Extracts from various authors, and fragments of table-talk, afternoons at L*******.**

EXTRACTS,

&c.

1883.

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FROM VARIOUS AUTHORS;

AND

Fragments of Table-Talk;—

AFTERNOONS AT L * * * * * * * * *.

"A Common-place Book contains many notions in garrison, whence the Owner may draw out an Army into the field on competent warning."

FULLER, *Selections by B. Montagu*, p. 315.

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1883.

To

W****** T****** Esq.

My dear Sir,—

The little book you gave me when I saw you lately, — the result of your reading in hours of leisure, — is the *precedent*; and it serves as the inducement to me to offer you in this form some of the "Fragments" which I have gathered in the short intervals granted to me of Study or Professional work.

That you may long live in health to enjoy the rest you have earned by steady work in a laborious Profession, — the duties of which you never neglected, — is the hearty wish of, —

among your many Friends, —

Your affectionate Cousin,

E. L. H.

Oxford, 1873.

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I UTTERLY disapprove of the common practice of adopting references after verifying them, without naming the source whence they are taken; and, tedious as the double reference is, I never allow myself to dispense with it. When I cite a passage simply, I have found it out myself. He who does otherwise assumes the appearance of more extensive reading than belongs to him. Others may be less strict: nor should I blame them for it, if I can imagine that it is really altogether indifferent to them whether they are believed to have engaged in more profound researches than they have done; or if, like some persons, they supposed it taken for granted that references are mostly borrowed. — NIEBUHR, *Selected Letters, by the Rev. T. Chamberlain.*

I. THE SUBJECT STATED.

IN the lowest chamber there is a romance, if we knew all hearts. — RAHEL VARNHAGEN, *Quarterly Review*, vol. lxxiii, p. 156.

Cursus est certus ætatis, et una via naturæ, eaque simplex; suaque cuique parti ætatis tempestivitas est data; ut et infirmitas puerorum, et ferocitas juvenum, ut gravitas jam constantis ætatis, et senectutis maturitas, naturale quiddam habeat, quod suo tempore percipi debeat. — CICERO, *De Senect.* x.

The Education and Studies of early years are considered, before the Plan of Life is laid down.

In Childhood the delay of hope is only the prolongation of enjoyment; and through life indeed, hope, if it be of the right kind, is the best food of happiness. 'The house of Hope,' says Hafiz, 'is built upon a weak foundation.' If it be so, I say, the fault is in the builder: build it upon a rock, and it will stand. — SOUTHEY, *The Doctor*, Interchap 20.

The hopes and the dreams of that age of man need not be displayed.—'Youth should be the season,' said my Father, in a letter, 'of hope and joy;—not of gloomy anticipations.'—May 1837.

> Gay hope is theirs by fancy led,
> less pleasing when possess'd;
> the tear forgot as soon as shed,
> the sunshine of the breast:
> theirs buxom health of rosy hue,
> wild wit, invention ever new,
> and lively cheer, of vigor born,
> the thoughtless day, the easy night,
> the spirits pure, the slumbers light,
> that fly th' approach of morn,—
>
> GRAY, *Prospect of Eton College.*

> Do what he will, he can not realize
> half he conceives;—the glorious vision flies.
> Go where he may, he can not hope to find
> the truth, the beauty pictur'd in his mind.
> But if by chance an object strike the sense,
> the faintest shadow of that Excellence,
> passions that slept are stirring in his frame;
> thoughts undefin'd, feelings without a name!
> And some, not here call'd forth, may slumber on
> till this vain pageant of a world is gone;
> lying too deep for things that perish here,
> waiting for life,—but in a nobler sphere!—
>
> ROGERS, *Human Life.*

Has not every Poet his Jacob's ladder, on which Angels mount and descend?—CHARLOTTE STIEGLITZ, *Quarterly Review*, vol. lxxiii, p. 180.

To all, unask'd, are provinces assign'd,
with proper talents suited to each kind;
few have the power their sev'ral states to choose;
fewer know which to take, or which refuse.—
THE REV. DR. FORTESCUE, *Essays*, 1752,
The State of Man.

However bound by the ties of Professional life, a time of leisure comes to us all.

The busiest man, says the proverb, has the most leisure. How shall he spend it? — in Public duty? — As a Citizen he has duties to discharge; — at least he thinks so.

Every path hath a puddle. — G. HERBERT, *Jacula Prudentum.*

. . . So saith Posidippus, a Comic Poet. — JOHNSON, *Adventurer.* 107.

There are also duties which a man owes to himself as well as to his neighbor; or, in other words, human happiness depends almost as largely upon his exercise of private, as of public, virtues. — J. MASON GOOD, M.D., *Book of Nature*, Ser. iii, Lect. vii.

He will read, of course. Perhaps he may turn Author, and do something more than make a Book of Extracts, — such as you and I have made.

Liber legebatur: adnotabat, excerpebatque. Nihil enim legit, quod non excerperet. Dicere etiam solebat, Nullum esse librum tam malum, ut non aliquâ parte prodesset. — C. PLINIUS, SEC., *Epist.*, Lib. iii. v.

Write, write, — write anything. The world's a fine believing world, — write news. — BEAUMONT AND FLETCHER, *Wit without Money*, Act ii.

The modes of employment of these hours, in passing through life, point to the thoughts and the opinions, — the steps by which a man rises or falls in the struggles of life.

Passive impressions by being repeated grow weaker: thoughts by often passing through the mind are felt less sensibly. — BUTLER, *Analogy*.

Thoughts are wasted unless turned into action. — DR. PUSEY, *Sermons*, 1848, Serm. v.

All sentiment that is akin to melancholy is for the refined and the idle. — *Quarterly Review*, vol. cii, p. 118.

He stands at his 'Culminating point:' he is in Mid-life, — with now and then a bright day.

His friends begin to drop around him: — 'The friends of my youth, where are they?'

There is one left, — one nearer and dearer still. But she, too, is taken, — though not from you.

She should have died hereafter. — SHAKSPEARE, *Macbeth*, v.

'She is gone to join those who are waiting for us,' — says * * * * * * * * * * * * * * * *.

He looks around: — he lives in the past. —

Quæ prætergressus? quid gestum in tempore, quid non?

cur isti facto decus abfuit, aut ratio illi?
quid mihi præteritum? cur hæc sententia sedit? —

PYTHAGOR. *Carm.*, AUSON. *de bono viro.*

How has this day my duty seen express'd?
What have I done, omitted, or transgress'd?

Yet a little more! — Why should he linger? He has in prospect —

the narrow way, which, amid the thousand ways that lead to death, alone leads to life. — DR. PUSEY, *Parochial Sermons*, Serm. ii, 'Hope.'

Deaths stand, like Mercuries, in every way;
and kindly point us to our journey's end.

YOUNG, *Night Thoughts*, N. 7.

The Angel of Death is at the door, — he is waiting to come in: — no permission is asked of the Christian.

Les complimens ne sont pas longs:
'Bon jour, Monsieur!' — 'Bon jour, Madame!'
'Voulez-vous?' — 'De tout mon âme.'
'Tu prends mon bras; et nous partons.'

— a passage in VIGÉE'S *Epitre à la Mort*, so gay, that I must copy it. — R. SHARP, *Letters and Essays*, 1834, p. 133.

II. EDUCATION. — STUDIES.

FROM a Report, addressed to the Magistrates, by Dr. Percival, Dr. Cowling, Dr. Easton, and Dr. Chorley of Manchester, 1785. — WE earnestly recommend a longer recess from labor at noon, and a more early dismission from it in the evening, to all who work in cotton mills. But we deem this indulgence essential to the present health and future capacity for labor of those who are under the age of fourteen. For the active recreations of childhood and youth are necessary to the growth, the vigor, and the right conformation of the body. And we can not excuse ourselves, on the present occasion, from suggesting to you, who are the guardians of the public weal, this further very important consideration, that the rising generation shall not be debarred from all opportunities of instruction at the only season of life in which they can properly be improved. — T. GISBORNE, M.A., *Enquiry into the Duties of Men*, Ch. xiii.

> Our most important are our earliest years. The Mind, impressible and soft, with ease imbibes, and copies what she hears and sees; and through life's labyrinth holds fast the clue that Education gives her, false or true.

Plants rais'd with tenderness are seldom strong;
man's coltish disposition asks the thong:
and without discipline, the favorite child,
like a neglected forester, runs wild.
But we, — as if good qualities would grow
spontaneous, — take but little pains to sow. —
COWPER, *Progress of Error.*

The power of attention, industry and perseverance, are the qualities in which children are generally most deficient, and which stand most in need of cultivation. — SIR BENJAMIN BRODIE, *Psychological Enquiries,* Part. 2, Dial. v.

Habits of attention which are once lost are not easily regained; and no durable impressions are made upon a mind which is exercised beyond its powers. — SIR B. BRODIE, *Studies required for the Medical Profession.* 1846.

Accustom your children constantly to this: if a thing happened at one window, and they, when relating it, say that it happened at an other, do not let it pass, but instantly check them: you do not know where deviation from truth will end. * * * It is more from carelessness about truth, than from intentional lying, that there is so much falsehood in the world. — JOHNSON, *to Boswell,* 31 March 1778.

A young person should be made to understand the value of truth; not only that he should never deviate from the rule of telling the truth, but that he should on all occasions desire to learn the truth, and do this to the best of his ability, not con-

sidering whether the result will be agreeable and convenient, or otherwise. Not only is this the surest foundation of the moral virtues, but without it the exercise of the intellect, on whatever it may be employed, can lead to no satisfactory result. — SIR B. BRODIE, *Psychological Enquiries*, Part 2, Dial. v.

To possess the truth gives us something to build upon; we reach down to the solid substance of things: to speak reverently, we touch and find the Eternal God.

This thought explains why there is so much of passion aroused by disputes respecting truth and falsehood. We are like people battling for standing ground on a rock in the midst of waters; and if our neighbors deceive us, they push us back, as it were, into the ocean of uncertainty. And so, from childhood onwards, we ask with eager anxiety, 'Is it true?'; we vehemently denounce a supposed liar as one who defrauds us of our rights; and we are feverishly desirous of knowing anything that is purposely concealed from us, even when it is probably of small importance. — THE REV. JOHN WORDSWORTH, *Bampton Lectures*, Lect. iii.

Every one is convinced of the advantages of industry. What is wanted is a motive sufficiently powerful to subdue the propensity to idleness. — *Quarterly Review*, vol. xcvii, p. 107.

I am always for getting a boy forward in his learning; for that is a sure good. I would let him at first read *any* English book which happens to engage his attention; because you have done a

great deal, when you have brought him to have entertainment from a book. He 'll get better books afterwards. * * *

Snatches of reading will not make a Bentley or a Clarke. They are, however, in a certain degree advantageous. I would put a child into a library, (where no unfit books are,) and let him read at his choice. A child should not be discouraged from reading anything that he takes a liking to, from a notion that it is above his reach. If that be the case, the child will soon find it out and desist; if not, he of course gains the instruction; which is so much the more likely to come, from the inclination with which he takes up the study. — JOHNSON, *Boswell's Life*, 1779, 1780.

It is told that in the art of education he performed wonders; and a formidable list is given of the Authors, Greek and Latin, that were read in Aldersgate Street, by youths between 10 and 15 or 16 years of age. Those who tell or receive these stories should consider that nobody can be taught faster than he can learn. The speed of the horseman must be limited by the power of the horse. Every man that has ever undertaken to instruct others, can tell what slow advances he has been able to make, and how much patience it requires to recall vagrant inattention, to stimulate sluggish indifference, and to rectify absurd misapprehension. — JOHNSON, *Life of Milton.*

The appetite for knowlege in inquisitive minds is during youth, — when curiosity is fresh and un-

slaked, — too insatiable to be fastidious; and the volume which gets the preference is usually the first which comes in the way. — *Quarterly Review*, vol. civ, p. 416.

'Give him something to learn,' said W****** L**. 'If the boy has the ability, he will learn it.'

Although all men certainly desire to know, yet all do not equally like to learn. — RICHARD DE BURY, BISHOP OF DURHAM, *Philobiblon*, chap. xiii.

Some books are only cursorily to be tasted of; namely, first, voluminous books, the task of a man's life to read them over; secondly, auxiliary books, only to be repaired to on occasions; thirdly, such as are mere pieces of formality, so that if you look on them you look through them, and he that peeps through the casement of the index, sees as much as if he were in the house. But the laziness of those can not be excused, who perfunctorily pass over authors of consequence, and only trade in their tables and contents. — FULLER, *Cyclop. of English Lit.*, by R. CHAMBERS, vol. i. 413.

All men are afraid of books, who have not handled them from infancy. — O. W. HOLMES, M.D., *Autocrat of the Breakfast Table*, 1883, p. 23.

No question our school education might be modified with advantage; but there is a fitness in things, and we should be careful not to overload the mind of a boy with studies that require the faculties of the man. It is like the system of giving scientific toys and science-made-easy books

to children, when they would be better employed in playing at ball, or hide-and-go-seek, or reading some such wholesome books as Jack the Giant-killer, Puss in Boots, or the Arabian Night's Entertainments. * * * *

Education has been well described as good, 'if it teaches us what manner of men we are; next, where we are going; and, lastly, what it is that is best for us to do under the circumstances.' — WILLIAM STOKES, M.D., *Medical Education, Brit. Med. Journal*, 12th Dec. 1868.

With the view of saving young people some part of the pain of application, it has been advised to begin education with the natural sciences; forming therefrom methodical kinds of exercises, calculated at the same time to divert and instruct. * * * Sound education can never be made a course of mere amusement. It must be by labor that we teach youth to love labor; and education should be so far made a useful initiation into those scenes of mental trial, which begin and end only with life, and which await more or less the most happy. — R. PALIN, M.D., *The Influence of Habit and Manners*, &c., 1822, p. 194.

The proposition then before us is this. — That a strict and virtuous education of youth, is absolutely necessary to a man's attainment of that inestimable blessing, that unspeakable felicity of being serviceable to his God, easy to himself, and useful to others, in the whole course of his following life. — SOUTH, *Sermons*, Prov. xxii. 6.

What can be more requisite as a foundation of all learning than a clear knowlege of the extent to which human testimony has erred; and how far favor, affection, association, prejudice, and passions of all kinds render man liable to yield too ready and too general an assent to partial evidence. — J. PYCROFT, *Course of English Reading*, 1854, Pt. I.

Life is a process of training: the Scripture, in harmony with Providence and the Holy Spirit, carries it on. Education is the formation of habits. Scripture acts thus, by habituating us to the tone, principles, spirit, and (as it were) society, of Heaven itself. While we read, we are breathing a different air from that of earthly life. The oftener we read, the more do we catch the spirit of the life above. The object of earthly education is, that at its close we may be fit for earthly life: the object of that education which Scripture carries on is, that, when it is completed, we may pass (as it were) naturally into the life of Heaven. — C. J. VAUGHAN, D.D., *Notes for Lectures on Confirmation*, 1859, Lect. vii.

The end of all education may be said, in one sense, to be knowlege. For education consists in teaching and learning, and all teaching and learning is of something to be known; so far, therefore, all education aims at knowlege as an object. And the end of all knowlege is right action. Whichever of these ends we regard, it is plain that religion is the foundation and subject-matter of education. For the highest of all knowlege is the knowlege of God; all other is subordinate and instrumental to

this; and the knowlege of God is religion. On the other hand, Religion is the only motive which can produce right action. — R. HUSSEY, B.D., Letter to T. D. ACLAND, Esq., M.P., *On the System of Education to be established*, &c., 1839.

... as Christianity is the most perfect kind of knowlege, it must essentially produce the most perfect kind of happiness. It is the golden everlasting chain let down from Heaven to earth; the ladder that appeared to the Patriarch in his dream, when he beheld Jehovah at its top, and the Angels of God ascending and descending with messages of grace to mankind. — J. MASON GOOD, M.D., *Book of Nature*, Series 2, Lect. 12.

We enter upon life without goodness, without knowlege, and without the active power of thinking. Those excellencies must be obtained by our own endeavors, in the use of certain means. Goodness is the gift of God, to those who ask him for it, through our Saviour Jesus Christ. Knowlege is acquired by attention to what we see, hear, and read. The power of thinking is acquired and improved by the early cultivation and the constant exercise of the understanding. — ISAAC TAYLOR, junr., *Elements of Thought*, 1822, Ch. 2.

The human mind is prone to form opinions on every subject which is presented to it; but, from a natural indolence, is frequently averse to enquire into the circumstances which can alone form a sufficient ground for them. This is the most general cause of the false opinions which have not

only pervaded Medicine, but almost every other branch of knowlege. When, however, the mind shall be obliged to observe facts which can not be reconciled with such opinions, it will be evident that the opinions are ill-founded, and they will be laid aside. We grant, it does not always happen that men are induced to give up their opinions, or even to think them wrong, on observing facts which do not agree with them; but surely it is the best means of producing this effect; and whatever change may be wrought on the individuals themselves, the world will be convinced, which has fewer prejudices to combat. — M. BAILLIE, M.D., *Morbid Anatomy*, 1833, Preface.

