960.

Love goes towards Love as School-Boys to their  
Books ;

But Love from Love, toward School, with heavy

## 3961.

[looks.

How silver sweet sound Lovers' Tongues by  
Like softest Music to attending Ears! [Night,

3962. LEAVE-TAKING.

Parting is such sweet Sorrow,  
Lovers would say "Good Night" till it be morrow.

3963. EARTH.

The Earth that's Nature's Mother is her Tomb;  
What is her burying Grave that is her Womb\*:  
And from her Womb Children of different kind  
We sucking on her natural Bosom find:  
Many for many Virtues excellent;  
None but for some, and yet all different.

3964. SLEEP—CARE.

Care keeps his Watch in every old Man's Eye;  
And where Care lodges Sleep will never lie:  
But where unbruised Youth with unstufft Brain  
Doth couch his limbs, there golden Sleep doth

3965. EQUIVOCATION.

Riddling Confession finds but riddling Shrift. [reign.

3966. EYES.

Men's Eyes were made to look.

3967. INTERCESSION—*none should warp* JUSTICE.

8. Nor Tears nor Prayers should purchase out

3968. LOVE.

9§. To a Lover's Ear the Tongue that merely speaks  
The Name belov'd, speaks heavenly Eloquence. [Abuses.

3969. WORDS;—*few, decisive.*

10§. Brief Sounds determine oft of Weal or Woe.

3970. DEATH.

Death is but Exile from this lower World.

3971. PASSION.

Ⓢ Those that are mad with Passion have no Ears.

\* Terra eadem Genetrix Rerum, & commune Sepulchrum.

3972. FEELING *the* SOURCE of ELOQUENCE.  
Ill can Men speak of what they do not feel\*.

3973. DEATH.  
Death is the End of all.

3974. HAPPINESS—*from* DISPOSITION; *not*  
CIRCUMSTANCES.

2. 'Tis often seen  
A swarm of Blessings lights upon our head,  
Happiness courts us in her best Array,  
And our Perverseness poisons all our Bliss.  
Take heed, take heed; for such die miserable.

3975. SUN-SET—DEW.  
When the Sun sets the Air doth drizzle Dew.

3976. INTENTION.  
Whate'er in the intent is meant for Love,  
Has thanks for it's good-meaning.

3977. LOVE—GRIEF.  
*Venus* smiles not in a House of Tears.

3978. — *animates.*  
✕†. In Terrors howsoever new and great,  
Love gives new strength, and strength will help

3979. GRIEF—NATURE—REASON. [afford.  
Nature's Tears are Reason's Merriment †.

3980. REVENGE.  
Can Vengeance be pursued farther than Death †.

\* *Si vis me Flere, dolendum  
Primum ipsi tibi: tunc tua me infortunia tangent.* HOR.

† A pious and philosophic Sentiment, harshly, but  
*stojically*, expresst.

‡ This was attempted in 1660. "The Courtiers, to give  
proof of their loyalty, and the King, to manifest his filial  
piety, carried their Vengeance beyond the Grave; and aimed  
at the punishment of those whom a fortunate exit had deli-  
vered from the arm of human power."—MACAULAY. V.

3981. DESPAIR.

Tempt not a desperate Man.



## HAMLET.

3982. GRIEF *moderated by* REASON.

⊙ In Sorrow let Discretion fight with Nature,  
And with such feeling think of the deceas'd,  
As not to lose remembrance of ourselves.

3983. DUTY—HASTE.

✕ Haste commends Duty.

3984. GRIEF—*inostentatious*.2§. The Grief that passes shew resides *within*.

3985. SECRECY.

3†. Firm Prudence will to things of Secrecy  
Give but an Understanding, and no Tongue.

3986. LOVE.

4§. Love is too oft

A Violet in the Youth of primy Nature,  
Forward, not permanent; sweet, but not lasting;  
The perfume and suppliance of a minute,  
Not more.

3987. PROGRESSION—*mental and corporeal*.

Nature, when crescent, does not grow alone  
In thewes and bulk: but as this Temple waxes,  
The inward service of the Mind and Soul  
Grows wide withal.

3988. PRINCE.

A Prince's Will is not his own:  
For he, himself, is subject to his Birth.

Ch. I. speaking of the Parliamentary Order for digging up  
and exposing at *Tyburn* the *Bodies of Cromwell, Bradshaw,*  
*Ireton, and Pride.*

## 3989. ACQUAINTANCE.

Do not dull thy palm with entertainment  
Of each new hatcht unfledged Comrade.

## 3990. SOUL.

Ⓒ No power of Violence can hurt the Soul,  
Being a thing *immortal*.

## 3991. LOVE.

✕§ There are no wings more swift  
Than are the Thoughts of Love.

## 3992. MOTHER.

However hurt, let not thy Soul contrive  
Against thy Mother aught:—leave her to Heaven.

## 3993. PURITY.

Taint not thy Mind.

## 3994. BUSINESS.

Every Man hath Business.

## 3995. MADNESS.

2§. Madness has a mixture of Method.

## 3996.

3§. Has often an acuteness in it's replies, of  
which Reason and Sanity could not be so happily

## 3997. WORLD.

§ The World's a Prison; though a goodly one.

## 3998. AMBITION.

The very substance of the ambitious is merely  
the shadow of a Dream.

## 3999. STILLNESS—PROGNOSTIC.

We often see, against some Storm,  
The bold Winds speechless, and the Orb below  
As hush as Death: anon, the dreadful Thunder  
Doth rend the Region.

## 4000. PLAYERS.

Players are the Abstract and brief Chronicle  
of the Times.



## 4001. FUTURITY.

The dread of something after Death,  
The undiscover'd Country from whose bourne  
No Traveller returns, puzzles the Will,  
And makes us rather bear the Ills we know,  
Than fly to others which we know not of.

4002. PRUDENCE *excessive*.

The native hue of Resolution  
Is sicklied o'er with the pale Cast of Thought;  
And Enterprizes of great pith and moment  
With this regard their current turn away,  
And lose the name of Action.

## 4003. HONESTY—BEAUTY.

Honesty should admit no Discourse to Beauty.

## 4004.

Beauty cannot have better commerce than with  
Honesty\*.

## 4005. PARADOX.

There are many Paradoxes to which Time gives  
Proof.

## 4006. VIRTUE.

Our old Stock can not be so perfectly changed  
by engrafting or inoculating Virtue upon it, but  
that we shall relish of it.

## 4007. CALUMNY.

Be thou as chaste as Ice, as pure as Snow,  
Thou shalt not escape Calumny.

## 4008. TRAVELLING.

§ Seas and Countries different  
With variable objects may expel  
The settled matter brooding on the Heart,

\* Honesty, *Honêteté*, *Honestum*, the Just and Becoming,  
is the *internal Beauty of Plato*.



On which the brains still beat and set the Man  
From fashion of himself.

4009. MADNESS.

Madness in Great-ones must not unwatcht go.

4010. MODERATION.

Use all gently.

4011. ACTION *and* ELOCUTION.

Do not saw the Air with your hand too much.

4012.

In the very torrent, tempest, and whirlwind of  
your Passion, you must acquire and beget a  
Temperance that may give it smoothness.

4013.

§ It offends good Taste and good Sense to the  
Soul to hear a robust, perriwig-pated Fellow tear  
a Passion to tatters, to very rags, to split the ears  
of those who for the most part are capable of  
nothing but noise and dumb shew.

4014. ACTING.

The Purpose of Playing, it's End both at the  
first and now, was and is, to hold, as it were, the  
Mirror up to Nature: to shew Virtue her Feature,  
Scorn her own Image, and the very Age and Body  
of the Time his Form and Pressure.

4015.

Acting over-done, or come tardy off, though it  
makes the unskilful laugh, cannot but make the  
judicious grieve; the censure of which must, in  
every true allowance, overweigh a whole Theatre  
of others.

4016.

Let those that play your Clowns speak no more  
than is set down for them: for there be that will

themselves laugh to set on some quantity of barren spectators to laugh too; though in the mean time some necessary question of the Play be then to be considered: That's villainous; and shews a villainous Ambition in the Fool that uses it.

4017. REFORM.

Reform altogether.

4018. REASON & PASSION;—*their* EQUILIBRIUM.

Blest are those

Whose Blood and Judgment are so well commingled  
That they are not a pipe for Fortune's finger  
To sound what stop she please.

4019. DETERMINATION—*changeable*.

What we do determine oft we break.

4020.

+ Purposes

Of violent birth have poor validity,  
Which now, like fruit unripe, stick to the tree,  
But fall, unripen'd.

4021.

Our Thoughts are our's; their Ends none of our

4022. FRIENDSHIP—*unreserv'd*. [own.

⌘ § He bars the door to his own Liberty who  
denies his Grievs to his Friend.

4023. SEVERITY—*verbal*.

Ⓢ 'Tis better speaking Daggers than using

4024. OFFICIOUSNESS. [them.

To be too busy is some Danger.

4025. AGE—PASSION—REASON.

§ At Age mature

The hey-day in the blood is tame, is humble,  
And waits upon the Judgment.

4026. VICE;—*it's SELF-DELUSION.*

In a corrupted Heart the Reason  
Is Pander to the Will.

4027. IRRITATION—PATIENCE.

✕ § Upon the heat and flame of Irritation  
Sprinkle cool Patience.

4028. EVIL;—*progressive.*

§ Where bad begins still worse remains behind.

4029. EVIL *turn'd on it's Authors.*

'Tis just to make the Engineer of Mischief  
Hoist with his own Petard\*.

4030. SHAME—*false.*

Men will not understand what is most fit,  
But oft from shame and a mistaken Pride  
Are as the owner of a foul Disease,  
Who rather than divulge it lets it feed  
Even on the pith of Life.

4031. SECRECY.

2§. A Man who can not keep his own Counsel  
cannot keep that of another.

4032. WAR.

[Peace;

War is the' Imposthume of much Wealth and  
That breaks within, and shews no cause without  
Why the Man dies.

4033. PRUDENCE—*excessive.*

There is a craven scruple  
Of thinking too precisely on the Event,  
Which, rightly quarter'd, has but one part

4034. PROCRASTINATION.

[Wisdom.

3§. If it be wise and just that it be done,

\* Nec Lex est æquior ulla

Quam Necis Artifices Arte perire suâ.

OV.

Metus in Auctorem redit.

SENECA.

Ill fits a Man to say—"This thing's to do;"  
When he has Cause, with Strength and Means, to  
4035. AMBITION. [do it.

4§. A Spirit with Ambition elevated  
Despises the invisible Event,  
Exposing what is mortal and unsure  
To all that Fortune, Death, and Danger dare,  
Even for an Egg-shell\*.