While a certain creed is established on any given professional subject, most people are disposed to see the *phenomena* connected with it as they fancy that they should see them, and independent thought and original observation are talents rarely vouchsafed to any one. Professional men of late have been impressed with the idea, that by entirely renouncing the authority of the ancients, they show themselves to be original observers; but such persons are more the slaves of established modes of thought and conventional opinions, than if they were familiarly acquainted with all the authorities in medicine from the earliest time down to the present day; for it is only when possessed of this knowlege, that a man of a well-constituted mind feels that he is fully warranted to exercise an independent judgement of his own. In literature, as in warfare, it is

knowlege which confers true self-reliance. — F. ADAMS, M.D., *Translation of Hippocrates*, 1849, Argument, Articulations.

It has been asserted by persons, whose intellectual powers were of the highest order, and whose industry was as remarkable as their abilities, that more than six or eight hours in each day could not be employed effectively by the generality of young men for the purpose of mental improvement. If this however be the case, — and as a general position it probably is not very far from the truth, — in vain does the ambitious student rob nature of that sleep which Providence has made necessary for the renovation of the exhausted powers of our mind, as well as of our body; and in vain also does he attempt to combine simultaneously the efforts of mental attention with bodily exercise, or to pursue his severer studies during the hour of meals: in both which cases, they, who adopt the custom, not only err in employing too continuous an application of the powers of the mind; but in impeding to a certain and often very inconvenient degree the process of natural respiration; and, consequently, of other functions of the body, particularly of digestion. How main a point ought it to be therefore with those who superintend the education of young persons, to avoid the application of too great a strain on the natural spring of the intellectual powers. — J. KIDD, M.D., *Bridgewater Treatise*, Chap. ii. Sect. iv.

Lord Coke's well known quotation is this :—

Sex horas somno, totidem des legibus æquis,
quatuor orabis, des epulisque duas ;
quod superest ultro, sacris largire Camœnis.

Which has been rendered by Mr. Croker ;

Six hours to sleep devote, to law the same :
pray four, feast two : the rest the Muses claim.

But the number of hours which the student may work with advantage, he will soon find out for himself : it should not be less than six. No person really in earnest reads less than this ; if properly spread throughout the day, we do not think ten too much : but this, we repeat, should be determined by the student himself. He should rise early ; as every one knows that *that* is the grand secret for gaining time. We then recommend some reading and some exercise before breakfast.— *Manual for Articled Clerks and Law Students*, 1837.

Was ever any one almost observed to come out of a tavern, an alehouse, or a jolly meeting, fit for his study, or indeed for anything else requiring stress or exactness of thought ? The morning, we know, is commonly said to be a friend to the Muses : but a morning's draught was never so.— SOUTH, *Sermons*, 2 Thess. ii. 11.

To business that we love, we rise betime,
and go to it with delight.—
SHAKSPEARE, *Ant. and Cleop.* iv. 4.

The early Student ponders o'er
his dusty tomes of ancient lore.—
SIR. W. SCOTT, *The Betrothed.*

There is a depression of strength both in the body and the mind, sufficiently evident. There is not the same alacrity of mind in the evening, nor power of memory, imagination, and judgement, as there is in the morning. This proposition has been controverted by poets and philosophers, who have often praised midnight study. Two things might be objected to them; first, they are not willing to give up their connections with the world for the sake of study; and therefore defer it until everybody else is at rest. Secondly, there is that indolence in mankind, especially in those who consider speculation as their supreme happiness, which makes them wish to defer everything to the last moment. It is easy, however, to refer the fact to the feeling, or in other words, to the experience of all mankind; the alacrity of the mind in the morning, and its dulness in the evening, have, the one been celebrated by poets and philosophers, and the other reprobated.—G. FORDYCE, M. D., *Third Dissertation on Fever*, Part I.

As for a method of forming a course of studies, every man must consult himself, and choose what he likes best; and that method which is easiest and pleasantest, (in both which cases all men are to judge for themselves,) is for that very reason the properest. Men's minds differ as much as their bodies. Every man not only thinks for himself, but has some peculiarities in his way of thinking distinct from other men; and in studying, it is not so much what a man comprehends, as

what he likes, that must engage him. When men are once jaded, they presently give over. Besides, every man must be guided by the books that he can procure, by the leisure that he has, and by the *pre-cognita* that he has already attained.—W. WOTTON, D.D., *Thoughts concerning a Proper Method of studying Divinity.*

As a good Student when he reads a book,—though he may let pass the most of it which he knew before,—yet remarks and preserves in his notes the choicest parts, in which he finds great strength of reason, or sharpness of wit, or may be anyways useful to him in his design; so would I have you mark etc.—BISHOP PATRICK, *Advice to a Friend*, 1674, sect. vii.

Everything in this world is big with jest; and has wit in it and instruction too,—if we can but find them out.—STERNE, *Tristram Shandy*, vol. 5, c. 32.

As for jest, there be certain things which ought to be privileged from it,—namely, religion, matters of state, great persons, any man's present business of importance, and any case that deserveth pity.—BACON, *Essays, Of Discourse.*

Religion, credit and the eye are not to be touched.—The eye and religion can bear no jesting.—HERBERT, *Jacula Prudentum.*

The man who is best able to recognize new and important features in the things known or assumed

before his time, will always be the one to make the greatest number of discoveries, to throw the most light upon departments previously obscure, and to ascertain entirely new and more correct relations between the *phenomena* &c. with which he has to deal. For all this presupposes that the various doubts and questions connected with the subject must have been present in his mind; that he has weighed within himself the sufficiency of the things which others have been content to take for granted, and adopted among them only such as, after the ordeal of profound reflection and exact investigation, he found answered by a secure affirmation. * * *

That a powerful influence is exercised by the susceptibility and moral condition of the individual upon observation and judgement, and that hence an abundant source of error arises, requires no proof. Everything which makes a very vivid impression upon our feelings, particularly if it captivate our imagination, which keeps our interest in suspense, which rouses our will and energy, or excites our fears in an unusual degree, influences our whole intellectual being, and at the same time clouds our perceptions or warps our judgement. In this state we are less fitted for a calm and circumspect investigation and correct judgement; and whatever has in this manner once taken hold upon our minds may be compared to a pair of spectacles improperly adapted to our vision. The one is of necessity almost as certainly allied to the other, as that a person under the influence of wine or passion observes, examines,

and judges quite differently from what he would in a sober and calm position.— F. OESTERLEN, M.D., *Medical Logic*, Sect. vii.

As all knowlege must enter the mind by labor, it must be evident that facts and principles are the only things which ought to be selected, and fixed in it by every one. Information received through books, or other sources of instruction, may give a bias to the mind, which may afterwards be with difficulty superseded by any other, especially the relation of shocking occurrences, which produce fearfulness and a want of self-reliance in darkness, and cause a disturbance of the regular functions of the brain, and lead to disease.— J. SWAN, *The Brain in relation to the Mind*, Ch. viii.

Whatever I have learnt, unworthy as it may be of the name of knowlege, has been acquired by avoiding the causes of error, the idols by which man is so speciously deluded.— Submission to undue authority is one commanding idol. We talk of the independence of the human mind; but man loves to grovel before any intellectual authority, except that which is grounded upon obedience to the Almighty will.

Let any teacher arise; and listening multitudes will crowd around his chair, provided he does not appeal to Holy Writ. Announce positions utterly unintelligible to the human mind, and they are acknowleged implicitly, if propounded as the doctrines of human intellect and the results of human

reason. It is true that man frequently resists one tyrant: but, if he releases himself, he only surrenders himself instantly to a new thraldom: it is only to place his neck again beneath an other yoke.—Every yoke is light to him excepting that of his Redeemer.—SIR F. PALGRAVE, *Merchant and Friar*, 1837, Ch. vi.

There are 'facts' to support every absurdity. No speculation was ever so baseless as not to have some 'facts' on which to rest. But 'many individuals overlook the half of an event through carelessness; an other adds to what he observes the creation of his own imagination; whilst a third, who sees sufficiently distinctly the different parts of the whole, confounds together things which ought to be kept separate.'—*Saturday Review*, 8 Oct. 1859.

. . . the received rules of legal exposition,—rules which are the product of great acuteness, and of wide experience in the business of interpretation; but with the nature and effect of which non-professional minds seldom have an exact acquaintance.—*Contemporary Review*, No. 1, p. 5.

In formulas of doctrine, as in all mechanical contrivances, looseness of construction becomes looser in the use.—FROUDE *Hist. of England*, Ch. xxv. vol. 5.

Strict mathematical science is of course an excellent instrument of mental discipline, though somewhat too severe for any but the more ad-

vanced classes of an English school, or of most American colleges. But physical science generally is, from its very nature, unfit for such a purpose. Its principles are deduced from an immense mass of facts acquired by observation; and either you must teach the principles without the facts on which they rest,—in which case you give the pupil only a superficial acquaintance with the subject, or you overload his mind with a multitude of dry details, which, not being acquired by his personal observation, it is hard for him to learn, and almost impossible to retain. In neither case have you obtained an instrument of education, in the true sense of the word.—*Saturday Review,* 19 Feb. 1871.

Ancient education, however deficient in depth and solidity, attempted at least to bring every variety of knowlege to the aid of him who undertook any of the great Professions.—*Quarterly Review*, vol. lxxviii, p. 364.

The truth of it is there is not a single science, or any branch of it, that might not furnish a man with business for life, though it were much longer than it is.—ADDISON, *Spectator*, 94.

But if the knowlege of the doctrines unfolded by Science is pleasing, so is the being able to trace the steps by which those doctrines are investigated, and their truth demonstrated: indeed you can not be said, in any sense of the word, to have learnt them, or to know them, if you have not so studied them as to perceive how they

are proved. Without this you never can expect to remember them long, or to understand them accurately; and that would of itself be reason enough for examining closely the grounds they rest on. But there is the highest gratification of all, in being able to see distinctly those grounds, so as to be satisfied that a belief in the doctrines is well founded.—LORD BROUGHAM, *Discourse of the Objects, Advantages and Pleasures of Science*, 1827.

All knowlege has been either produced or recorded by man; and animals have not contributed an atom to it: and this must be enough to convince any one of the difference between the mind of man, and the instinct of animals, without going into any of the other numerous reasons that might be successfully produced.—J. SWAN, *The Brain in relation to the Mind*, ch. xiii.

Blest be the gracious Power, who taught mankind
to stamp a lasting image of the mind!
Beasts may convey, and tuneful birds may sing
their mutual feelings in the opening Spring;
but Man alone has skill and power to send
the heart's warm dictates to the distant friend.
'Tis his alone to please, instruct, advise,
ages remote and nations yet to rise.—

CRABBE, *The Library*.

I believe that whoever would form a right estimate of himself and others; whoever would improve his own character; whoever aspires to the high office of ameliorating the condition of society,

whether as a statesman, as a religious teacher, as the promoter of education, or in any humbler capacity, can in no other way so well qualify himself for his undertaking, whatever it may be, as by studying the laws which regulate his own mind, displayed as it is in his own preceptions, sentiments, thoughts, and volitions. This is the only true foundation of that great science which, for all practical purposes, is more important than anything besides, —the science of Human Nature. * * *

I do not remember the precise words, (Miss Martineau's,) but they are to this effect, that it is important that whoever is engaged in the active pursuits of life should have a certain portion of the day in which he may be alone, in order that he may have the opportunity of communing in private with himself. In conversation with others our perceptions are rendered more acute; the mind works more rapidly; new views of things, even of those with which we are most familiar, present themselves as if it were by magic. They may be right or wrong; but they satisfy us at the time, as they help us in our argument. All this is good in its way; and we know that those whose minds have not been accustomed to be brought into collision with the minds of others are apt to become stupid, and (as in the case of long-continued solitary confinement,) even idiotic. But, to turn what we gain from conversation to the best account, we require that there should be intervals in which our ideas may flow uninterruptedly, without being diverted in their course by the remarks of others.

It is in such intervals that we best learn to think. I know not what may be the experience of others; but I acknowlege that in these ways I have not unfrequently derived an ample compensation for the wearisome hours of a sleepless night. — SIR B. BRODIE, *Psychological Enquiries*, Part 2, Dial. 1. & 2.

One of the rarest of all acquirements is the faculty of profitable meditation. — A. K. H. B., *Autumn Holidays*, Ch. xi.

It is not that a person becomes qualified from keeping his commons within the walls of the Inns of Court or the Universities: but living with those of the profession will probably advance him in the knowlege of that profession for which he is a candidate. — LORD KENYON, *Willcock's Laws of the Medical Profession*, App. lxxi.

The truth is, that what is called conventionality, — whether it reside in manner, in language, in thought, or in the productions of the mind, — is in reality no evidence of insincerity: — just as originality in all these respects might happen to belong to the basest and falsest of mankind. As it is an intellectual gift to be original, it is an intellectual weakness to be commonplace; but this is the very worst that can fairly be said of a defect (if it can be called one,) which, from the nature of the case, must be found in the overwhelming majority of human beings. What are called conventional manners and sentiments are, in

fact, an essential part of the social apparatus. To all men, whatever may be their power, they are a necessary step in education, — to all ordinary men they are the substitute which the action of society affords for vacancy and listlessness. — *Saturday Review*, May 1858, p. 559.

By reading you will be distinguished; without it, abilities are of little use. A man may talk and write; but he can not learn his profession without constant study to prepare, especially for the higher rank; because he then wants knowlege and experience of others improved by his own. But, when in a post of responsibility, he has no time to read; and if he comes to such a post with an empty skull, it is then too late to fill it, and he makes no figure. Thus many people fail to distinguish themselves, and say they are unfortunate, which is untrue: their own previous idleness unfitted them to profit by fortune. — SIR CHARLES NAPIER, *Letter to an Ensign; Quarterly Review*, vol. ci, p. 232.

Without letters a man can never be qualified for any considerable post in the camp. For courage and corporal force, unless joined with conduct, — the usual effects of contemplation, — is no more fit to command than a tempest. — L'ESTRANGE, *Johnson's Dict.*, 'Post.'

As I have indefatigably used my best endeavors to acquire knowlege, I never thought I had the smallest reason to be ashamed on account of my deficiency, especially as I never made pretensions

to erudition, or affected to possess what I knew I was deficient in.—*Memoirs of* JAMES LACKINGTON, Letter xxxvii.

A. B. and C. may earnestly labor in the same studies for many years. A. from thirst of knowlege; B. for the sake of credit; C. to make his fortune &c. These will be very different characters, though their conduct is much alike.—ARCHBISHOP WHATELY, *Miscellaneous Remains*, 1864.

"Slothful students," said Reynolds, "are always talking of the prodigious progress they should make if they could but have the advantage of being taught by some particular eminent master. Such are to be told, that after the rudiments are past very little of our art can be taught by others. The most skilful master can do little more than put into the hands of his scholar the end of the clue by which he must conduct himself." This is a truth which is not confined to Painting. The whole Science of Education, it has been admirably said, consists in teaching others to teach themselves.—*Quarterly Review*, vol. cxx, p. 131.

Such men as rise, always contrive to get at the knowlege for which they have a peculiar aptitude; and it must be remembered that, talk as we will of teaching, all we can really do is to place knowlege before those who have an aptitude to acquire it. If there be not a natural absorption, all our cramming will avail little.—W. B. ADAMS, *Roads and Rails*, 1862, ch. xi.

The great error of modern reading is *inattention.* We are apt to read in order to be amused, or to search for something new to gratify us for the moment, rather than in order to occupy our minds with the whole subject concerned, and to secure our hold of it. It is well worth while then, to be careful in the selection of our reading, not despising a book because it is a common one; (really some people seem to think they know enough of a book when they know that it is accounted a good one, and what is its subject;) never grasping at great numbers and variety, but taking up what we are assured, by competent advisers or by a partial examination, is, on the whole, good and valuable, and then to *read through* what we have chosen, carefully and perhaps even repeatedly. It is often of very great use to know where to find matter suited to a particular occasion, or for the reading of a person under particular circumstances, for the sake of others as well as of ourselves. And the writings of holy men, read in the way above suggested, become to us a kind of friends and counsellors. — C. MARRIOTT, B.D., *Hints on Private Devotion*, 1848, x.

Dr. Arnold, in a letter to Sir John Coleridge, speaking of a Reader, says,—'He wants the examination not only to interest and excite him, but to dispell what is very apt to grow around a lonely reader not constantly questioned,—a haze of indistinctness as to a consciousness of his own knowlege or ignorance; he takes a vague impression

for a definite one, an imperfect notion for one that is full and complete, and in this way he is continually deceiving himself.'—MR. RUSSELL GURNEY, *Speech at Southampton; Morning Post*, 13 *Nov.* 1866.

I need hardly tell you that the possession of knowlege and the power of using it are two different things. Often in the hurry of life's business one sees reason to say that a little knowlege always at hand is much better than much more knowlege which is far off or unwieldy. Certain it is so in examinations. Two men of equal capacity come up at the same time: the one produces what knowlege he has, although it be the less, at once; the other does not. He can bring it to-morrow, but not to-day; or he could write a book, but he can't answer questions; and the result is, one passes and the other is plucked: and this is not altogether unjust. I don't say it is quite right, but it is not altogether wrong: for an examination for a diploma is only one of those instances of tests in which we have to spend the great part of our professional life, and in which knowlege scarcely deserves the name if it can not be produced at the right time and in the right place. In this view every emergency of practice is like a stern examiner requiring a swift and true answer. When men "grow wiser as they grow older," it is because they are constantly acquiring the power of using their knowlege more readily and aptly. A great deal of the fruit of experience, is not in learning to do better, but in learning to do well more easily.