4036. CONSCIENCE.

5. To a sick Soul,—as Sin's true Nature is,—  
Each Joy seems Prologue to some great amiss.

4037. GUILT;—*it's* JEALOUSY.

6§. The Jealousy of Guilt  
Oft spills itself in fear of being spilt.

4038. REASON.

7§. Divided from his Reason,  
Man is but as a Picture or mere Beast.

4039. ECONOMY.

8. Means, well husbanded,  
Go far with little.

4040. REVENGE.

9. Revenge,  
Sweep-stake, draws Friend and Foe.

4041. MEMORY.

⊙ Who thinks much remembers much.

4042. JUSTICE.

+ Where the Offence is let the great Axe fall;  
Not glance upon the guiltless.

4043. NECESSITY.

2. Necessity sometimes creates a compell'd  
Valour.

\* So DEMOSTHENES of PHILIP,

4044. WORDS; *their* INADEQUATENESS.

3. There are some occasions so great and serious, that the gravest Words are too light for the bore of the Matter.

4045. AFFECTION *metamorphoses*.

3. Affection

Will, like the Spring that turneth Wood to Stone,  
Turn all things to it's latent quality,  
And leave no semblance foreign to itself.  
Thus blemishes to graces finely change\*,  
Dipt in it's potent stream. [VIRTUE.]

4046. SLANDER *impotent against* WISDOM and

✕ Slanders against the Wise and good, like  
Arrows,  
Too slightly timber'd and too weakly thrown,  
Reverting to the hostile Bow again,  
Wound not where they are aim'd †.

4047. YOUTH—AGE—*their becoming* CHARAC-

Youth no less becomes [TERISTICS.]

The light and careless Livery that it wears,  
Than settled Age his Sables and his Weeds,  
Importing health and graveness.

4048. GRIEF—*false*.

2†. False Grief is like the painting of a Sorrow;  
A Face without the Heart.

4049. LOVE.

Love is begun by Time:  
And it is seen, in passages of proof,

\* Amatores quod Amicæ

Turpia decipiunt cœcum Vitia, aut etiam ipsa hæc  
Delectant. HOR.

† Telum imbelle, sine ictu

Conjecit, rauco quod protinus ære repulsūm

Et summo clypei nequicquam umbone pependit. VIRG.



Time qualifies the spark and fire of it.  
 There lives within the very flame of Love  
 A kind of wick or snuff that will abate it:  
 And nothing is at a like goodness still  
 Where Passion mixes;—but increas'd to the  
 Dies of it's own too much\*.

[height,

## 4050. PROCRASTINATION.

That we *would* do,  
 We should do at the moment *when* we would,  
 And nothing trust to Time: for this "*would*"  
 changes,  
 And has abatements and delays as many  
 As there are Tongues, are Hands, are Accidents.  
 And then this "*should*" is like a Spendthrift's  
 That hurts by easing.

[Sigh,

## 4051. MURDER.

No Place should Murder sanctuarize †.

## 4052. OPPORTUNITY.

Weigh what Convenience both of Time and Means.

4053. EXPEDIENTS—*trust not all to one.*

## A Project

Should have a back or second that might hold,  
 If the first did blast in proof.

## 4054. NATURE.

Nature her Custom holds,  
 Let Shame say what it will.

\* There is in the Comparisons of SHAKESPEARE, whether taken from the greatest or lowest subjects, a force and happiness of Invention, an originality, a propriety, a philosophic Depth and Refinement, a poetic Grace, and Happiness of Idea and Expression, truly peculiar.

† The Privilege of *Sanctuary* was very much abridged before the Birth of our Poet: by Stat. 27 H. VIII. c. 19. Anno 1535; and 37. 12. And it was finally abolisht after his Death by 21 Ja. I. c. 28. Anno 1623.



## 4055. PUNISHMENT.

§ Punishment does well for those that do ill.

4056. SENSIBILITY *impair'd* by HABIT.

The hand of little Employment has the daintier

## 4057. EMULATION of RANK. [Sense.

The Age is grown so picked, the Toe of the Peasant comes so near the Heel of the Courtier, that he galls his kybe.

## 4058. CONGRUITY.

Sweets to the Sweet.

4059. NATURE *and* NECESSITY.

Let *Hercules* himself do what he may,  
The *Cat* will mew, and *Dog* will have his Day.

## 4060. PATIENCE.

Strengthen your Patience.

## 4061. FEAR—MANNERS.

Fear forgets Manners.

## 4062. LIFE.

3§. Though a Man's Life's no more than to say,  
However short, the *Interim* is our's. ["*One,*"

## 4063. PROPERTY.

Spacious in the Possession of Dirt.

4064. EXCELLENCE—*perceiv'd as possesst.*

To know fully the Excellence of another, is to be comparable with that other in Excellence.

4065. CONVERSATION—*fashionable.*

There are many who only get the tune of the time; an outward habit of encounter; a kind of yesty collection: and do but blow them to their Trial, the Bubbles are out.

## 4066. STEADINESS.

Be constant to your purposes.

## 4067. TREACHERY.

4§. The treacherous  
Are justly caught in their own Treachery.

## 4068. THEORY;—PRACTICE.

5. Theory without Practice is mere Prattle.



## OTHELLO.

## 4069. PREFERMENT.

Preferment goes by Letter and Affection;  
And not by old Gradation, where each Second  
Stood Heir to the First.

4070. SERVICE—*ill requited.*

You shall mark  
Many a duteous and knee crooking knave  
That, doting on his own obsequious Bondage,  
Wears out his time, much like his Master's Ass,  
For nought but Provyender: and when he's old

4071. ——— *insincere and selfish.* [cashier'd.

Others there are  
Who, trim'd in Forms and Visages of Duty,  
Keep yet their Hearts attendant on themselves;  
And throwing but shews of service to their Lords  
Do well thrive by them; and when they have  
lin'd their Coats,  
Do themselves homage.

4072. POLICY—*bad.*

6. 'Tis wretched Policy,  
Neglecting an attempt of ease and gain,  
To wake and wage a Danger profitless.

## 4073. ACCUSATION—EVIDENCE.

7§. To urge an Accusation is no Proof:  
Without more certain and more overt test

Than thin slight habits, and poor likelihoods,  
And seemings passion-fram'd prefer in Judgment.

4074. OPINION.

Opinion is a Sovereign Mistress of Effects.

4075. HABIT.

8§. The Power of Habit

Makes of the stern and flinty couch of War  
A thrice driven bed of Down.

4076. HARDINESS.

9§. Hardy Spirits

A natural and prompt alacrity  
In hardness do agnize.

4077. VIRTUE *beautifies the external by the internal.*

10§. Virtue beholds the Visage in the Mind.

4078. DESIRE.

11§. Where mere Desire governs, the food  
which was at first as luscious as Locusts shall  
shortly become as bitter as Coloquintida\*.

4079. FUTURITY.

There are many Events in the Womb of Time.

4080. CONFIDENCE—*abus'd.*

12§. 'Tis not impossible, nor rarely found,  
That one man thanks, loves, and rewards another  
For making him egregiously an Ass,  
And practising upon his peace and quiet,  
Even to Madness.

4081. PRIDE.

'Tis Pride that pulls the Country down.

\* The Extract of the *Colocynthis*, or bitter Gourd. It used to be employed, and perhaps still is, in Bookbinders' Paste, to preserve Books from Insects.

4082. VICE ;—VIRTUE—COUNTERPOISE.

Some Men's Vices

Are to their Virtues a just Equinox ;

The one as long as the other.

4083. GOOD NATURE.

Good Nature

Prizes the Virtue that appears in Men,

And looks not on their Evils.

4084. INFIRMITY—*human*.

Men are but Men :—the best sometimes forget.

4085. ANGER *distinguishes not between Friend  
and Foe.*

Men once in rage strike them that wish them best.

4086. SOLDIER.

'Tis the Soldier's Life

To have their balmy Slumbers wakt with Strife.

4087. WINE.

O thou invisible Spirit of Wine, if thou hast  
hast no name to go by, let us call thee Devil!

4088. DRUNKENNESS.

13§. A drunken Man remembers a mass of  
things, but nothing distinctly ; a quarrel, but  
nothing wherefore.

4089.

That we should with joy, revel, pleasure, ap-  
plause, transform ourselves into Beasts\*.

4090.

The Devil *Drunkenness* gives place to the Devil  
*Wrath* :—one Imperfection shews<sup>1</sup> a man another  
to make him frankly despise himself.

\* I fear the usual Comparison to *Beasts* is very unjust to  
them.

## 4091. WINE.

Good Wine is a good familiar Creature, if it  
be well us'd.

## 4092. HYPOCRISY.

§ Hypocrisy turns Virtue into pitch;  
And out of very Goodness makes the net  
That shall emmesh the best.

## 4093. PATIENCE.

What Wound did ever heal but by degrees.

4094. CHARACTER—*interprets* ACTIONS.

§ Such things as in a close disloyal Knave  
Are tricks of Custom, in a Man that's honest  
Are close Denotements working from the Heart.  
That Passion can not rule.

4095. PURITY *human, imperfect.*

§ Where's that Palace into which foul thoughts  
Sometimes intrude not? Who has a breast so pure  
But some unseemly apprehensions  
Keep Leets and Law-days, and in Session sit  
With Meditations lawful?

4096. EVIDENCE—*circumstantial.*

There are strong Circumstances  
Which lead directly to the Door of Truth.

## 4097. DREAM.

Dreams denote often a foregone Conclusion.

4098. CHARACTER—*learnt by most slowly.*

'Tis not a year or two shews us a Man.

\* Et quoi quisque feré Studio devinctus adhæret,  
Aut quibus in rebus multum sumus ante morati,  
Atque in quâ ratione fuit contenta magis Mens,  
In *Somnis* eadem plerumque videmur obire.



## 4099. SYMPATHY.

Let our finger ache,  
And it endues our other healthful Members  
Even to that sense of pain.

## 4100. HUSBANDS—WIVES.

Men are not Gods:  
Nor of them look for such observancy  
As fits the Bridal.

## 4101. JEALOUSY.

‡ That there's no cause answers not Jealousy:  
The jealous are not jealous for the Cause;  
But jealous for they are jealous—'tis a Monster  
Begotten of itself, fed by itself.

## 4102. LOVERS—ABSENCE—TIME.

The hours of absent Lovers  
Are far more tedious than to count the Dial.

## 4103. INDISCRETION.

Ⓢ They that mean virtuously, yet seek occasion  
And court the incitements which seduce to Ill,  
Not Heaven their Virtue tempts, but they tempt

## 4104. SLANDER. [Heaven.

§ Many worthy and chaste Dames by Slander  
All guiltless meet reproach.