Let me therefore recommend to you, on these as well as on collateral grounds, the advantages of the examinations which I advise you to submit to. You will find them the best means you can practise for learning the power of thinking calmly during difficulties; and he who has learned to think and to speak calmly in the midst of external pressure, is already far on his way to success in life. * * In all times and parts of life self-possession, — that is, the power of thinking during distracting circumstances, — is one of the best possessions a man can have. Let me, then, advise you to strive after it with all your mind. The best place in which you can learn it, is in the examination-rooms. — SIR JAMES PAGET, *Address at Leeds; Med. Times and Gaz.* 7 Oct. 1865.

One other claim I must make on behalf of the system of examinations. It is easy to point out their inherent imperfections. Plenty of critics are ready to do this: for in the case of first employment under the State, they are the only tolerably efficient safeguards against gross abuses; and such abuses are never without friends. But from really searching and strong examinations, — such as the best of those in our Universities and Schools, — there arises at least one great mental benefit, difficult of attainment by any other means.

In early youth, while the mind is still naturally supple and elastic, they teach the practice, and they give the power, of concentrating all its force, all its resources, at a given time, upon a given point. What a pitched battle is to the Com-

mander of an army, a strong examination is to an earnest Student. All his faculties, all his attainments, must be on the alert, and wait the word of command; method is tested at the same time with strength; and over the whole movement presence of mind must preside. If, in the course of his after life, he chances to be called to great and concentrated efforts, he will look back with gratitude to those examinations, which, more perhaps than any other instrument, may teach him how to make them. — GLADSTONE, *Speech at Liverpool; Morning Post,* 23 Dec. 1872.

One essential for this quality, (presence of mind,) however acquired, we hold to be a sense of responsibility. We must not expect it from people who are habitually kept under and checked in the exercise of their free will. * * * The man who knows what to do at a pinch must have learnt beforehand to set some value upon his own opinion and his own way of doing things; he must be one who, when a thing has to be done, fancies he is the man to do it: and in no point do people differ more than in this. At a crisis of any sort it is the instinct of some persons to put themselves forward, or to feel that they ought to do so; and of others to wait, expecting their neighbors to act. It is no fault or cowardice: it is simply that they expect others to take the lead. * * *

Not only the sense of responsibility, but the mere feeling of being trusted, is a promoter of this virtue. Two persons of equal powers, and

both in a position to judge and criticize, hamper one an other at a critical moment; neither trusts himself to the same extent, because neither is implicitly trusted by others, as though he stood alone in the gap. — *Saturday Review*, 28 Oct. 1865.

A firm conviction of one's own importance is a great help in life. — A. K. H. B., *People who carried Weight in Life; Fraser's Mag.* Nov. 1861.

In love, in war, in conversation, in business, confidence and resolution are the principal things. Hence the Poet's reasoning: —

'For Women, born to be controll'd,
stoop to the forward and the bold;
affect the haughty and the proud,
the gay, the frolic and the loud.'–*Spect.*, 148.

Nor is this peculiar to them, but runs all through life. It is the opinion we appear to entertain of ourselves, from which (thinking we must be the best judges of our own merits,) others accept their ideas of us on trust. It is taken for granted that every one pretends to the utmost he can do; and he who pretends to little is supposed capable of nothing. The humility of our approaches to power or beauty ensures a repulse, and the repulse makes us unwilling to renew the application; for there is pride as well as humility in this habitual backwardness and reserve. If you do not bully the world, they will be sure to insult over you, because they think they can do it with impunity

They insist upon the arrogant assumption of superiority somewhere, and if you do not prevent them, they will practise it on you. — W. HAZLITT, *Plain Speaker*, vol. 2, p. 20.

It was in fact one of Addison's own remarks, that there was no such thing as real conversation except between two persons. His case is therefore a confirmation rather than otherwise of our supposition, that to shine in mixed companies at least, demands a portion of the qualities which render men fit for the stir of life; for it was the want of this which was the cause of his bashfulness, and made him fear to take the lead before strangers. — *Quarterly Review*, vol. 98, p. 22.

No enterprize accompanied by fear can succeed: for there is no greater enemy to good counsel than fear. — WALSINGHAM, *Letter, in Froude, Hist. of England*, Eliz. xxii.

My Lord, wise men ne'er wail their present woes,
but presently prevent the ways to wail.
To fear the foe,—since fear oppresseth strength,—
gives, in your weakness, strength unto your foe,
and so your follies fight against yourself.
Fear, and be slain; no worse can come, to fight:
and fight and die, is death destroying death;
where fearing dying pays death servile breath.

SHAKSPEARE, *K. Rich. II*, iii. 2.

Our doubts are traitors,
and make us lose the good we oft might win,
by fearing to attempt. —

SHAKSPEARE, *Meas. for Meas.*, i. 5.

I know that it has been the practice, ever since the French Revolution, to announce operations of this kind beforehand. The advantage of announcing them, the advantage of threats, is this:—threats occasion terror, and terror is the great means, and the greatest means, of bringing about execution.—DUKE OF WELLINGTON, *Speech in Parliament*, 26 July 1839.

Self-estimation is a flatterer too readily entitling us unto knowlege and abilities, which others solicitously labor after, and doubtfully think they attain. Surely, such confident tempers do pass their days in best tranquillity, who, resting in the opinion of their own abilities, are happily gulled by such contentation; wherein pride, self-conceit, confidence, and opiniatrity, will hardy suffer any to complain of imperfection. To think themselves in the right, or all that right, or only that, which they do or think, is a fallacy of high content; though others laugh in their sleeves, and look upon them as in a deluded state of judgement: wherein, notwithstanding, 'twere but a civil piece of complacency to suffer them to sleep who would not wake, to let them rest in their securities, nor by dissent or opposition to stagger their contentments.—SIR T. BROWNE, *Christian Morals*, Part 2, Sect. viii.

As to the endowments of the mind, most persons in their own estimation have a sufficient share; and the natural affection which we bear to ourselves guards us usually against any discontent of that kind.—ARCHDEACON JORTIN, *Sermons*, Vol. 2, Serm. xv.

'What,'—said Mr. Abernethy, in reply to a former pupil, who said it must depress a man to be told that he has not the capacity for success, 'do you suppose a man thinks himself a fool any the more for being told he is one.'—

Many persons believe that they discover evidence against the moral government of the world, in the success of individuals not greatly gifted with moral and intellectual qualities, in attaining to great wealth, rank, and social consideration, while men of far superior merit remain in obscurity and poverty. But the solution of this difficulty is to be found in the consideration, that success in society depends on the possession, in an ample degree, of the qualities which society needs and appreciates, and that these bear reference to the state in which society finds itself at the time when the observation is made. * * In proportion as society advances in moral and intellectual acquirements, it will make larger demands for similar qualities in its favorites. The reality of the moral government of the world appears from the degree of happiness which individuals and society enjoy in these different states. — G. COMBE, *The Constitution of Man considered in relation to External Objects*, Chap. v, Sect. 3.

A man of sense does not so much apply himself to the most learned writings in order to acquire knowlege, as the most rational to fortify his reason. — *Wisdom in Miniature*, 1818, p. 42.

III. CHOICE OF A PROFESSION.

TO speak more generally, — those three noble Professions which all civil Commonwealths do honor, are raised upon the fall of Adam, and are not any way exempt from their infirmities; there are not only diseases incurable in Physic, but cases indissolvable in Laws, vices incorrigible in Divinity. — SIR THOMAS BROWNE, *Religio Medici*, ii. 9.

Men, endowed with the capacity of a subtle wit, relinquish the schools of learning, and, violently repelled by the sole envy of a step-mother from the nectareous cup of philosophy, having first tasted of it, and by the very taste become more fervently thirsty, fitted for the liberal arts, and equally disposed to the contemplation of Scripture, but destitute of the needful aid, they revert, as it were, by a sort of apostasy, to mechanical arts solely for the sake of food, to the impoverishment of the Church, and the degradation of the whole Clerical Profession. — R. DE BURY, BISHOP OF DURHAM, *Philobiblon*, Prologue, p. 3.

When Faraday was admitted as an Assistant in the laboratory of the Royal Institution by Humphry Davy, he told him that he would find

'Science a harsh mistress, and in a pecuniary point of view but poorly rewarding those who devoted themselves to her service.'—'He smiled,' says Faraday, 'at my notions of the superior moral feelings of philosophical men, and said that he would leave me to the experience of a few years to set me right in that matter.'—S. SOLLY, *Address, Med. and Chir. Society*, March 1868.

Science moves but slowly when its conclusions are not aided by interest or passion.—*Saturday Review*, 6 Feb. 1869.

One of the things for which he used to thank God was that the world had not been all before him where to choose, either as to calling or place, but that both had been well chosen for him. To choose upon such just motives as can leave no rational cause for after repentance requires riper judgement than ought to be expected at the age when the choice is to be made; it is best for us therefore at a time of life when, though perhaps we might choose well, it is impossible that we could choose wisely, to acquiesce in the determination of others, who have knowlege and experience to direct them. Far happier are they who always know what they are to do, than they who have to determine what they will do.—SOUTHEY, *The Doctor*, Ch. 65.

The choice of the profession or calling, to which a man shall devote his life and worldly energies, is a matter of most serious importance. By youthful aspirants it is but lightly viewed. They generally

see in it nothing beyond the selection of the most agreeable mode of future enjoyment.

It is impossible that any rationally contemplative mind can fail to observe, in this inconsiderate temperament of youth, the supreme wisdom of Divine Providence; which is more visibly manifested in the ordinary, and little noticed, occurrences of life, than in many of the more recondite recesses, into which the curiosity or the vanity of the human intellect is prone to penetrate. For if the youthful mind were possessed of the coolness and judgement of mature age, to foresee the serious and important consequences, and to know the hazards of life, into whatever channel of occupation it may be directed, few would there be, who could be brought to any decisive election of employment. Happily for the young, they are denied that extent of vision, which would open to them such objects of sight as would deprive them of the boldness necessary in the race which they have to run. The means are nevertheless given, if they will use them, of turning the events of their course (whatever it may be,) to the ultimate attainment of the object of all earthly pursuits, the favor of God. — W. H., *Monitor for young Ministers of the Gospel*, 1828.

The natural disposition to any particular art, science, profession, or trade, is very much to be consulted in the care of youth, and studied by men for their own conduct when they form to themselves any scheme of life. It is wonderfully hard indeed for a man to judge of his own capacity impartially;

that may look great to me which may appear little to an other; and I may be carried by fondness towards myself so far as to attempt things too high for my talents and accomplishments. But it is not, methinks, so very difficult a matter to make a judgement of the abilities of others, especially of those who are in their infancy. — STEELE, *Spectator*, 157.

When I consider how each of these Professions are crowded with multitudes that seek their livelihood in them, and how many men of merit there are in each of them, who may be rather said to be of the Science, than of the Profession; I very much wonder at the humor of parents, who will not rather choose to place their sons in a way of life where an honest industry can not but thrive, than in stations where the greatest probity, learning, and good sense may miscarry. * * * The misfortune is, that parents take a liking to a particular Profession, and therefore desire their sons may be of it. Whereas in so great an affair of life, they should consider the genius and abilities of their children, more than their own inclinations. — ADDISON, *Spectator*, 21.

Think of yourselves as about to choose a profession. In doing so, everyone has to *give up* something, as well as to *undertake* something; a soldier or sailor gives up his home; a Physician his time, even his nights, to the calls of others; a Clergyman all hope of secular distinction, as a statesman, &c. So, in choosing the profession of a Christian, you must give up some things, — but with this differ-

ence, that you have only to give up things bad for you. — C. J. VAUGHAN, D.D., *Notes for Lectures on Confirmation,* 1859, Lect. II.

The two great elements of excellence in all callings are energy and natural aptitude: and these may be combined in any proportion with the fear of God and the love of man, or their opposites. — *Saturday Review,* 3 March 1860.

I never have had the ambition of raising my self or my children above our prescribed station; wrote * * * * * * * * to a friend. I have ever been persuaded that moderate desires and a moderate station, afford the best opportunities for virtue and for happiness. But if all so thought, there would be no aspirants to keep the balance even in the varied lot of life. — 1849.

Yet if it be not heresy to say so, the study of the Law produces rather habits of accuracy than habits of impartiality. — *Saturday Review,* 26 May 1866.

But education of some sort is necessary to prevent Law becoming a trade, and advocacy a vulgar trickery, and unhappily it can not be said that education of any sort is now necessary to success. * * * A man may have a clear head without having been Senior Wrangler; but it may be doubted whether for some purposes at the Bar a muddled head is not more useful than a clear head. The former can always talk, while the latter

sometimes errs on the side of silence; and among an uneducated auditory the man who speaks even nonsense is preferred to the man who holds his tongue. — *Saturday Review*, 25 June 1870.

Lawyers become necessary and of importance in proportion as popular rights are extended: when the masses are invested with elective, municipal, and political functions, laws must multiply, and those who can best interpret or perplex, must, as in England and America, become the most influential and powerful. — *Quarterly Review*, vol. lxii, p. 96.

Sir Roundell Palmer, at a meeting in Lincoln's Inn Hall, declared that he had known, in the course of his life, some few men of no inconsiderable practice and no small emolument, as to whom he could not positively say that he believed they knew any law whatever. — *Edinb. Rev.*, Oct. 1871, p. 508.

The species of expression, in which this Master (Hogarth) perhaps most excels, is that happy art of catching those peculiarities of air and gesture, which the ridiculous part of every profession contract; and which, for that reason, become characteristics of the whole. His Counsellors, his Undertakers, his Lawyers, his Usurers, are all conspicuous at sight. In a word, almost every Profession may see in his works that particular species of affectation, which they should most endeavor to avoid. — NICHOLS AND STEEVENS, *Works of Hogarth*, vol. i, p. 435.

Every age a man passes through, and way of life he engages in, has some particular vice or imperfection naturally cleaving to it, which it will require his nicest care to avoid. The several weaknesses, to which youth, old age, and manhood are exposed, have long since been set down by many, both of the poets and philosophers; but I do not remember to have met with any author who has treated of those ill habits men are subject to, not so much by reason of their different ages and tempers, as the particular professions or business in which they were educated and brought up. — E. BUDGELL, *Spectator*, 197.

Every situation and employment in life influences, by a variety of moral causes, the views, manners, tempers, and dispositions of those who are placed in it. — T. GISBORNE, *Enquiry into the Duties of Men*, Ch. x.

What are called the learned Professions, allow no leisure for any pursuit that looks beyond the present. The Lawyer has no sooner obtained a professional reputation, than he becomes the very slave of his practice; and well is it if his own soul is not entangled in the snares which he is perpetually engaged in spinning for others. The Physician has indeed the advantage that his path is in the way of intellectual and moral improvement; but his, also, is an occupation which engrosses him, and which rarely can leave the mind at leisure, or at ease, for excursive and voluntary labors. From the Clergy more might be expected, and more is

found: but few among them are blessed with the disposal of their own time, and the opportunity of improving it. — SOUTHEY, *Colloquies*, Coll. xi.

Nothing can so effectually tend to the improvement of an art, as the making it the interest of those who practise it to contribute to its improvement. But it happens unfortunately that the spirit and application required for the advancement of Medicine, is often checked by a necessary attention to private interest. Physicians are influenced by the same general motives of action with other men. Some of them love Medicine, and would gladly devote their time and attention to it, as far as their situation could admit; others practise it merely as a trade. — JAMES GREGORY, M.D., *Duties and qualifications of a Physician,* Lect. vi.

Here men will be always sinners; and as long as Clergymen are men, they will be so too: for they have the same infirmities with other men, the same corrupt affections and depraved desires, and act always under the same, and perhaps grievouser, temptations than other men. And therefore you must not think it strange that they also fall like other men. . . . . And, as the present circumstances are, it is the great mercy of God if there are not more Clergymen wicked than otherwise. — DEAN PRIDEAUX, *Letter*, *Quarterly Review*, vol. 144, p. 85.

Society possesses two or three strong, stiff frames, in which all persons of liberal education

who need or desire a fixed place and specific designation must consent to be set. Which of these frames is the best adapted to the nature of the individual, and allows him the largest and most commodious room for exerting his powers for his own and the public good, is a question not in every instance very easy to determine. Fortunate, indeed, are they to whom it presents no difficulty, when the promptitude of decision arises from clearness of conviction and not from the absence of thought. But, on the other hand, it is not always just to attribute even a long fluctuation to levity or caprice. I must further observe that the particular change [of profession,] which has led to these remarks is of no very uncommon occurrence; but one of which I could produce a great number of examples ancient and modern. — Bp. Thirlwall, *Letters, Literary and Theological*, 1881, p. 93.

After delivering prizes, the gaining of which has depended solely on merit, I may be expected to end with the usual encouraging peroration, that industry and ability command success. But I can not, except in a modified form, agree to this copy-book maxim, when applied to your future struggles with the world. Doubtless few who are prudent, energetic, and industrious, fail to attain some fair degree of worldly success; but the race is not always to the swift, or the battle to the strong. Circumstances affect efforts,—promoting, arresting, or diverting them. The road to success is often

that which a high-minded man can not travel; he can not learn to fetch and carry, to subserve the interest of a patron or a mob. I do not seek to undervalue success: Duty to yourselves and those whom you may bring into the world enjoin its pursuit in moderation. — MR. JUSTICE GROVE, *Address at St. Mary's Hospital; Brit. Med. Journ.*, 29 May 1869.