4105. CONFIDENCE—*mistaken*.

O 'tis an Ill indeed  
To lip a wanton in a secure couch,  
And to suppose her chaste.

## 4106. INFIDELITY.

'Tis the Strumpet's Plague  
To beguile many and be beguil'd by one.

4107. TRIUMPH *unseasonable*.

Laugh that wins.



4108. VIRTUE—*invulnerable*.

A solid Virtue Darts of Accident  
Can neither pierce nor graze.

4109. LOVE—CONSTANCY.

Unkindness may defeat the Life  
Rather than change the Love.

4110. HUSBANDS—WIVES.

✕† It for the most part is the Husband's fault  
If Wives do fall:—say that they slack their Duties:  
That they estrange themselves for others' Loves:  
That they break out in peevish Jealousies,  
Throwing unjust restraint: or strike their Wives:  
Or scant their former having in despite:  
Women have galls; with whatsoe'er of Grace,  
They yet have some Revenge. Let Husbands know  
Their Wives have Sense like them: they see and  
smell,

And have their palates both for sweet and sour.  
If Husbands have Desires, Affections, Frailty,  
Wives have Affections, Frailty, as they have.  
Then let them use them well: or let them know  
The Ill they do, that Ill they teach their Wives.

4111. EXAMPLE.

2†. It is the Bent and Privilege of Virtue  
Not to pick bad from bad; but by bad mend.

4112. WICKEDNESS *hates* GOODNESS.

3§. The Wicked hate the *Good*:

For that a daily Beauty in their Lives  
Doth make those uglier.

4113. ——— *fears* DISCOVERY.

Ⓢ The Wicked ever fear Discovery;  
And hazard all to shun it.

4114. PERJURY.

Take heed of Perjury.

4115. HONOUR *the Shadow of* VIRTUE.

§ Wherefore should Honour outlive Honesty?

4116. ACCUSATION.

Nothing extenuate,  
Nor set down aught in Malice.

4117. JEALOUSY.

✕§ Those who are slowly jealous, are, being  
Perplext in the extreme. [wrought,



## ADDENDA.

### MERCHANT OF VENICE.

4118. MURDER—*under Colour of* LAW.

☉ Who under colour of the Law itself  
With cruel and perfidious Subtility,  
Maliciously, by indirect Attempt,  
Shall seek the Life of any Citizen,  
Becomes an aggravated Murderer;  
And owes the Judgment due by Law to such\*.



### LEAR.

4119. LIFE *embittered and shortened by irritated*

O Life, Life! [Feelings.

But that thy strange Mutations make us hate  
Thou scarce would'st yield to Age. [thee,

\* See the Case of *Maedaniel and Eagan*, in FOSTER'S  
Treatises of Crown Law. And Comm: L. E. B. IV. Ch: 10.  
§ 16. Ch: 14. § 2. P. 196.

FROM PLAYS PARTLY WRITTEN  
BY SHAKESPEARE.

---

THE TWO NOBLE KINSMEN\*.

4120. BENEVOLENCE.

‡† 'TIS to Benevolence an OBLIGATION  
If it may stead another in Distress.

4121. SOLDIER.

‡†. He is deserving of the Name of Soldier  
Who equally can poise Sternness and Pity.

4122. WISDOM—PROMPTITUDE.

What the Wise do quickly  
Is not done rashly.

4123. GENIUS.

Of Genius the first thought is more  
Than others' labor'd Meditations.

4124. CAUSE; *bad*—DISCOURAGEMENT.

What Man  
Thirds his own Worth when that his Action's  
dregg'd  
With Mind assur'd 'tis bad he goes about.

4125. CALAMITY—*it's different Effects.*

Extremity, which sharpens Wits of some,  
Makes others Fools.

\* This Play was ascribed in the Title-page to *Fletcher and Shakespeare* in 1634, only 16 years after the Death of our Poet.—See *CaPELL's Table of Editions*, Vol. I. of his SHAKESPEARE, after the Introduction.

4126. DELAY.

Delay

Commends to a famishing Hope.

~~~~~  
THIERRY AND THEODORET.

4127. SORROW.

Sorrow wanting Form

Is presst with deeper Matter.

4128.

Our mortal Sense is full of fearful Shadows :
 (We were begotten Gods else) but those Fears,
 Feeling but once the Fires of nobler Thoughts,
 Fly, like the Shape of Clouds we form, to nothing.

~~~~~  
*THE BLOODY BROTHER.*4129. EDUCATION—PARENTS—INSTRUCTORS  
—*their* RESPONSIBILITY.

Those who when young and apt to any form  
 Are given to your instruction and grave ordering,  
 'Twill be expected that they should be good,  
 Or their bad Manners will be' imputed your's.

4130. ——— *imputed sometimes too far.*

One can not alter Nature.



☞ I had a powerful reason for adding these few Extracts from FLETCHER's Plays. They are exceedingly in the Manner of SHAKESPEARE. In Two of the Three he has been expressly, and from early Tradition, affirmed to have had a share. And THIERRY and THEODORET has much of the pathetic, beautiful, and sublime Character of his Imagination, and of the dignified Sweetness of his Numbers. FLETCHER was nearly contemporary with our Poet. He was born 12 years later (in 1576), and died 9 years after him (in 1625). In the BLOODY BROTHER is that sweet and tender *Duet*, the first Stanza only of which is in MEASURE FOR MEASURE. I give it here entire, for it's exquisite and

peculiar Beauty: so delightfully express'd by JACKSON of  
EXETER.

## 1.

*Take, o take, those Lips away,  
That so sweetly were forsworn,  
And those Eyes, the break of Day,  
Lights that do mislead the Morn.  
But my Kisses bring again,  
Seals of Love; but seal'd in vain.*

## 2.

*Hide, o hide, those Hills of Snow,  
Which thy frozen Bosom bears,  
On whose tops the Pinks that blow  
Are of those which April wears.  
But my poor Heart first set free\*,  
Bound in those icy Chains by thee.*

Here is the true *rural* freshness, sweetness, tenderness, and beauty; the musical flow and turn of the *Songs* of the *Swan* of AVON, to whom may be applied the happy Encomium upon VIRGIL—

“ *Molle atque facetum*

“ SHAKESPERO annuerunt gaudentes Rure Camænæ.”  
And the TWO NOBLE KINSMEN opens with a *floral* Ode of similar characteristic Elegance. No Poet was more sensible, or with truer Taste and happier Expression, to the Charms of *Flowers*, of *Beauty*, and *female Loveliness* than SHAKESPEARE. *Internal* Beauty, and it's *external* Image, were reveal'd to him in their celestial Perfection. He had an *Heart*, as well as Intellect and Imagination, form'd for such divine Visions. In our Poets of the *Elizabethan* Age, from several of whom Mr. LAMBE has publisht most interesting *Extracts*, perhaps many a *vein* of *Shakesperian Ore* lies hardly separable by any critical Chemistry: And sometimes perhaps as undiscernible as the Waves of ALPHEUS from ARETHUSA, or of TAME from ISIS. But at others, the peculiar character seems to float like *Ether*; ascending by it's purity and it's spirit, and distinguisht by properties absolutely it's own. In the extent and justness of his aphoristic Wisdom, and the Character of his Poetry, JONSON, in delineating VIRGIL,

\* In the Fol. of Beaumont and Fletcher's Plays, where the 2d Stanza occurs, it is, “ But first set.” I think, however, the Arrangement as here printed is the true one.



seems to have meant at the same time to give a most curious and finisht Portrait of SHAKESPEARE—

“ That which he hath writ

“ Is with such Judgment labor'd and distill'd

“ Through all the needful uses of our Life,

“ That could a Man remember but his lines,

“ He should not touch on any serious point

“ But he might breathe his spirit out of him\*.”

“ His Learning savours not the School-like gloss

“ That most consists in echoing Words and Terms,

“ And soonest wins a Man an empty Name;

“ Nor any long or far-fetcht circumstance;

“ But a direct and *analytic* Sum

“ Of all the Worth and first effects of Arts:

“ And for his Poësy, 'tis so ramm'd with *Life*,

“ That it shall gather strength of Life with Being,

“ And live hereafter more admir'd than now †.”

Thus in his own Days: at present Mr. CAPELL does not seem very extravagant in his *Motto*:

“ *Qui Genus humanum Ingenio superavit, & omnes*

“ *Præstinxit, stellas exortus ut ætherius Sol.*”

“ The Race of Mortals he surpasst:—so fade

“ The Stars, when rises the ætherial Sun.”

And here, at length, we close. If to any this Collection appears too long, they may console themselves with the *Brevity* of it's *distinct* parts. At *one* a Day, these would last for *eleven* Years and *thirteen* Days †. And by much the greater part of them would supply *Food* to the *Imagination* and *Intellect*, and *Medicine* to the *Heart*, worthy of occupying no inconsiderable portion of that day, and likely to extend a bene-

\* We know, accordingly, with what frequency and felicity they have been quoted in the Speeches of ERSKINE.

† Jonson's *Poetaster*, 1601. H. IV. and V. R. II. KING JOHN, THE MERCHANT OF VENICE, MIDSUMMER NIGHT'S DREAM, MUCH ADO ABOUT NOTHING, ROMEO AND JULIET, had all been publisht before that Period.

‡ I had been in some measure anticipated in this thought:—“ *Id s' ilicet egi Liberos instituens meos ut unâ cum Græcorum Litteris eorundem Civilem etiam Prudentiam, quin et Pietatis Modestiam, Honestatis, Virtutumque adeo cæterarum Rudimenta una haurirent. Serio equidem gauderem si et alii quamplurimi luculentum illum fructum ex opellâ hâc nostrâ perciperent: Quod et factum iri nullus desperaverim, si Scholarum Moderatores (quos habemus in hâc Angliâ nostrâ*