'A man ought to know,' said W****** L**, 'that life is a difficulty; and he has got to go through it successfully. A woman looks at it as a mere impulse of pleasure.'—

Johnson observed that so many objections might be made to everything, that nothing could overcome them but the necessity of doing something. No man would be of any profession, as simply opposed to not being of it; but every one must do something. — BOSWELL'S *Life*, 1770.

Improbability and impossibility are two frightful words to weaker minds; but by diligent and wise men, they are generally found to be only the excuses of idleness and ignorance. For the most part they lie not in the things themselves, but in men's false opinions concerning them. * * * I wish you an affable behavior, a clear innocence, a comprehensive knowlege, a well-weighed experience, and always to remember, that it is more than the greatest Prince can do, at once to preserve respect, and neglect his business. — PUCKLE'S *Club*, p. 91.

There is no better hope for any man than to proceed in good heart and good temper in the path which he has prudently and soberly begun, — to proceed in it with a large stock of patience, and with perfect hope and trust in God Almighty, who will assuredly crown his virtue with peace and contentment, if he do not bless his labor with worldly reward. — W. H., *Letter*, 1837.

In our daily life, on a cursory view of human nature, we see many things calculated to perplex and embarrass us. We see, for instance, men rich in intellectual attainments unable to secure for themselves a sufficiency of ordinary necessaries; whilst, on the other hand, we see plain uneducated men, of unquestionably a lower order of intellect, quietly and diligently plying their avocations, — it being an invariable rule with such men, under all circumstances to execute business with prompt and decisive action, — and by a wise and economical application of time and means amassing money; and in a few years of wholesome thrift we find them rolling in wealth.

We are apt to refer matters of this kind to some mysterious dispensation of Providence beyond our comprehension, and wholly independent of human control; but on a closer inspection of the circumstances of any particular case, we often find all mystery vanishes, and we are able to trace men's failures to natural causes. It will frequently be found that such failures are referable to some weak point in mind or body, or to a defect in the balance

of power amongst the different functions, — a victim to the baneful effects of the worst of all habits, procrastination, and irresolution, a want of nerve and energy, a deficiency of animal and moral courage, which is necessary for success in the practical struggles of life. With him there is a constant miscalculation of time and means, occasioning continual hurry, difficulty, expedients, penury. — MR. GREAVES, *President of the Lancashire Veterinary Association; Med. Times and Gaz.*, 2 April 1864.

Let my woful experience warn you against procrastination, — a fault much less likely to be committed in the world than in the University, where there is often no particular reason for doing a thing at a particular time. A man of energy begins to-day, if he has no good reason for waiting till to-morrow. — MR. JUSTICE MAULE, *Letter to his Brother.*

. . . And thus thinking of physical influence, let us remember that what is vulgarly called nervousness is an enemy which many men know to their cost is not to be got over. The firmest assurance that you have done a thing many times, and so should be able to do it once more, may suffice to enable you to look forward to doing it without a vague tremor and apprehension. There are human beings, all whose work is done without any very great nervous strain: there are others in whose vocation there come many times that put their whole nature upon the stretch. And

these times test a man.—A. K. H. B., *Autumn Holidays*, Ch. x.

If you observe the dissatisfied part of mankind, you shall find no small number of them to be indolent and unoccupied. Idleness breeds in them discontent; and discontent increases their aversion from business; and then everything displeases them.—ARCHDEACON JORTIN, *Sermons*, vol. ii, Serm. 2.

Love the art, poor as it may be, which thou hast learned, and be content with it; and pass through the rest of life like one who has entrusted to the Gods with his whole soul all that he has, making thyself neither the tyrant nor the slave of any man.—M. ANTONINUS, *translated by G. Long*, iv. 31.

Nothing has so strong and fast an hold upon the nature and mind of man, as that which delights it: for whatsoever a man delights to do, by his good-will he would be always doing: delight being that which perpetuates the union between the Will and the Object, and brings them together, by the surest, the most voluntary, and constant returns. And from hence, by the way, we may affirm it, as a certain unfailing truth, that no man ever was or can be considerable in any art or profession whatsoever which he does not take a particular delight in; for that otherwise, he will never heartily and assiduously apply himself to it; nor is it morally possible that he should.—SOUTH, *Sermons*, 15 Oct. 1699, Matt. vi. 21.

It is very easy to be attached to a profession in which one earns early and rapid success: the merit is in being attached to it through years of comparative discouragement. * * Success depends very much on what men are accustomed to call accident.—DUKE OF ARGYLL, *Speech in Parliament,* Vol. Serv. Gaz., 21 Nov. 1863.

"We know what independence is," said W* * * * * * L* *, "but we do not know what is meant by riches."—

Content hangs not so high, but that a man upon the ground may reach it.—*Puckle's Club,* 1817, p. 49.

Quod siquis verâ vitam ratione gubernet,
divitiæ grandes homini sunt, Vivere parcè
æquo animo; neque enim 'st unquam penuria
Parvi:
At claros se homines voluere esse, atque po-
tenteis,
ut fundamento stabili fortuna maneret,
et placidam possent Opulenti degere vitam:
Nequicquam; quoniam ad summum succedere
honorem
certantes, iter infestum fecêre viaï.
Et tamen e summo quasi Fulmen dejicit ictos
Invidia interdum contentim in Tartara tetra:
ut satiùs multò jam sit parere quietum,
quàm regere Imperio res velle, et Regna tenere.
Proinde, sine, incassum defessi sanguine sudent
angustum per iter luctantes Ambitionis;
invidiâ quoniam seu Fulmine summa vaporant

plerumque, et quæ sunt aliis magis edita cunque:
quandoquidem sapiunt alieno ex ore; petuntque
res ex auditis potiùs, quàm sensibus ipsis:
nec magis id nunc est, nec erit mox, quàm
fuit ante.

LUCRETIUS, *de Rerum Nat.*, v. 1116.

Though a contented mind enlargeth the dimension of little things; and unto some 'tis wealth enough not to be poor; and others are well content, if they be rich enough to be honest, and to give every man his due: yet fall not into that obsolete affectation of bravery, to throw away thy money, and to reject all honors or honorable stations in this courtly and splendid world. Old generosity is superannuated, and such contempt of the world out of date.— SIR T. BROWNE, *Christ. Mor.*, P. 1, S. xxvi.

Men have diversities of gifts: some have one power within them, some an other; but in all the gifts and in all the operations there is a "spirit" to lead to good, as there is a power to degenerate to evil. If a man *can* only take a pleasure in dogs and horses, let him do so; shoot well and hunt well; and go to the Colonies. There the natural gifts which made him hunt well here, will make him rough it well there with rough natures of men and things; and be of infinite use to his fellow-men there, and prove an honor to his country: but by no means let him be here a

Barrister or a Physician. So it is throughout. The training for life is as various as the modes of life. All subject-matter, and all modes of life rightly used, become the means of true education. — H. W. ACLAND, M.D., *Health, Work, and Play*, 1856.

In a new country the desires and aims of the Colonists must be in a great measure bounded by material wants and necessities. The struggle is more for the body than the mind; and all that may rouse and animate the latter must be wholly subordinate to mere barter and to the provision of food and clothing. The old associations of names and places are wanting to the new country; while only the old feuds and the religious or political jealousies have not been left behind. The finer and more generous feelings are gone, or almost gone; and a hard competition for life or for riches, and the feelings which spring naturally from this condition, have taken their place. Hence in early colonial society there is a coarseness and, in strictness of speech, a vulgarity which is especially distasteful to those who have grown up in a country full of time-honored traditions of ancient worth and greatness. — *Saturday Review*, 5 April 1862.

In Colonial life, where there is a general dearth of servants, and both ladies and gentlemen turn their hand to any work that may be needful without any thought of indignity or degradation,

their best and most hopeful faculties are developed without any loss to their love of self-improvement, or to their intrinsic refinement. — *Athenæum.*

At a public meeting in one of the Colonies, a gentleman of education, who held a high office in the Colony, used the phrase, "classes of society." One of the Colonists, in the course of his speech, said, — "Classes of society! what does the learned gentleman mean? Are we not all equal in the eyes of our Maker?" — "If man classifies himself, he must be a proud being," said my informant. He added, "When a man gets out there, he tumbles on his head, not on his heels; and it takes a good while before he turns himself back again."

IV. MEDICINE, AS A PROFESSION.

THE Science of Medicine, if it be destitute and forsaken by Natural Philosophy, is not much better than an empirical practice.— BACON, *Advancement of Learning*, Bk. 2.

Medicine,—the art of preserving health, of prolonging life, of curing diseases, and of making death easy.— J. GREGORY, M.D., *Office and Duties of a Physician*, Lect. 4.

It is to be observed, however, that as a *Science* is conversant about *knowlege only*, an *art* is the *application* of knowlege to *practice*.— ARCHBISHOP WHATELY, *Elements of Logic*, Bk. II, Ch. 1. § 2, note.

Of those passions which are or deserve to be the subject of legal and judicial tragedy, the Lawyers necessarily see most; and for this reason perhaps they think worse of human nature than any other class of men, except the Roman Catholic Clergy. Physicians on the contrary, though they see humanity in its most humiliating state, see it also in the exercise of its holiest and most painful duties. No other persons witness such deep emotions and such exertions of self-control. They know what

virtues are developed by the evils which flesh is heir to, what self-devotion, what patience, what fortitude, what piety, what religious resignation.— SOUTHEY, *The Doctor*, Ch. 119.

To a Physician the study of his Science is a long and pleasing investigation of the most interesting and secret parts of Philosophy; and its practice a perpetual exercise of skill and charity, of the noblest faculties of reason, and of the cardinal virtues of the heart.— J. BELL, *Letters to Dr. Gregory*, IX, p. 212.

Medicus est vir artis Medicæ summè gnarus, modestus, sobrius, et humanus. * * J. C. Scaliger hoc modo Medicum rectè descripsisse videtur, quod oportet esse virum doctum, probum, lenem, diligentem, maturum, fortunatum, Deo fretum, non suâ, vel scientiâ, vel operâ, vel successu tumidum, aut pecuniæ deditum.— BLANCARD, *Lexicon Med.*

A doubtful art, a knowlege still unknown,
which enters but the heavy heads alone
of those who, broken with unthankful toyle,
seek others health, and lose their own the while.
MS. note on the fly-leaf of LACUNA'S *Epitome of Galen, in New Coll., Oxford; Lancet*, 21 July 1849.

"Are *we* sufficiently thankful?"— said Dr. H . . . — "Obviously not,"— said ** ***** ******, when I repeated the remark to him.

However imperfect may be the sciences belonging to the Healing art, to bring them even to their

present state has been the work of centuries. — SIR B. BRODIE, *Introductory Discourse*, 1843.

There is no short cut, nor "Royal road," to the attainment of medical knowlege. The path which we have to pursue is long, difficult, and unsafe. In our progress we must frequently take up our abode with death and corruption; we must adopt loathsome diseases for our familiar associates, or we shall never be thoroughly acquainted with their nature and dispositions; we must risk, nay even injure, our own health, in order to be able to preserve or restore that of others. Yet if we do this, our profession will be held in the highest respect; not as in ancient times, merely on account of the beneficence of its object, but because it will be further perceived that the means are adequate to its accomplishment. — J. ABERNETHY, *Hunterian Oration.*

But in order to obtain that personal acquaintance with your Patient which is often so absolutely essential to your treating his malady with success, you must take a real interest in him and all that concerns him; an interest different from, and far deeper than, that with which you would regard him, if looked at merely as an object of scientific enquiry. It must be an interest in him as a fellow-man, bound to the world by like ties with yourselves; the sharer in the same hopes and fears, and heir to the same immortality. — C. WEST, M.D., *Address at St. Bartholomew's Hospital*, 1850.

Human nature must be intimately studied, to acquire that full ascendancy over the prejudices, the caprices and the passions of the sick and of their relatives, which is essential to medical success. — T. PERCIVAL, M.D., *Medical Ethics*, Ch. 1, § 26.

Ye know very well, Alan, that in the other faculty who study the *ars medendi*, before the young Doctor gets to the bedsides of palaces, he must, as they call it, walk the Hospitals; and cure Lazarus of his sores, before he be admitted to prescribe for Dives, when he has gout or indigestion: — also the Chirurgeons have a useful practice, by which they put their apprentices and tyrones to work upon senseless dead bodies, to which as they can do no good, so they certainly can do as little harm; while at the same time the tyro, or apprentice, gains experience, and becomes fit to whip off a leg or arm from a living subject, as cleanly as ye would slice an onion. — SIR W. SCOTT, *Redgauntlet*, Letter xiii.

The Surgeon who is engaged in operations must attend in all respects to his mode of life; and especially he should be of those moderate and temperate habits without which there can be no steady hand, no accurate eye; without which, also, there can not be that activity and energy of mind, and readiness of conduct, which are so necessary to enable him to meet the unforeseen difficulties that will continually arise in the greater, and some-

times even in the smaller, operations of surgery. — Sir B. Brodie, *Illustrations of Circumstances connected with Operative Surgery*, Works, iii. 418.

The Surgeon's Prayer.

Merciful Father, who hast made all things with Thy word, and ordained Man through Thy wisdom, look down from Thy Holy Heavens, and from the throne of Thy Glory; Have mercy on my weakness, and so guide and govern my hand this day in the operation which I shall perform, that it may be blessed, both in the doing and in the effect.

The thoughts of mortal men are miserable, and our devices are but uncertain; — If Thy wisdom be not with me, Lord, how shall the work of my hands prosper?

Let not, O Lord, any belief in my own skill, or any trust in help from man, in any way lessen my dependence on Thee; but make me always to know and to feel that every good gift is from Thee, and that it is Thy Blessing alone which makes the means used to be effectual.

Hear me, O Merciful Father, for Jesus Christ's sake, — for the sake of Him who liveth and reigneth with Thee and the Holy Spirit, ever one God, world without end. Amen.

If the elder Daniel had thought that the moral feelings and religious principles of his son were likely to be endangered by the study of Medicine,

he would never have been induced to place him with a Medical Practitioner. But it seemed to him, good man, that the more we study the works of the Creator, the more we must perceive and feel his wisdom and his power and his goodness. It was so in his own case, and, like Adam Littleton and all simple-hearted men, he judged of others by himself.

Nevertheless that the practice of Physic, and still more of Surgery, should have an effect like that of war upon the persons engaged in it, is what those who are well acquainted with human nature might expect, and would be at no loss to account for. It is apparent that in all these Professions coarse minds must be rendered coarser, and hard hearts still farther indurated; and that there is a large majority of such minds and hearts in every profession, trade, and calling, few who have had any experience of the ways of the world can doubt. We need not look farther for the immediate cause. Add to a depraved mind and an unfeeling disposition, either a subtle intellect or a daring one, and you have all the preparations for atheism that the Enemy could desire.

But other causes may be found in the history of the Medical Profession, which was an Art, in the worst sense of the word, before it became a Science, and long after it pretended to be a Science was little better than a Craft. Among savages the Sorcerer is always the Physician; and to this day superstitious remedies are in common use among the ignorant in all countries. But wherever

the practice is connected with superstition, as free scope is presented to wickedness as to imagination; and there have been times in which it became obnoxious to much obloquy, which on this score was well deserved.—SOUTHEY, *The Doctor*, Ch. 120.

...And so of classes of men in this day, it is observed how the young of one Profession much occupied with man's lifeless body, too commonly become wholly careless as to death, and callous, and profane; how hardened and profligate too many of those become who are most conversant with death.—DR. PUSEY, *Sermons from Advent to Whitsuntide*, 1848, Serm. xx.

Bacon was contemplating his subject with that tranquil and intelligent solemnity, which, until the dissection of the dead body became, as it now is, a familiar and daily portion of medical study, characterized the tone of thought brought by the investigator to his pursuits. Deep and considerate reflection, heightened by devotional respect, were the sentiments which physiology inspired. In some degree, the grave feelings of the ancient anatomist may be attributed to the character of mystery then enveloping the posthumous examination of the human remains.—Conducted, also, not unfrequently with danger, the opportunity for such investigations was rare. These incidents gave more value to the study. They imparted a solemn preparatory tone to the enquiry, and the same sobriety followed it onwards. Instead of being attended merely by a crowd of unthinking

youth, of rude and untutored students, even old grey-headed men came eagerly to learn: all presented themselves prepared as for an important event. They encountered the task with minds predetermined by religious reverence.

Thus were they preserved, — well was it for them that they should be so, — from the assumed defiance of death, the irreverent treatment of the pale corpse, the ribald jest, the impure gibe, the hardened jeer: all no less baleful to the individual, than to the dignity of the noble science imparted for the relief of suffering mortality. — SIR F. PALGRAVE, *Merchant and Friar*, Ch. vi.

> Of his diet measurable was he:
> for it was of no superfluity;
> but of great nourishing, and digestible.
> His study was but little on the Bible.
>
> CHAUCER, *The Physician.*

The lowest office of Medicine is to minister to mere ailments; and this is most effectually done by telling people what in their ordinary mode of living is injurious, and warning them against it. But inasmuch as injurious things are commonly very pleasant things, people are reluctant to leave them off at our mere bidding. Hence, in this, which is their humblest province, small credit upon the whole has been gained by the best Physicians. The advice they have to give is much too simple for the world to accept upon the credit and character of well-instructed and honest men. * * *

But the highest office of Medicine is to minister to diseases, which, by themselves or by their incidents, go directly and rapidly to the destruction of life: — and this is not to be done by begging people to be reasonable and abstain from what is wrong, and cheating and cajoling them into compliance. But it is a business for wise and cautious men alone to meddle with. — P. M. LATHAM, M.D., *Lectures on Clinical Medicine*, 1846. Vol. I, Lect. 10.

Oportet autem non modò seipsum exhibere quæ oportet facientem, sed etiam ægrum, et præsentes, et externa. — HIPPOCRATES, *translated by T. Coar*, 1822.

. . . Nor could I satisfy so great a number of hurt people. Moreover, I had not what was necessary to dress them withal: for it is not sufficient that the Surgeon do his duty towards the Patients; but the Patient must also do his, and the assistants, and all exterior things, — witness Hippocrates in his first aphorism. — AMBROSE PARÈ, *transl. by T. Johnson*, 1649.

It depends a great deal upon a man's general character, whether he may confess an error without suffering by it. At all events, a man who has charge of City Dispensary practice, dependent for its extent and utility upon his own virtue and humanity, when his Patients vary from a score to a hundred paupers besetting his door, as the season happens to be healthy or otherwise, will

often have occasion to blame himself for rashness of practice, as well as flagging industry and infirmity of temper. — R. H. KENNEDY, *Notes on the Epidemic Cholera,* 1846, Ch. ix.

'Who of us is there,' said my Master, Mr. W* * * * * *, 'whose professional recollections are not embittered by some feelings of that kind?'—

As a zealous advocate of temperance [Caius, John Kaye,] it were to be wished that he had met with more attention; but the words of a good Physician are given to the winds, when they are directed against vices and habits of sensual indulgence. People require from him an infallible preservative, and not a lecture on morality.— J. F. C. HECKER, M.D., *Epidemics of the Middle Ages,* 1844, p. 303.

What Patients want, in general, is some medicine that will relieve them from their discomfort and uneasy feelings, and allow them, at the same time, to go on in the indulgence of those habits which have generated the discomfort. And such remedies have not yet been discovered.—SIR T. WATSON, *Lectures on the Practice of Physic,* Lect. 64.

For my part, who take the prognostics of Physicians to be but guesses, not prophecies, and know how backward they are to bid us fear, till our condition leave them little hopes of us,— I can not but think that Patient very ill advised, who thinks it not time to entertain thoughts of death

as long as his Doctor allows him any hopes of life; for, in case they should both be deceived, it would be much easier for the mistaken Physician to save his credit, than for the unprepared sinner to save his soul.—THE HON. R. BOYLE, *Occasional Reflections*, Sect. 2, Med. vii.

The final period of the worldly man at length arrives; but he will not believe his danger. Even if he fearfully glance around for an intimation of it in every surrounding face, every face, it is too probable, is in a league to deceive him. What a noble opportunity is now offered to the Christian Physician to show a kindness as far superior to any he has ever shown, as the concerns of the soul are superior to those of the body! Oh let him not fear *prudently* to reveal a truth for which the Patient may bless him in eternity! Is it not sometimes to be feared that in the hope of prolonging for a little while the existence of the perishing body, he robs the never-dying soul of its last chance of pardon? Does not the concern for the immortal part united with his care of the afflicted body, bring the Medical Profession to a nearer imitation than any other supposable situation can do, of that Divine Physician who never healed the one without manifesting a tender concern for the other?—HANNAH MORE, *Practical Piety*, Ch. xviii.

You will forgive me, perhaps, if I presume to state what appears to me to be the conduct proper to be observed by a Physician in withholding, or

making his Patient acquainted with, his opinion of the probable issue of his malady manifesting mortal symptoms. I own I think it my first duty to protract his life by all practicable means, and to interpose myself between him and everything which may possibly aggravate his danger: and unless I shall have found him averse from doing what was necessary in aid of my remedies, from a want of a proper sense of his perilous situation, I forbear to step out of the bounds of my province in order to offer any advice which is not necessary to promote his cure. At the same time, I think it indispensable to let his friends know the danger of his case the instant I discover it. * * If friends can do their good offices at a proper time, and under the suggestions of the Physician, it is far better that they should undertake them than the Medical Adviser. They do so without destroying his hopes; for the Patient will still believe that he has an appeal to his Physician beyond their fears; whereas if the Physician lay open his danger to him, however delicately he may do this, he runs a risk of appearing to pronounce a sentence of condemnation to death, against which there is no appeal,—*no hope;* and, *on that account*, what is more awful to think of, perhaps the sick man's repentance may be less available.—Sir H. Halford, *Essays*, V.

How blameable is the conduct of those Physicians, who do not hesitate to announce to the Sick the danger, even fatality of their situation; and how injudiciously those relatives act, who

desire the Physician to do so. To announce death is to give death, which is never the business of him, who is employed to save life.— W. C. HUFELAND, *Manual of the Practice of Medicine*, 1843, p. 9.

The Comforter's head never aches. — HERBERT, *Jacula Prudentum.*

He that would soothe sorrow must not argue on the vanity of the most deceitful hopes.— SIR W. SCOTT, *The Monastery*, ch. xviii.

Everybody desires to smoothe the bed of death ; but unreflecting feeling,— worse than the want of it in the result,— turns it often to a bed of thorns. — *Quarterly Review*, vol. lxxxv, p. 384.

He that stays by his friend to the last minute, if he have no power to assist him, is only a spectator, not a reliever of his sufferings.— *The Gentleman's Calling*, sect. v.

'Few people,' said I, 'are fit to be in a sick-room.'—'They come to see the last,' said Mr. S*****, 'and stay too long.'—

Yet love, if love in such an hour
could nobly check its useless sighs,
might yet exert its latest power,
in her who lives and him who dies.—
LORD BYRON, *Euthanasia.*

Oh, lovers' eyes are sharp to see,
and lovers' ears in hearing ;
and love in life's extremity
can lend an hour of cheering.—
SIR W. SCOTT.

The Inspectorial Office is a difficult and delicate one; and much discretion is required in the discharge of the Inspector's duties. In common with the whole class of Literary men, Medical men are jealous of their attainments, skill and experience. The charge of deficiency in either, or the expression even of a doubt of them, gives more or less of offence or uneasiness to the individual, according to his temperament; but the abrupt expression of censure, or doubt of qualification, is sure to do mischief. — SIR JAMES M^cGRIGOR, *Autobiography*, ch. x.

...And this I have evermore observed, that never any yet entered the lists with an ignorant bugbear, but he lost much by the encounter. — J. BROWNE, *Chæradelogia*, 1684.

This made me reflect, how vain an attempt it is for a man to endeavor doing himself honor among those who are out of all degree of equality or comparison with him. — SWIFT, *Voyage to Brobdingnag*, ch. v.

This declaration introduced a dispute, which was unanimously determined in favor of our adventurer. On all such occasions the stream of prejudice runs against the Physician; even though his antagonist has nothing to recommend himself to the favor of the spectators; and this decision depends upon divers considerations. In the first place there is a continual war carried on against the learned Professions, by all those who, conscious of their own ignorance, seek to level the

reputation of their superiors with their own. Secondly, in all disputes upon Physic that happen betwixt a person who really understands the Art, and an illiterate pretender, the arguments of the first will seem obscure and unintelligible to those who are unacquainted with the previous systems on which they are built; while the other's theory, derived from common notions, and superficial observation, will be more agreeable, because better adapted to the comprehension of the hearers. Thirdly, the judgement of the multitude is apt to be biassed by that surprize, which is the effect of seeing an Artist foiled at his own weapons, by one who engages him only for amusement. — SMOLLETT, *Count Fathom*, chap. xxxv.

It is always a matter of difficulty to argue on a Medical subject with a non-professional person; for it is quite impossible for a man uninstructed in Anatomy, Physiology, Medicine and Surgery to be convinced of his error, — to form an opinion of the merits of a cure, or the causes of a failure. Such discussions with non-medical persons should be avoided as much as possible: they tend to no good. — SIR W. R. WILDE, *Aural Surgery*, 1853, ch. i.

With respect to the great majority of Society, whose minds are not accustomed to these investigations, and who do not know the difficulty of obtaining exact evidence as to the operation even of the remedies in common use, I feel that it will be almost a waste of time to endeavor to

enlighten their minds on the subject. They will always be disposed to listen to, and to believe, the histories of the marvellous cures of hysterical affections; and with them Conjurors of all kinds, from Prince Hohenlohe and the Professors of animal magnetism, down to the most vulgar impostors will always be the successful rivals of those Practitioners who have studied their profession as a Science. — SIR B. BRODIE, *Lectures Illustrative of Nervous Affections.* Works, iii. 197.

Were the miraculous cures of the Savior, who sighed over the case of the deaf-mute, performed on cases or in diseases that art, either then or now, could have remedied? — Could remedial agents, or man's interference, have raised the dead, — thrown instantaneously the vigor of youth, and the health and strength of manhood, into the limbs of the cripple, — given power to the paralytic, — steadiness to the palsied, — and calmness to the possessed; or have cooled the fevered, — given, by a word, sight to the blind, speech to the dumb, and hearing to the deaf? — If, without the special interference of Providence, these individuals could have been cured, then their cases were not miracles, and can not now be performed but by similar means. — SIR W. R. WILDE, *Aural Surgery*, ch. i.

There are many men who are unwilling to listen to half-a-dozen sentences, while there is scarcely any fallacy which they will not believe if it is told them in one. — T. G. FONNEREAU,

Diary of a Dutiful Son; Quarterly Review, vol. lxxxvi, p. 451.

It may be long, indeed, before any amount of ability or zeal on the part of the Professors in those departments, can elevate Oxford to the same eminence in Science which it possesses in Literature; but at any rate we need not despair of disseminating such an amount of general information on these subjects, as should prevent the occurrence amongst us of that blind credulity in the most extravagant impostures, and the most absurd delusions which is too often seen connected with cultivated literary tastes, and understandings in many respects enlightened. — C. DAUBENY, M.D., *Can Physical Science obtain a home in an English University?*

It is to the almost entire ignorance of the public, and especially of the aristocratic classes, as to the evidence which is necessary to establish the efficacy or inefficacy of a particular mode of treatment, that we are to attribute the reputation which is frequently obtained by empirics and other adventurers, who pretend to practise the Art, without having learned the Science, of Medicine. — SIR B. BRODIE, *The Studies required for the Medical Profession.* 1846.

Credulity has never yet shown itself affected by argument; and a system which rests on no principle but the principle that there are many people always ready to be deceived by a boldly-sustained imposture, and which has no rule of

practice really adhered to by its disciples, is not likely to suffer much from the most logical demonstration of its falseness. Medicine is concerned with matters which are so uncertain, and of which the general public are so utterly ignorant, that it is hopeless, we fear, to expect to get rid of unfounded pretensions on the one side, and credulity on the other, until science and scientific education have made much greater progress. — *Westminster Review, quoted in Med. Times and Gaz.*, 3 Nov. 1866.

The Medical Profession, while human nature continues to be such as it is now, and always has been, can never meet the demands which are made upon it. That men are born to die; that the power of giving relief is limited; that many diseases must prove fatal in defiance of all remedies; that other diseases, though not of a fatal tendency, may be incurable, — no one will doubt the truth of these as general propositions: but the individual who labors under the inflictions of disease will always indulge himself in the hope that he is at any rate safe on the present occasion, and that the time is not yet come when he can derive no benefit from art. * * * Where the resources of skill and science fail, the instinct of self-preservation will lead many sufferers to look for other aid; and the honest and well-educated Practitioner will always have to contend not only with the St. John Longs of the day, but with those among his own brethren

who do not partake of his anxiety to avoid making promises which can not be fulfilled. — *Quarterly Review*, vol. lxvii, p. 57.

I know for certain that there are remedies for most ills; but I am not so sure that there are good Physicians to administer them when necessary. — LE SAGE, *Asmodeus*, ch. iii.

How strange to add, in this nefarious trade,
that men of parts are dupes by dunces made.
* * * *
Troubled with something in your bile or blood,
you think your Doctor does you little good. —
CRABBE, *The Borough*, Letter vii.

No man chooses to be scrupulous in the moment of danger. — G. STEEVENS, *Works of Hogarth*, vol. i, p. 492.

The loud tongue of ignorance impudently promises much, — and the ear of the sick is open. — STERNE, *Sermons*, xxxv.

For (as a learned Divine of our times sayth of Witches, one sort of empirics) they do so dote upon them, that though she fail in 20 things, yet if she do but some one thing aright, and that very small, the world loveth her, and commendeth her for a good and wise woman: but the Physician, if he work 600 cures, yet if through the waywardness of his Patient, or the punishment of his Patient's sin, he fail but in one, that one fail doth turn more to his discredit, than his manifold goodly and notable cures do get him praise. — *Health's Preservative, by* E.D., DOCTOR OF PHYSIC, 1606.

One success bears out many failures; for failures imply the absence of notable incidents, and having nothing to arrest attention are quickly forgotten; while the wonders of a success take hold of the mind and live in the memory. — *Quarterly Review*, vol. lxxxv, p. 370.

There is no body of doctrine, and no system of conduct so liable as that of the Physician, to be invaded by superstitious terrors, and to be made the sport of a feeble credulity. — SIR JAMES STEPHEN, *Address, St. Mary's Hospital*, June 1858.

The conflict of Science and systematized experience with quackery, of the liberal cultivator of Science with the contraband trader in nostrums and stolen fragments of knowlege, — will, I fear, endure as long as physical or moral infirmity place men in those states which eminently favor the predominance of hope, fear, and credulity over reason and judgement. — J. H. GREEN, *Hunterian Oration*, 1847.

What signifies learning, or going to school,
when a Woman can do, without reason or rule,
what puts you to non-plus, and baffles your Art?
for petticoat practice has now got the start.
In physics, as well as in fashions, we find
the newest has always the run with mankind;
forgot is the bustle 'bout Taylor and Ward;
now Mapp's all the cry, and her fame's on record.
Dame Nature has given her a Doctor's degree,
she gets all the Patients, and pockets the fee;

so, if you don't instantly prove it a cheat,
she'll loll in her chariot, whilst you walk the street.
Works of Hogarth, NICHOLS AND STEEVENS, vol. ii, p. 330.

So long as the Craftsman who heals the body does so by means of an art, which requires for its full development intellectual powers of a high order, and considerable attainments in the knowlege of modern Science, there is no fear of his falling into permanent disrepute. — *Saturday Review*, 22 Dec. 1860.

We see at the present day that the Public confide not so much in Medicine as a Science, as in the particular Practitioner. — PROFESSOR OWEN, *Address at St. Mary's Hospital*, May 1865.

There was a common ground, on which the Professions of Law and Medicine came into contact; — he alluded to that branch of the science which came under the name of Medical Jurisprudence. It was impossible for him to express his sense of the importance of the services rendered by the Medical Profession in the administration of justice. Of course the value of that assistance would depend, to a considerable extent, not only on the knowlege which Medical men possessed, but also on their appreciation of the points in which that knowlege could be brought to bear on the proceedings of Courts of Law. Therefore he would urge them to turn their attention to the study of Medical Jurisprudence. Very likely

all of them would in the course of their lives be called to give evidence in Courts of Law. * *

He also wished them to remember that Medical men giving evidence were not to be regarded as ordinary witnesses, but as scientific men, who were assisting in the administration of justice. Furthermore, he would remark that more confidence would be placed in their opinions by Judges and juries, if the Medical witnesses showed not only that they were well acquainted with the matter on which they were examined, but that they were also conversant with the views which had been published upon it by leading men in the Profession, and with the various, and perhaps opposing, opinions, which they might have expressed * * There was a natural tendency for men to become biassed in favor of the side for which their evidence was sought. They were inclined to look with more or less favor on the side that paid them the compliment of asking their assistance. — CHIEF JUSTICE COCKBURN, *Address at St. Mary's Hospital; Lancet*, 13 June 1863.

'A Medical Man in practice has lots of liabilities,' said W****** L**; 'more than a young man has his eyes open for.'—

PRAYER FOR STRENGTH TO BEAR REPROACHES.

O God, the Father of our Lord Jesus Christ, who hast said, If thou wilt walk in My ways, I will guard thee, and I will give Mine Angels

charge over thee, to keep thee in all thy ways, and in their hands they shall bear thee up, that thou hurt not thy foot against a stone; Surely I am less than the least of all Thy mercies, and all the truth which Thou hast fulfilled to Thy servant. In Thy fear, O Lord, I have undertaken this my calling, and now I have begun to struggle with many slanderers. Deliver me, I pray Thee, from their hand, for I greatly fear them, lest without any offence or fault of mine, they should by their calumnies destroy me and my good name. But as Thou hast said that Thou wouldest bless those who feared Thee and walked in Thy truth, and that Thou wouldest guard them in all dangers by Thy Holy Angels; have mercy therefore upon me, O God, after Thy great goodness; through Jesus Christ our Lord. Amen.—*Prayers for the use of the Medical Profession* (from HORST'S *Precationes Medicorum Piæ*), 1842.

PRAYER, WHEN EVIL SPOKEN OF ON ACCOUNT OF THE DEATH OF A SICK PERSON.