ficial Influence over many succeeding days, whatever might be the powers or situation of the Reader. The *Truisms* will often remind of Truths not the less important for being simple and obvious. And the Aggregate is such a Mass of deep, discriminative, acute, and comprehensive Observation, as could hardly be suppos'd to come within the Life and Powers of one Man; and that Life not a long one. The *verbal* Liberties (for they are not often more) were almost necessary to reduce many of the Remarks to the *Aphoristic* Forms: but even the alteration of a Word is almost invariably characteriz'd by it's proper Mark; and greater by correspondent Signs. LIPSIUS, in his *POLITICA*, has pursued a similar Plan. The *Characters* which I have us'd have been such as with least inconvenience could be supplied in the Country, in a sufficient quantity; and the *Extracts* being distinguish'd by the Names of their respective Plays, the Reader may the more readily consult the Passage as it stands in the *Original*. By a Mistake which was not discover'd in due time, all the Numbers after 2795 are a *Centenary* too forward: but this will not in the least affect the Accuracy of the *Index*; in which uncommon care has been taken that it might be concise and at the same time full. The *Index* itself will give more than a slight hint, upon the mere Inspection, of the *Scope* and *Range* of the Mind of our truly *philosophic* Poet: it will shew on what Topics his Thoughts most frequently dwelt; and the Result will be found not less honorable to his Heart than to his Genius, to his Virtues, his Sensibility, his Veneration for the Deity, his Benevolence, and his Knowledge of Mankind. There might be found many Aphorisms which, had Self Love guided me rather than Justice to SHAKESPERE, and the Pleasure and Benefit due to others, I might have been tempted to omit. These will probably be found not among the least useful.—The Time has been long which this little Collection has taken, and the Labor considerable: but I can not think that either has been misapplied.

C. L.

Troston Hall; 12 Aug. 1810.

permultos sanè, omni Litteraturæ genere celeberrimos) pauculas ex his  
 Χρειας Discipulis suis quotidie ruminandas, dein Memoriae fideliter  
 infigendas, præcipere dignentur."

MAPLETOFT Κυριαί Δοξαί  
 seu, Placita Principalia, Lond : 1717.

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# INDEX

TO

## SHAKESPERIAN APHORISMS.

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The Figures are consecutively arrang'd. A Decenary, Centenary, or Millenary once expresst, is understood till the next succeeds: thus—10, 5, 8—is to be read 10, 15, 18. And 200, 30, 40, 4=200, 230, 240, 244. And 1000, 110, 20, 200, 350, 690—is 1000, 1110, 1120, 1200, 1350, 1690. The Comma indicates smaller intervals; the Semicolon those of Hundreds, if an Hundred has been completed; the full Stop those of Thousands. In Numbers below 1000, the . precedes a new Hundred. Figures with a - imply continued Numbers: Thus 20-8 imply reference to all the Numbers between 20 and 28, with each included.

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June 11, 1812.—On a visit to the Church of Stratford upon Avon, where a book is kept of the names of those who pay this tribute to Shakespeare's Memory, the following lines were written therein, in consequence of the late Mr. Malone having recently caused the ancient Monument and Bust to be daubed with paint, which we copy without comment.

Stranger! to whom this Monument is shewn,  
 Invoke the Poet's curse upon Malone,  
 Whose meddling zeal his barbarous taste displays,  
 And smears his tomb-stone as he marr'd his plays.

Oct. 2, 1810.

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 ERRATA.

|                                                                        |                                                     |
|------------------------------------------------------------------------|-----------------------------------------------------|
| P. xxxiv. in the Introduction,<br><i>for Harterius, read Haterius.</i> | 488, H. IV. Pt. II.                                 |
| Characters— <i>before 'Aphorism</i><br><i>applied,' add this X</i>     | 669, <i>for less, r. 'more.'</i>                    |
|                                                                        | 735, A. W. T. E. W.                                 |
|                                                                        | 787, Title, BLESSING <i>un-</i><br><i>expected.</i> |
| IN THE TITLES.                                                         | 939, HABIT.                                         |
| APP.                                                                   | 953, HAPPINESS <i>domestic.</i>                     |
| 149, CORIOLANUS.                                                       | 954, JULIUS CÆSAR.                                  |
| 206, <i>for Mercy, r. MERIT.</i>                                       | 963, IRRITATION.                                    |
| 248, <i>add Tit. CHURCHMEN.</i>                                        |                                                     |

- APH.  
 977, BEGINNINGS to be  
*watcht.*  
 1455, 6, DRINKING.  
 1555, for study, r. 'dusty,'  
 or 'dusky;' rather  
 the latter.  
 1665, SHEPHERD.  
 1851, RESOLUTION.  
 2103, Two GENTLEMEN  
 OF VERONA.  
 2172, VIRTUE.  
 2225, BENEVOLENCE.  
 2271, INNUENDO.  
 2288. LOVE'S LABOUR  
 LOST.  
 2352, JUSTICE.  
 2715, ORNAMENT.  
 2716, *dele* "of Fact."  
 2763, GUILT.  
 2784, VIRTUE, *heroic.*  
 2904, STATE RAPACITY,  
*how remorseless.*  
 2908, TRUTH, &c.  
 3218, TERMS.  
 3258, HENRY V.  
 3275, HOME.  
 3384, for Peace, read PLACE,  
 a common but very  
 unhappy error.  
 3414, DEATH.  
 3415, SHAME.  
 4664, BENEVOLENCE.  
 4128, SENSE.  
 IN THE APHORISMS.  
 APH.  
 251, It is a kind.  
 1471, *Humbleness.*  
 2341, Devils soonest.  
 2434, ——— thrifty.  
 2763, for feed, read 'feels.'

- APH.  
 2765, for perfect, r. 'perplexed.'  
 2794, for shut, r. 'stint.'