Blessed be Thy name, O God, the Father of our Lord Jesus Christ, who even when Thou art angry showest mercy, and forgivest the sins of those who call upon Thee in the time of their trouble: and now I set mine eyes and my face toward Thee, and say, I beseech Thee, O Lord, that Thou wilt loose me from the bonds of my reproach, or else wilt take me out of the earth. Thou knowest, O Lord, that I have never presumptuously under-

taken to cure the sick, but that, in obedience to their call, I have approached them; I have never meddled with that which is foreign to my calling, neither have I joined myself to those who walk in vanity, and fear not the injury which they may do to others. But I have resolved both to learn and to practise the art of healing in the fear of the Lord, and not according to mine own will. And either I was unworthy of the glory of mine art in the case of this sick man who has died; or else perhaps he did not deserve thy mercy; or peradventure he was a 'righteous man, taken away from the evil to come': and it may be that Thou has kept back Thy goodness, and the praise of such a holy calling, for some other sick man; for man's counsel is not in his own hand, neither is there any help in our strength unless Thy word be added; for which we humbly pray, through Jesus Christ our Lord. Amen.—*Prayers for the Medical Profession.*

'There is a deal of vindictiveness in this life,' said W****** L**, talking of the competition and the artfulness of men in the same calling.—

In my younger days I can remember an old-fashioned Country Doctor, who enjoyed a great reputation for his success over a wide district. He was a thin, wiry man, somewhat bent with age and long service; but yet active, and a cheerful, hopeful, goodhearted soul. His neck was enveloped in a large "comfortable"; his lower limbs

encased in mahogany top-boots, "for his shrunk shanks a world too wide," and apparently constructed for the better convenience of leaping into or leaping out of them at a moment's notice. He also rode a thin gaunt horse, which had a character for endurance only next to that of its master:—and to see him perched on an antediluvian saddle, equipped for his journey, was a view of earthly glory not soon forgotten. Poor old man! his labors have long ceased; yet his name is remembered and spoken of with reverence amongst the hills and valleys where he was so long regarded as the "ministering spirit."—VOX RURE, *Brit. Med. Journal*, 21 Feb. 1863.

Human nature would be exalted, could the countless noble actions, which, in times of imminent danger, were performed in secret, be recorded for the instruction of future generations. They, however, have no influence on the course of worldly events. They are known only to silent eye-witnesses, and soon fall into oblivion.—J. F. C. HECKER, *Epidemics of the Middle Ages*, 1844, ch. v.

Our wounded, during the first few days, were crowded into Churches and temporary buildings, where classification was difficult, and the conveniences for operations very limited. It was at this period that the Ladies of San Sebastian furnished us with bedding, linen, and every thing required, with great generosity; and their own care and attention was devoted during these first days to

our wounded, with a kindness of heart and feeling, and a degree of courage and patience, which would have done honor to the humblest and best Sœurs de Charité, or the bygone days of their own chivalry, when the fairest Dames were the kindest Nurses. — SIR R. ALCOCK, *Med. Hist. of the Brit. Legion*, 1838.

Human hearts are an element of which science takes sparing account; but they are a real interest at work for good or evil. Man, whether rich or poor, does not live on bread alone, but by the love of others for him, the interest of others in his welfare; and that State could not prosper, however superior to others in outward circumstances, — even though the poor as a class should cease to exist in it, — where no kindly influence or timely aid bound together man and man, life and life, heart and heart. — THE REV. E. W. SERGEANT, *Sermon*, 1872.

Charity, or tenderness for the poor, which is now justly considered, by a great part of mankind, as inseparable from piety, and in which almost all the goodness of the present age consists, is, I think, known only to those who enjoy, either immediately or by transmission, the light of Revelation. Those ancient nations who have given us the wisest models of government, and the brightest examples of patriotism, whose institutions have been transcribed by all succeeding legislatures, and whose history is studied by every candidate for political or military reputation, have yet left behind

them no mention of alms-houses or hospitals, or places where age might repose, or sickness be relieved. * * * Among those actions which the mind can most securely review with unabated pleasure, is that of having contributed to an Hospital for the sick. Of some kinds of charity the consequences are dubious; some evils which beneficence has been busy to remedy, are not certainly known to be very grievous to the sufferer, or detrimental to the community: but no man can question whether wounds and sickness are not really painful; whether it be not worthy of a good man's care to restore those to ease and usefulness, from whose labor infants and women expect their bread, and who, by a casual hurt, or lingering disease, lie pining in want and anguish, burdensome to others, and weary of themselves. — JOHNSON, *Idler*, 4.

Whatever might have been the sources of Medical knowlege in those times, the benevolent dissemination of its practical benefits, by the maintenance of public Asylums for the sick and needy, was altogether unknown; the ancient Romans, with all their vaunted civilization, not being civilized enough for this. The noble ruins of their "eternal city" bear witness to its former grandeur only: there are stately Temples to false Gods: sumptuous palaces, where tyrants ruled and reveled; vast amphitheatres, wherein the human race were slowly butchered for the amusement of a ferocious populace; and time-defying mausoleums, where

the remains of their haughty Patricians have ostentatiously crumbled into dust: but none which mark the sacred spirit of philanthropy,—none which were raised for the relief of suffering humanity. It was in the train of Christianity, that such Institutions sprang up, and in its train they continued to increase, wherever its doctrines were promulgated among men. The annals of profane history speak loudly of victories, of battles, and of triumphs: they abound with records of the dazzling achievements of arts in peace, and of arms in war: but the far more memorable, though less captivating deeds of universal charity, must be sought for among the records of Christian times.—A. LOCHÉE, M.D., *The Origin and Progress of Hospitals*. 1842.

How rose the Building?—Piety first laid
a strong foundation, but she wanted aid;
to Wealth unwieldy was her pray'r address'd,
who largely gave; and she the donor bless'd:
unwieldy Wealth then to his couch withdrew,
and took the sweetest sleep he ever knew.
Then busy Vanity sustain'd her part,
"and much," she said, "it mov'd her tender heart;
to her all kinds of man's distress were known,
and all her heart adopted as its own."
Then Science came,—his talents he display'd:
and Charity with joy the dome survey'd.
Skill, Wealth and Vanity obtain the fame,
and Piety the joy that makes no claim.

CRABBE, *The Borough*, Letter xvii.

Will the streams of Charity flow more largely in communities where the name of Christ shall not claim or receive honor from the mass, and where it shall be deemed a thing indifferent in common society whether a man profess himself a believer in revealed Religion, or the contrary? We must recollect this great fact that we owe to Christianity *alone* the Institutions which afford systematic relief to the sick, the wounded, the widow, the orphan, the lunatic, and which acknowlege and meet the claim of the poor to be supported from the land. — GLADSTONE, *The State in its relations with the Church*, viii. 36.

It is with pleasure we reflect that Institutions, such as the world never heard of before, for the permanent relief of disease and infirmity among the poor, were seen to have their rise throughout the whole length and breadth of Europe, from the new impulse given to human exertion at that blessed era, which first proclaimed "good-will toward men," and declared Christian love to be the test of Christian faith. From the reign of Constantine, as the doctrines of Christianity spread, the leaven was at work which gradually gave rise to those splendid endowments for various charitable objects, which are now the ornament of our own, as well as other Christian lands; and there have never been wanting those, who upon every fresh call, like the present, by the devotion of their time and means, have humbly aspired to walk in the steps of Him, whose glorious cha-

racter on earth it was, that "He went about doing good."—W. TWINING, M.D., *Some Account of Cretinism*, &c., 1843.

"The fees and profits ye shall have," said your predecessors,—and their words deserve to be pronounced even in this sanctuary,—"are such as Almighty God hath promised to them that travail in relieving the needy members; and no other."—S. PARR, LL.D., *Spital Sermon*, 1801.

He has raised the dignity, and stimulated the practice, of benevolent acts to the *bodies* of men, by revealing a truth as new as it is certain; that at His Second Coming, every one shall rise again from the dead, not merely with the souls, but also with the bodies which they bore on earth. Thus the bodies of those who have been relieved by the hand of Mercy here, will survive as everlasting memorials of that bounty hereafter. * * *

Of such services the best encomium from man is imitation. *Go thou, and do likewise.* Their reward is from God. * * We trust, therefore, that they are not merely consigned to these perishable records of paper and ink; but are registered in Heaven.—C. WORDSWORTH, M.A. (Bishop of Lincoln), *Spital Sermon*, 1838.

"I hope the Lord will repay every one that tries to do good:"—said a poor woman, a patient under my care.

A few words on Hospitals. — They are, in my humble judgement, the only Charities for which I would not have a prohibitory law of mortmain, not suddenly but gradually, introduced. Mortuary endowments are apt to transmit and clothe with authority the errors of past times; they are apt to be the offspring of caprice or undue persuasion, so likely to be uneconomically conducted. There are no living vigilant subscribers to scrutinize the application of their funds; and the reproach to a complainant is ever ready, — "Why should you interfere? we are not dealing with your money." I can not recognize the right or advantage of any man being able by a mere flourish of his pen at some particular period of his life, — and that generally when his faculties are not in their best state, — to dictate how men should act in a distant future, the requirements of which he can not know, and when he himself would probably have entirely changed his views. Speaking for myself, I would — as a general rule, — let the Charities (I use the word in its wide legal acceptation) of the day be supported by the people of the day; but I incline to except Hospitals for the sick, the infirm, and the deranged; because they are managed by the gratuitous services of Medical men; because they afford help to those who most require and can least misuse it; because they are tied to no formulæ, but call into action the most advanced knowlege of the day; because they form the most valuable school for the most valuable knowlege; and because

(though this may be common to other charities) they require a permanent local habitation. — MR. JUSTICE GROVE, *Address at St. Mary's Hospital*, Brit. Med. Journ., 29 May, 1869.

Real active benevolence requires time and investigation, and imposes responsibility. — N. W. SENIOR, *Essays*, 1865, vol. ii, chap. vi.

Though many men are nominally entrusted with the administration of Hospitals and other public Institutions, almost all the good is done by one man, by whom the rest are driven on, owing to confidence in him, and indolence in them.—JOHNSON, *Boswell's Life*. 1776.

We all know what Committees are: how frivolous the excuses for neglect or absence, how great the lack of moral courage, how heavy the burden on the one member who has a conscience.—*Quarterly Review*, vol. 108, p. 386.

The suggestion of reforms is more likely to injure the mover, than to benefit the Institution. For there always are some practical defects in such establishments; which it is vain to attempt to correct: and every servant, high or low, has his own Patrons ready to resist any effort to disturb him in his "vested rights."— W. H., *Letter*, 1850.

Each Englishman's home should not only be his Castle, but his Hospital. Charity will not then degrade, but will elevate; and that alone will be true Charity which assists the poor to assist themselves, and so live independent of alms-

begging and alms-giving. We are now proud of our Charities, — of our public Hospitals which cost £1000 per bed, *plus* the additional expenses of administration, in which hospital-beds sick men are treated at a money-rate three times greater than the wages they could ever earn when in health. "Our charitable Institutions are the glory of our land;" — but happy will that State be which neither possesses nor needs such form of glory. — R. RAWLINSON, *Address as President of the Social Science Association*, Brit. Med. Journ., 1 Oct. 1870.

More money should be spent on surgical and medical skill, and on educated nurse-tending; less money should be spent on architectural designs, contractor's profits, tipsy ambulance-drivers, and the furniture of pestiferous wards. I argue from cumulative proofs that admit of no displacement, that the noblest edifices permanently devoted to surgical, obstetric, or zymotic cases are not, and can not be made by any scientific art, as propitious for the restoration of the sick as the ordinary homes of the working classes. — W. T. M'C. TORRENS, M.P., *Rich Hospitals and Poor Homes*, Gent. Mag., Sept. 1875.

'Have they kept faith with the Public?' said W****** L**, in answer to an appeal for farther contributions from the Managers of the ******** Infirmary. — 'It is notorious that they have not,' he added. —

V. PASSING THROUGH LIFE. — PRIVATE LIFE.

IRRESOLUTION on the schemes of life which offer themselves to our choice, and inconstancy in pursuing them, are the greatest and most universal causes of all our disquiet and unhappiness. When ambition pulls one way, interest an other, inclination a third, and perhaps reason contrary to all, a man is likely to pass his time but ill who has so many different parties to please. * * If we are firmly resolved to live up to the dictates of reason, without any regard to wealth, reputation, or the like considerations, any more than as they fall in with our principal design, we may go through life with steadiness and pleasure: but if we act by several broken views, and will not only be virtuous, but wealthy, popular, and everything that has a value set upon it by the world, we shall live and die in misery and repentance. — ADDISON, *Spectator*, 162.

The world is a Comedy to those who think, — a Tragedy to those who feel. — HORACE WALPOLE, *Quarterly Review*, vol. lxxii, p. 541.

Those are the wisest, and the happiest, who can pass through life as a play; who, — without

making a farce of it, and turning everything into ridicule, — or running into the opposite extreme of tragedy, — consider the whole period, from the cradle to the coffin, as a well-bred comedy; — and maintain a cheerful smile to the very last scene. For, what is happiness, but a Will-o'-the-wisp, a delusion; a terra incognita, — in pursuit of which thousands are tempted out of the harbor of tranquillity, to be tossed about, the sport of the winds and passion, and the waves of disappointment, to be wrecked perhaps at last on the rocks of despair; — unless they be provided with the sheet-anchor of Religion, — the only anchor that will hold in all weathers? * * Life is only tolerable in a romance, where all that is commonplace and disgusting is kept out of sight. — H. MATTHEWS, *Diary of an Invalid,* ch. v, vii.

Do me the pleasure to expound the various objects which occupy the yawning brains of the persons whom I see already risen, and who are preparing, as it seems to me, to leave their houses: what can possibly call them out so early? — What you ask me is well worth your knowlege, answered the Demon. You shall gaze on a picture of the cares, the emotions, the anguish that poor mortal man gives himself during life, to occupy with the vain hope of happiness, the little space which is granted him between the cradle and the tomb. — LE SAGE, *Asmodeus,* ch. 16.

In our greatest prosperity we can not avoid coming to these conclusions; — that happiness is seldom intended to reach us by any expected means; and that if sanguine anticipations are a help to cheerfulness, it is not previous instances of success that keeps them alive, but the obstinate strength of a natural instinct. We learn, at last, that happiness is the gift of God, independent of the means we employ for securing it; and that it is oftener given when it seems improbable, than when it is reckoned upon as a certainty. — MRS. PENNY, *The Afternoon of Unmarried Life*, 1858, ch. iii.

The measure of time which we make by our own feelings is a very different matter from that which uncivilized man makes by the moon and stars, and which we now make by clocks and almanacs. The apparent duration of time is longer or shorter in proportion as a greater or smaller number of different states of mind follow each other in succession. To a child, whose imagination is constantly excited by new objects, and whose temper passes most easily from one passion to an other, a year is a much longer period of time than to the grown-up man. As we advance in age, so do the years pass more rapidly. We may suppose the life of the vivacious butterfly, which exists only for a single season, to be apparently longer than that of the slowly moving tortoise, whose existence is prolonged for one or two centuries, and that there is a similar difference, though in

a less degree, between the life of the enterprising man, whose progress is crowded with events, and with alternate hopes and fears, and that of an other, who with more limited desires, keeps "the even tenor of his way."—SIR B. BRODIE, *Psychological Enquiries*, Dial. 4.

It is an other saying of the Laureate's, that, "live as long as you may, the first 20 years are the longest half of your life." They appear so while they are passing; they seem to have been so when we look back upon them; and they take up more room in our memory than all the years that succeed them. — SOUTHEY, *The Doctor*, ch. 130.

The estimate which we form of the length of any portion of time depends, partly, upon the number of thoughts which has passed through the mind, and partly, upon the liveliness with which we remember them. A long day is one in which a multitude of agreeable thoughts has passed through the mind. A year seems longer in youth than in more advanced life; because in youth the attention is less fixed upon single objects; and the course of the thoughts is more rapid, and more often diverted into new directions. — ISAAC TAYLOR, junior, *Elements of Thought*, 1822, part ii.

Every year, as we grow older, appears shorter than the preceding, and the reason of it is this: all our ideas of time must be derived from that portion of it, in which we have already existed, and that must be the standard by which we mea-

sure it; as this standard therefore extends itself by our living longer, so every period must appear shorter in proportion to it: thus when we have lived ten years, one year is the tenth part of the duration of our whole existence; but when we have lived eighty, it is then but the eightieth part of the same term. — S. JENYNS, *Reflections on Several Subjects*, 1770, p. 394.

Life is half-spent before we know what it is. — The body is sooner dressed than the soul. — HERBERT, *Jacula Prudentum.*

Life is too short to be long about the forms of it. — STERNE, *Life*, by P. FITZGERALD.

In writing, in criticism, and in life, — in all these, first impressions are to be preserved. — SIR J. REYNOLDS.

Men often act right from their feelings, who afterwards reason but ill on them from principle. — BURKE, *Subl. and Beautif.*, part I, sect. xix.

This is too mad a world to act sensibly in. The same line of conduct that brings an individual or a State into a scrape often pushes them through it. — THE RIGHT HON. HUGH ELLIOTT, *Saturday Review*, 31 Oct. 1868.

We were born for this world, though not for this world only or chiefly; and they who would act a reputable part, and maintain a fair character in it, will find prudence and dexterity necessary accomplishments. — ARCHDEACON JORTIN, *Sermons*, vol. ii, serm. 5.