## IN THE NOTES.

- P. viii r. literary with a  
 double t—the *single* is  
 contrary to the analogy  
 of our language.  
 P. 12, for discussive, r.  
 'discursive.'  
 —74, for Ægis, r. 'Agis.'  
 —78, *illabatur.*  
 —110, *necessità—é.*  
 —134, CUIQUE.  
 —196, BAUCIS.  
 —212, transpose the Names.  
 —235, *απεχουσαι.*  
 —358, Quadris.  
 —402, Consilij expers—ruit.  
 —419, Vagitus.  
 —455, r. *gauderem.*  
 IN PUNCTUATION.  
 NOTE, p. 261, *dele* . after  
*vincit.*  
 ——— 274, , after *Diligit.*

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## ADD THE FOLLOWING TITLES TO INDEX.

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## ADD TO THE NOTES.—TO APHORISM 11.

Ben si puo dire à me—‘ Frate, tu vai  
 ‘ Mostrando altrui la via; dove sovente,  
 ‘ Fosti smarrito, & hor se’ più che mai.’

SONN. 79.—PETRARCA.

## TO APHORISM 99.

Timeri quam diligi malunt.

CICERO.

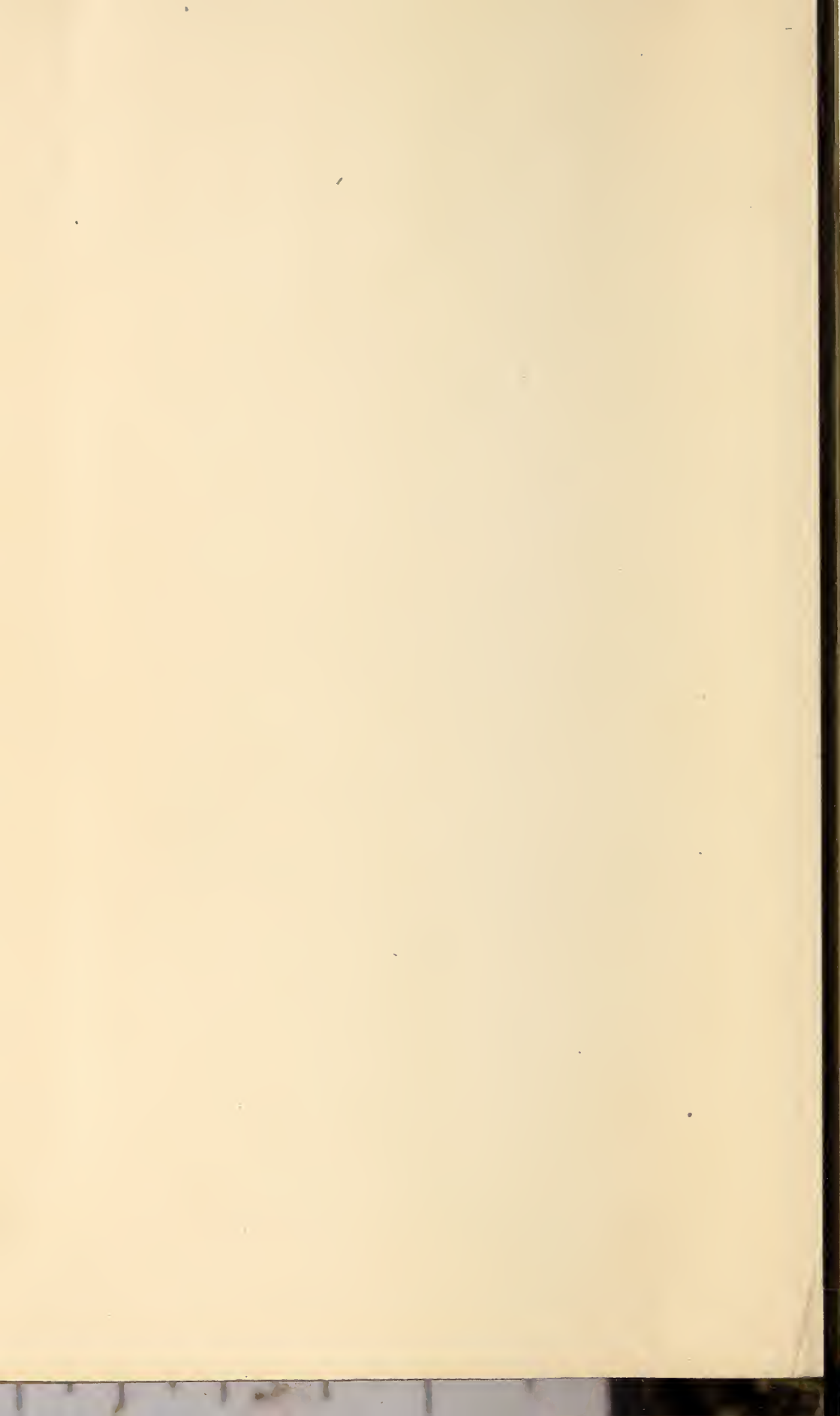
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I shall always be an advocate for committing to memory from early youth, and retaining through life, the divine thoughts and expressions of the great Authors of ANTIQUITY. And beside the advantage of forming that Elocution which may be ornamental, honourable, even necessary, in future life, it is certain that passages which are publicly to be recited are thus better learnt, the force, peculiarities, refinement, and genius of a Language more deeply felt, and the invaluable treasures of such Languages and Authors as the GREEK and ROMAN, and our own, longer, and with more effect, retained. I have pleasure in adding this Note, after hearing the SPEECHES at the Grammar-school, BURY; and with the indelible remembrance of those of ETON. C. L.

12th July, 1812.—Troston Hall.

FINIS.









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