Mankind is divided into two parts or sorts: the one seeketh and doth not find; an other findeth and is not contented. — (Caliph Ali.) — I have followed three lines of conduct: — I never interfered between two parties unless invited by them to do so. — I never went to the door of Princes unless sent for by them; — and I never rose from my place to obtain a thing which all men were anxious to possess. (Al Ahnaf, Uncle of Caliph Yezid.) — S. OCKLEY, *History of the Saracens*, 1848, p. 344, 378, note.

To find examples of disappointment and uncertainty, we need not raise our thoughts to the interests of nations, nor follow the warrior to the field, or the statesman to the council. The little transactions of private families are entangled with perplexities; and the hourly occurrences of common life are filling the world with discontent and complaint. Every man hopes for kindness from his friends, diligence from his servants, and obedience from his children; yet friends are often unfaithful, servants negligent, and children rebellious. Human wisdom has, indeed, exhausted its power in giving rules for the conduct of life; but those rules are themselves but vanities. They are difficult to be observed, and, though observed, are uncertain in the effect. — JOHNSON, *Sermons*, xii.

Mutual good-humor is a dress we ought to appear in when ever we meet, and we should make no mention of what concerns ourselves, without it

be of matters wherein our friends ought to rejoice. But indeed there are crowds of people who put themselves in no method of pleasing themselves or others; such are those whom we usually call indolent persons. Indolence is, methinks, an intermediate state between pleasure and pain, and very much unbecoming any part of our life after we are out of the nurse's arms. Such an aversion to labor creates a constant weariness, and one would think should make existence itself a burden. The indolent man descends from the dignity of his nature, and makes that being which was rational merely vegetative. His life consists only in the mere increase and decay of a body, which, with relation to the rest of the world, might as well have been uninformed, as the habitation of a reasonable mind. — ADDISON, *Spectator*, 100.

We can hope but faintly for the time when all men shall be honest; but the time seems still more remote in which all men shall be wise; and until we may be able to settle all claims for ourselves, let us rejoice that there is law to adjust them for us. — JOHNSON, *Sermons*, xxiv.

Were all men honest, the world would go on much more happily than it does at present; but were all men wise, it would not go on at all: so greatly preferable is honesty to understanding. — S. JENYNS, *Reflections on Several Subjects*, p. 395.

It may be observed that in almost all debates, even between civil and polite contenders, the issue is, that each departs with the same sentiments

which he brought along with him; and after much hath been said, nothing is done on either side by way of conviction. This will make a wise man not over-fond of the task of mending wrong heads.—ARCHDEACON JORTIN, *Sermons*, vol. i, serm. v.

Think how unreasonable it is to expect you should make others in all particulars what you would have them to be; when you can not so much as make yourself what you are sensible you ought to be. And, indeed, nothing is more common, than to express exceeding zeal in amending our neighbors, and mighty indignation against their vices or imperfections; while at the same time we neglect the beginning at home, and either quite overlook, or seem highly contented with, our own.—T. A' KEMPIS, *The Christian's Pattern, by Dean Stanhope*, bk. i, ch. 16.

With ordinary minds, such as much the greatest part of the world are, 'tis the *suitableness, not the evidence* of a truth, that makes it to be assented to. And it is seldom that anything practically convinces a man, that does not please him first. If you will be sure of him, you must inform, and gratify him too—SOUTH, *Sermons* (John vii. 17).

Men are always more or less reserved in what concerns their ruling passion. Conscious to themselves that the degree of sympathy they will meet with from others is very limited, and afraid of exposing to some sort of rudeness what they seriously prize or revere, they instinctively contrive

all sorts of shading, to withdraw ordinary eyes from their real subject.—THE REV. J. KEBLE, *Occasional Papers and Reviews*, 1877.

The opinions of men, with the exception of a few individuals, are, like their manners and the fashion of their dress, received from education, and influenced by the particular society in which they move.—ISAAC TAYLOR, jun., *Elements of Thought*, 1822, p. 146.

Talking of the readiness with which people believe what they hear; and their unwillingness to be undeceived,—'Yes,' said W * * * * * * L * *; 'it is, "I heard it, I like it, I believe it."'—

The road which leads us to what we desire is indeed smooth, and of an easy descent: and the desires of most men are vicious because they have never known or tried the enjoyments of virtue.—PLUTARCH, *Artaxerxes*.

Men in society judge not by their own convictions, but by sympathy with others.—HAZLITT, *Plain Speaker*, Essay vii, vol. 2.

Contend not with superiors; the thread will break where it is weakest: make a virtue of necessity, and suffer with a respectful humility what you can not hinder. To sit down and cry will not lessen our burden or our way. . . Shun, or break off, all disputes with inferiors, lest they lose their respect. . . Where competition is a scandal, avoiding contest is conquest; and contempt the only honorable revenge.—*Puckle's Club*, p. 80.

Be humble and obedient to your Master; for unless you frame yourself to obey others,—yea, and feel in yourself what obedience is,—you shall never be able to teach others how to obey you.—SIR HENRY SIDNEY, *to his Son, English Letters, edited by W. B. Scoones*, 1880.

The audience [in the House of Convocation, Oxford], upon this, with a brutality of which even educated men are capable, when they act in crowds, laughed again.—SOUTHEY, *Book of the Church*, ch. xiv.

The truth is, the gross of men are governed more by appearances than realities; and the impudent man in his air and behavior undertakes for himself that he has ability and merit, while the modest or diffident gives himself up as one who is possessed of neither. For this reason men of front carry things before them with little opposition; and make so skilful an use of their talent, that they can grow out of humor like men of consequence, and be sour, and make their dissatisfaction do them the same service as desert. This way of thinking has often furnished me with an apology for great men who confer favors on the impudent. In carrying on the government of mankind, they are not to consider what men they themselves approve in their closets and private conversations; but what men will extend themselves furthest, and more generally pass upon the world for such as their patrons want in such and such stations, and consequently take so much work off the hands of those who employ them.—STEELE, *Tatler*, 168.

The enunciation of a great truth, and the ingratitude of mankind toward their benefactor, are phenomena so constantly co-existing that the most consolatory aspect of the stern fact is to consider it to be a law by which the race is benefited at the expense of the individual. Truth is so terrible when exhibited in its concentrated form of a principle, and involves such consequences, that all the energies of man are required to test it in the furnace of human passions ere it can be purged of its dross and fitted for use. Mankind feel that it approaches them as a conqueror, and they receive it as an enemy. Few discoverers have survived this ordeal; none have escaped it.—*Quarterly Review*, vol. lxxii, p. 192.

In our present condition, which is a middle state, our minds are, as it were, checkered with truth and falsehood; and, as our faculties are narrow, and our views imperfect, it is impossible but our curiosity must meet with many repulses. The business of mankind in this life being rather to act than to know, their portion of knowlege is dealt to them accordingly.—ADDISON, *Spectator*, 237.

For the dull world most honor pay to those
who on their understanding most impose.
First man creates, and then he fears, the Elf;
thus others cheat him not, but he himself:
he loaths the substance, and he loves the show.
You'll ne'er convince a fool, himself is so:
he hates realities, and hugs the cheat,
and still the only pleasure's the deceit.

So meteors flatter with a dazzling dye,
which no existence has, but in the eye.
At distance prospects please us; but when near,
we find but desert rocks, and fleeting air.
From stratagem to stratagem we run,
and he knows most, who latest is undone.—
SIR S. GARTH, *Dispensary*, c. iii.

Nothing in nature being so universally decried, and withal so universally practised, as falsehood. So that, most of those things that have the mightiest, and most controlling influence upon the affairs and course of the world, are neither better nor worse than downright lies.— SOUTH, *Sermons* (Prov. xii. 22).

The world is nat'rally averse
to all the truth it sees or hears;
but swallows nonsense, and a lie,
with greediness and gluttony;
and though it have the pique, and long,
'tis still for something in the wrong;
as women long, when they're with child,
for things extravagant and wild,
for meats ridiculous and fulsome,
but seldom anything that's wholesom;
and, like the world, men's jobbernoles
turn round about their ears,—the poles;—
and what they're confidently told
by no sense else can be controll'd.—
BUTLER, *Hudibras*, part 3, canto 2.

Great evil has arisen to individuals, and to the community, from allowing scoffers to go unrebuked

in private life; and fallacies and falsehoods to pass uncontradicted and unexposed, in those channels through which poison is conveyed to the public mind.—SOUTHEY, *The Doctor*, ch. 96.

Unblushing assertors of falsehood seem to have a race of easy believers provided on purpose for their use: men who will not indeed believe the best-established truths of Religion, but are ready to believe anything else.—ARCHBISHOP WHATELY, *Elements of Logic*, bk. iii, § 86 note.

See, but to what degree we are come already. Can there any oath be found so fortified by all religious ties, which we easily find not a distinction to break, when either profit or danger persuades us to it? Do we remember any engagements; or if we do, have we any shame to break them? Can any man think with patience upon what we have professed, when he sees what we wildly do, and tamely suffer?—S. TITUS, *Killing no Murder*, p. 21.

Talk not of the power of truth; it does not subdue those who wilfully and habitually reject it. It did not do so in the days of that primitive revelation which fell gradually into the most hideous corruptions. I know not why it should do so again, in days of keener and more calculated and systematized self-love.—GLADSTONE, *The State in its relations with the Church*, viii.

It is wonderful how easily people can, without any conscious lying, forget things which they wish to forget.—*Saturday Review*, 20 Nov. 1869.

Those who in England have had much to do with the lower classes, almost universally declare, that where there is a fault to conceal, a falsehood is told without scruple; and even among those who affect to "scorn a lie," deceit and equivocation are generally used.—THE HON. F. J. SHORE, *Notes on Indian Affairs.*

I am, however, one of those who consider that in the matter of truth and honesty, the Bengalis are neither better nor worse than many nations boasting of a higher civilization and a purer faith, and that they in no degree merit the wholesale condemnation with which they are generally visited by those who write and talk much, and really know very little of them.—DR. F. J. MOUAT, *Prison Discipline in Lower Bengal; Statistical Journ.*, Mar. 1867.

Experience tells us several things which are not quite to the credit of our race.—A. K. H. B., *Autumn Holidays*, p. 403.

Trust them, as you will best trust to yourselves; and the best trusting of an other is so to trust him as, if he would deceive, he shall not be able to bring his deceitful intent to pass.—SIR JOHN MASON, *Letter; Froude's Hist. of England*, ch. xxvii.

Mel in ore, verba lactis,
Fel in corde, fraus in factis.—

CLOWES, *Treatise for cure of Struma*, 1602, p. 55.

Show thy art in honesty; and lose not thy virtue by the bad managery of it.—SIR T. BROWNE, *Christ. Morals*, part I, sect. IV.

All men desire earnestly to have truth on their side: few to be on the side of truth. * * * "Honesty is the best policy": but he who is governed by that maxim is not an honest man.—ARCHBISHOP WHATELY, *Miscell. Remains*, p. 137.

"Honesty is the best policy."—'But,' said W * * * * * * L * *; 'a man must be accomplished in his honesty to make it successful.'—

The great instrument and engine for the carrying on of the commerce and mutual intercourses of the world is *Trust*, without which there can be no correspondence maintained either between societies or particular persons. And accordingly, being a thing of such general and immediate influence upon the affairs of mankind, there is nothing in the management of which men give such great experiments either of their wisdom or their folly: the whole measure of these being taken by the world, according as it sees men more or less deceived in their transacting with others. Certain it is, that credulity lays a man infinitely open to the abuses and injuries of crafty persons. And though a strong belief best secures the felicity of the *future life*, yet it is usually the great bane and supplanter of our happiness *in this*: there being scarce any man, who arrives to any sound understanding of himself or his own interest, till he comes to be once or twice notably deceived by such an one, of whom he was apt to say and think, according to the common phrase, I would trust my very life with him.—SOUTH, *Sermons* (Prov. xxviii. 26).

Great principles are at the bottom of all things; but to apply them to daily life, many little rules, precautions, and insights are needed. Such things hold a middle place between real life and principles, as form does between matter and spirit: moulding the one and expressing the other. — SIR A. HELPS, *Friends in Council.*

We are to consider that the end for which men enter into Society, is not barely to live, — which they may do disperst, as other animals, — but to live happily, and a life answerable to the dignity and excellency of their kind. Out of Society this happiness is not to be had; for singly we are impotent and defective, unable to procure those things that are either of necessity or ornament for our lives; and as unable to defend and keep them when they are acquired. To remedy these defects, we associate together, that what we can neither enjoy nor keep singly, by mutual benefits and assistances one of an other, we may be able to do both.

We can not possibly accomplish these ends if we submit not our passions and appetites to the laws of reason and justice. For the depravity of man's will makes him as unfit to live in society, as his necessity makes him unable to live out of it; and if that perverseness be not regulated by laws, men's appetites to the same things, their avarice, their lust, their ambition, would quickly make society as unsafe, or more, than solitude itself; and we should associate only to be nearer our misery and our ruin. That therefore by which we accomplish the ends of

a sociable life, is our subjection and submission to laws; these are the nerves and sinews of every society or Common-wealth, without which they must necessarily dissolve and fall asunder. — S. TITUS, *Killing no Murder*, p. 9.

For surely nature gives no man a mouth to be always eating, and never saying grace; nor an hand only to grasp, and to receive. But as it is furnished with teeth for the one, so it should have a tongue also for the other; and the hands that are so often reached out to take, and to accept, should be, sometimes, lifted up also to bless. The world is maintained by intercourse; and the whole course of nature is a great Exchange in which one good turn is, and ought to be, the stated price of an other. — SOUTH, *Sermons* (17 Oct. 1675. Judges viii. 34, 35).

One great end of the institution of public feasts, among all nations in the world, was for the maintaining of unity, love and friendship among the people that lived under the same laws; and for the recreating of those who were tired with their constant labors. And it is the design, we likewise see, of our private feasts; which are times of ease and refreshment for our neighbors, and preserve also good will among them: according to that of Ben Syra, a famous person among the Jews, — *Spread the table, and contention ceases.* We are all good friends at a feast. — BISHOP PATRICK, *Advice to a Friend*, xii.

Our great and most difficult duty as social beings is, to derive constant aid from society without taking its yoke; to open our minds to the thoughts, reasonings, and persuasions of others, and yet to hold fast the sacred right of private judgement; to receive impulses from our fellow-beings, and yet to act from our own souls; to sympathize with others, and yet to determine our own feelings; to act with others, and yet to follow our own consciences; to unite social deference and self-dominion; to join moral self-subsistence with social dependence; to respect others without losing self-respect; to love our friends, and to reverence our superiors; whilst our supreme homage is given to that moral perfection which no friend and no superior has realized, and which, if faithfully pursued, will often demand separation from all around us. — CHANNING, quoted, *Morning Clouds*, ch. xii.

The very policy which he affected [Lord Palmerston,] — one of complete isolation, — was one which had its charms for the insular pride and shyness of our countrymen, who are apt to forget that the only isolation which can be either safe or convenient is the isolation of supremacy. — *The Guardian*, 31 Dec. 1851.

It does not do for nations, any more than for individuals, to be *isolées*. — DUKE OF WELLINGTON.

There is an other kind of wisdom, which used to be called Philosophy; and which may be said to be such a knowlege of nature in gene-

ral, in particular of God and of man, and of the offices and duties of man in every station and circumstance, as reason is capable of discovering. —ARCHDEACON JORTIN, *Sermons*, vol. ii, serm. v.

Our charity indeed should be universal, and extend to all mankind; but it is by no means convenient our friendships and familiarities should do so too. We often find that a person altogether unknown to us, comes recommended by a good character which makes us passionately fond of his acquaintance; and yet this very man, when better known, loses the great opinion we conceived of him before, and grows palled and flat upon our hands. And this we may be sure is no less likely to prove our own case. For the persons with whom we hope to ingratiate ourselves by a freer acquaintance, frequently discover some ill quality in us, which makes us less acceptable. And therefore in prudence and tenderness to ourselves and others both, we should be sparing in our intimacies; because it so very often happens, that the more perfectly men are understood, the less they are esteemed. — T. A' KEMPIS, *The Christian's pattern &c., by Dean Stanhope*, bk. i. ch. 8.

In a certain sense we may know a man by his friends; a man chooses his friends from harmony, not from sameness, — just as we would rather sing in parts than all sing the air. One man fits in to the mind of an other not by meeting his points, but by dove-tailing; each

finds in the other what he in a double sense wants. — J. BROWN, M.D., *Horæ Subsecivæ*, 1862, p. 90.

> Pursue the search, and you will find
> good sense and knowlege of mankind
> to be at least expedient:
> and, after summing all the rest,
> Religion ruling in the breast
> a principle ingredient. —
>
> COWPER, *Friendship*.

Were all men equally virtuous, still they would differ in a great many points. The principles of virtue and moral sentiment would be in all the same; and yet they would not, nor is there any reason they should, copy one an other in things indifferent with regard to manners. God has given us his law for the rule of our conduct, and has not proposed us as models to each other. One person may very well be as virtuous as an other, though not resemble him in character. — MANNERS, *translated from the French*, 1751, part 2, ch. 2, art. 2, sect. iv.

We are surrounded by countless beings, inferior and equal to ourselves, whose qualities yield us the greatest happiness, or bring upon us the bitterest evil, according as we affect them agreeably or disagreeably by our conduct. To draw forth all their excellencies, and cause them to diffuse joy around us, — to avoid touching the harsher springs of their constitution, and bringing painful discord to our ears, — it is in-

dispensably necessary that we know the nature of our fellows, and act with a habitual regard to the relations established by the Creator betwixt ourselves and them. — G. COMBE, *Constitution of Man. Introductory Remarks.*

Our resentments and attachments are commonly the principal obstacles which retard us in our progress to wealth and greatness: he, who can totally exonerate himself of these two grand impediments, — the remembrance of past injuries, and gratitude for past benefactions, — can hardly fail of traveling through the dirty roads of business and ambition, with great alacrity and success. — S. JENYNS, *Reflections on Several Subjects*, p. 396.

A Gentleman is a Christian in Spirit that will take a polish. The rest are but plated goods; and, however excellent their fashion, rub them more or less, the base metal will appear through. * * I think I can not more appropriately conclude this than by adding the excellent, and excellently expressed advice of Polonius to his Son, on his departure for a foreign country (France). The precepts are admirably adapted to form a man of the world and a gentleman, in the best sense of the terms; and in my opinion are well worth committing to memory by those whom they concern. — T. WALKER, *The Original*, 1838, p. 25.

. . . Give thy thoughts no tongue,
nor any unproportion'd thought his act.
Be thou familiar, but by no means vulgar.

The friends thou hast, and their adoption tried,
grapple them to thy soul with hooks of steel;
but do not dull thy palm with entertainment
of each new-hatched, unfledg'd comrade. Beware
of entrance to a quarrel: but, being in,
bear it, that the opposer may beware of thee.
Give every man thine ear, but few thy voice;
take each man's censure, but reserve thy judgement.
Costly thy habit as thy purse can buy,
but not express'd in fancy; rich, not gaudy:
for the apparel oft proclaims the man.
And they in France, of the best rank and station,
are most select and generous, chief in that.
Neither a borrower, nor a lender be;
for loan oft loses both itself and friend;
and borrowing dulls the edge of husbandry.
This above all, — to thine own self be true;
and it must follow, as the night the day,
thou canst not then be false to any man. —

SHAKSPEARE, *Hamlet*, i. 3.

Never peremptorily break off business in a fit of anger; however you shew bitterness, do not act anything that is irrevocable. . . He that does a thing rashly, must be taken in equity of construction, to do it willingly; for he was free to deliberate . . . Human actions are so uncertain and subject to perils, as *that* seemeth the best course which hath most passages out of it . . . . When over-much pressed to do anything on a sudden, be careful; fraud and deceit are always in haste . . . Make a

pause between your ear and belief; but seem not to doubt what is told you; yet use cunning as an antidote, not as a poison.—PUCKLE'S *Club*, p. 82.

A man's words, says the proverb, are his own no longer than he keeps them unspoken.—JOHNSON, notes, *Hamlet*, iii. 2.

'A secret is never kept, but to your detriment,' said W****** L**. 'A man keeps it till his opportunity.'—

From the very nature and constitution of human society, there arises originally, in the reason of things, a strong argument why men ought to govern their words as well as their actions. For by the mutual intercourse of both, is human society preserved; and by injurious speech, as well as by unjust actions, is that general trust and confidence, that mutual charity and good will destroyed, on which depends the welfare and happiness of mankind.—S. CLARKE, D.D., Serm., *Nature and Extent of False Witness.*

In matters of consequence, a man should think an hour before he speaks, and a week before he promises. Sufficient to the day is the sorrow thereof. Causes of uneasiness will arise in human life as naturally as the sparks fly upward; and there is no occasion to add to them by indiscretion: by laying ourselves under obligations which we can not accomplish, we shall make ourselves enemies, and lose our friends, our credit, and the peace of our mind.—ARCHDEACON JORTIN, *Sermons*, vol. iv, serm. v.

When I was going out to India, my mother made me a speech somewhat to the following effect;—'I know you don't like advice; so I will not give you much. But, pray, recollect two things. Don't marry a woman who had not a good mother; and don't be too ready to speak your mind. It was the rock on which your father shipwrecked his prospects.'—LORD LAWRENCE, *Life by R. B. Smith*, 1883, ch. i.

Excessive zeal, we know, is often the cause of indiscreet language on both sides of the House; and every example of it that is cited ought to serve as a warning to each to avoid being betrayed into it in future.—DUKE OF WELLINGTON, *Speech in Parliament*, 11 May 1808.

Experience teaches the wisdom of silence, even in the commonplace scenes and occurrences of life. * * * Anxiety to have the last word in a dispute is a strong stimulus to an unwary tongue, and quite as often the cause of bitter self-reproach as of selfish triumph. It by no means follows that the man who gets the last word in an encounter at a public gathering, from Parliament down to a Parish Vestry, has the best of the controversy in the judgement of those present. —*Saturday Review*, 11 Jan. 1862.

What may all Christians learn from the behavior of St. Michael?—To avoid the scandalous and unchristian practice of evil speaking, the seed of all evil, and the pest of civil society, which we are so apt to fall into, and yet find it so hard to repent of,

by reason of the difficulty of making such reparations as are necessary upon such occasions. * * *

But may we not speak that evil of our neighbor which we know certainly to be true?—I think, except some instance of justice or charity require it, we ought not to expose our neighbor's real faults, because we are not willing that all that is true of ourselves should be exposed to public view; and it is contrary to that love we owe to our neighbor, which should make us ready to cover and conceal all things that are defective in him, and which, if known, may tend to lessen that good name and reputation he hath in the world.—R. NELSON, *Companion to the Festivals*, chap. xxxi.

Many things are to be overlooked, as if you saw them not; thy mind drawn off from the distracting variety of objects, and fastened close down to the things that make for thy peace and salvation. In controverted points, 'tis generally much better to content one's self with avoiding erroneous opinions, and their vicious consequences; and leave others to abound in their own sense (where their difference from thee does not apparently hazard their souls), than to engage in hot disputes, and spend thy precious hours in wrangling and fierce contention; and even in disputes, not to be hot and pertinacious.—T. A' KEMPIS, *The Christian's Pattern*, bk. iii, ch. 49.

In all disputes, so much as there is of passion, so much there is of nothing to the purpose; for then, reason, like a bad hound, spends upon a false scent,

and forsakes the question first started. And in this is one reason why controversies are never determined; for though they be amply proposed, they are scarce at all handled, they do so swell with unnecessary digressions; and the *parenthesis* on the party, is often as large as the main discourse upon the subject. — SIR T. BROWNE, *Rel. Med.*, pt. 2. iii.

A certain willingness to hear opinions patiently and silently, in spite of a strong itch to controvert them, is absolutely necessary to keep the world from being a sheer bear-garden. — *Saturday Review*, 4 Aug. 1866.

He that will be acceptable must give beauty as well as strength to his actions. Solidity, or even usefulness, is not enough; a graceful way and fashion in everything is that which gives the ornament and liking. And in most cases, the manner of doing is of more consequence than the thing done; and upon that depends the satisfaction or disgust with which it is received. — LOCKE, quoted, *Morning Clouds*, ch. v. 1857.

La bonne expression donne à tout ce qu'on dit une certaine grace, qui contribuè beaucoup à procurer une attention favorable. — BORDELON, *La Belle Education*, 2de. p., xxxiv.

Men of the best taste by consideration, come frequently to change these early and precipitate judgements which the mind from its aversion to neutrality and doubt loves to form on the spot. — BURKE, *Sublime and Beautiful*, Introduct.

It is no new thing that, among the mass of men who act with no responsibility and little knowlege, passion should be more powerful than reason. — *Quarterly Review*, vol. cxi, p. 540.

The views of things and the ideas of a man at my time of life [in his 70th year], are so different from those of younger men placed in directive situations, who feel (in their powers to enforce their sentiments,) an ample justification for their adherence to them.— LORD HOWE, *Life by Sir J. Barrow*, ch. ix.

An important decision, once come to and acted upon, can not be wholly reversed. The looker on does not know why: but nothing can be absolutely undone in this life. — *Saturday Review*, 7 March 1836.

Withstand temptation as firmly as you can, but do not lead yourself into it, or stand exposed to more than you need; exert the powers of the mind, but give the mind as little to do as possible. — ARCHBISHOP WHATELY, *Miscellaneous Remains*, p. 45.

If you take temptations into account, who is to say that he is better than his neighbor? A comfortable career of prosperity, if it does not make people honest, at least keeps them so. — W. M. THACKERAY, *Vanity Fair*, ch. xli.

If thy debtor be poor, old Christoval said,
exact not too hardly thy due;
for he who preserves a poor man from want,
may preserve him from wickedness too. —
SOUTHEY.

Never let it be forgotten that there is scarcely a single moral action of a single man of which other men can have such a knowlege, in its ultimate grounds, its surrounding incidents, and the real determining causes of its merits, as to warrant their pronouncing a conclusive judgement upon it. — *Quarterly Review*, vol. lxxxvi, p. 328.

Consider that thou dost not even understand whether men are doing wrong or not; for many things are done with a certain reference to circumstances. And in short, a man must learn a great deal to enable him to pass a correct judgement on an other man's acts. — M. ANTONINUS, *translated by G. Long*, xi. 18.

Nothing deserves more compassion than wrong conduct with good meaning; than loss or obloquy suffered by one who, as he is conscious only of good intentions, wonders why he loses that kindness which he wishes to preserve; and not knowing his own fault, if, — as may sometimes happen, — nobody will tell him, goes on to offend by his endeavors to please. — JOHNSON, *to Dr. Burney*, *Boswell*, 1784.

None knows the weight of an other's burden. — HERBERT, *Jacula Prudentum*.

Fortunately for our privacy and independence, our characters are for the most part screened from observation by a veil almost entirely impenetrable. There is a certain decent propriety of behavior within which saints, heroes, rogues,

liars, cowards, or swindlers, may entrench themselves with perfect security during the greater part of their lives. It is only from exceptional acts, or transient glimpses, that any one can tell to which of the classes the persons so screened may belong. — *Saturday Review*, May 1858, p. 559.

A man may be counted a virtuous man, though he have made many slips in his life; else there were none virtuous, for *in many things we offend all.* — TRANSLATORS OF THE BIBLE, *To the Reader.*

A man should, indeed, be afraid and ashamed of what is really shameful; but to shrink under every reflection upon his character, though it speaks a delicacy of temper, has nothing in it of true greatness of mind. — PLUTARCH, *Timoleon and P. Emilius compared.*

As to the groundless reports that may be raised to our disadvantage, it is not good either too much to fear them, or entirely to despise them. We should endeavor to stifle them, be they ever so false, or the authors of them ever so contemptible. — CHRYSOST', *de Sacerd.*, L. 5, c. 4, quoted, MASON, *Self-knowlege*, P. iii, c. 3.

Scitum est enim illud Catonis, ut multa:—Meliùs de quibusdam acerbos inimicos mereri, quàm eos amicos, qui dulces videantur: illos verum sæpe dicere, hos nunquam. — CICERO, *de Amic.*, xxiv.

A man's first care should be to avoid the reproaches of his own heart; his next, to escape

the censures of the world. If the last interferes with the former, it ought to be entirely neglected; but otherwise there can not be a greater satisfaction to an honest mind, than to see those approbations which it gives itself seconded by the applauses of the public. A man is more sure of his conduct, when the verdict which he passes upon his own behavior is thus warranted and confirmed by the opinion of all that know him. — ADDISON, *Spectator*, 122.

He is a very unhappy man who sets his heart upon being admired by the multitude, or affects a general and undistinguishing applause among men. What pious men call the testimony of a good conscience, should be the measure of our ambition in this kind; that is to say, a man of spirit should contemn the praise of the ignorant, and like being applauded for nothing but what he knows in his own heart he deserves. Besides which, the character of the person who commends you is to be considered, before you set a value upon his esteem. The praise of an ignorant man is only good-will; and you should receive his kindness as he is a good neighbor in society, and not as a good judge of your actions in point of fame and reputation. — STEELE, *Spectator*, 188.

He will be the best man who looks to the judgement of the wise and good, and considers what THEY *would* think, and what others *ought* to think of him. —ARCHBISHOP WHATELY, *Miscellaneous Remains*, p. 31.

It has possibly happened to you to have your mind so suspended between the desire of acting right and the fear of acting wrong, that a wish has escaped you,—"Oh! that I could know the event!" This very uncertainty is only one amongst other calls upon that faith which is the proper and peculiar principle of your life, as a Christian. Your God judgeth every action not by the event, but by the motive. Be sure then, take but heed that your motive be right, and the event you may safely leave to Him. It is the hand of mercy which throws over the future the veil of obscurity. And if you duly weigh the result of your own experience, I am sure you would not willingly accept a full knowlege of future cares and sorrows, and trials,—of honest actions maligned, and upright motives misrepresented,—even upon the condition of foreseeing their opposite joys and consolations in the occasional success of benevolence, and the occasional triumph of sincerity.—J. JAMES, D.D., *Comment upon the Collects*, Monday in Whitsun week.

To him (John Knox) the government of the world by Almighty God was a living reality; he considered that good men were placed in it to wage war—not with shadowy doctrines, but with the incarnation of the Evil Spirit in wicked men and wicked deeds.—FROUDE, *Hist. of England*, Eliz. ch. xxiii.

To each duty performed there is assigned a degree of mental peace and high consciousness

of honorable exertion, corresponding to the difficulty of the task accomplished. That rest of the body which succeeds to hard and industrious toil, is not to be compared to the repose which the spirit enjoys under similar circumstances. — SIR W. SCOTT, *Pirate*, last chap.

We may generally observe a pretty nice proportion between the strength of reason and passion; the greatest geniuses have commonly the strongest affections, as, on the other hand, the weaker understandings have generally the weaker passions; and it is fit the fury of the coursers should not be too great for the strength of the charioteer. Young men whose passions are not a little unruly, give small hopes of their ever being considerable; the fire of youth will of course abate, and is a fault, — if it be a fault, — that mends every day; but surely, unless a man has fire in youth, he can hardly have warmth in old age. We must therefore be very cautious, lest while we think to regulate the passions, we should quite extinguish them, which is putting out the light of the Soul; for to be without passion, or to be hurried away with it, makes a man equally blind. — POPE, *Spectator*, 408.

It must indeed be confessed that levity of temper takes a man off his guard, and opens a pass to his soul for any temptation that assaults it. It favors all the approaches of vice, and weakens all the resistance of virtues. — ADDISON, *Spectator*, 598.

Man indeed ought not to extirpate the passions which the God of nature has planted in the human

breast, but to direct them to their proper ends. — ZIMMERMANN, *On Solitude,* Pt. i, ch. 3.

While we inhabit this sensible world, and are united to flesh, the passions were given us to assist the feeble influences of our reason in the practice of duty for our own and our neighbor's good. Reason is too often called away from a due attention to a present necessary idea by many sensible objects: but passion serves to fix the attention. Reason is too slow, and too weak, to excite a sudden and vigorous activity in many cases; but passion is sudden and strong for this purpose. * * *

With regard to things of this life, and the objects of flesh and sense, our passions for the most part want to be suppressed and moderated, rather than to be excited or indulged. Thence it comes to pass, that the government of the passions is much more frequently described by the power to moderate and subdue them, than by the art of raising them. —WATTS, *Doctrine of the Passions*, Sect. xiv, xv.

In sailing over the sea of life, the Passions are the gales that swell the canvas of the mental bark: they obstruct or accelerate its course, and render the voyage favorable or full of danger, in proportion as they blow steadily from a proper point, or are adverse and tempestuous. Like the wind itself, they are an engine of high importance and mighty power. Without them we can not proceed; but with them we may be shipwrecked and lost. Reined in, therefore, and attempered, they constitute, as I have already observed, our happiness;

but let loose and at random, they distract and ruin us.—J. MASON GOOD, M.D., *Book of Nature*, Ser. 3, Lect. ix.

Or wherefore trace, from what slight cause
its source one tyrant passion draws,
till, mastering all within,
where lives the man that has not tried,
how mirth can into folly glide,
and folly into sin?—
SIR W. SCOTT, *Bridal of Triermain.*

All that gives gloss to sin, all gay
light folly, pass'd with youth away;
but rooted stood in manhood's hour,
the weeds of vice without their flower.—
SIR W. SCOTT, *Rokeby*, c. 1, ix.

Then 'gan the Palmer thus, "Most wretched man,
that to affections does the bridle lend!
in their beginning they are weak and wan,
but soon through sufferance grow to fearful end:
whiles they are weak, betimes with them contend,
for when they once to perfect strength do grow,
strong wars they make, and cruel battery bend
'gainst fort of Reason, it to overthrow:
wrath, jealousy, grief, love, this Squire have laid thus low."—SPENSER, *Faery Queene*, II, iv.

Great numbers shake the glass of life, as if its sands were not falling fast enough.—SIR J. STONHOUSE, *Every Man's Assistant, &c.* (Night Meditation vi.)

Labor not unwittingly, nor without regard to the common interest, nor without due consideration, nor with distraction; nor let studied ornament set off thy thoughts; and be not either a man of many words, or busy about too many things. And further, let the Deity which is in thee be the guardian of a living being, manly and of ripe age, and engaged in matter political, and a Roman, and a ruler, who has taken his post like a man waiting for the signal which summons him from life, and ready to go, having need neither of oath nor of any man's testimony. Be cheerful also, and seek not external help, nor the tranquillity which others give. A man then must stand erect, not be kept erect by others. * * *

The art of life is more like the wrestler's art than the dancer's; in respect of this, that it should stand ready and firm to meet onsets which are sudden and unexpected. * * *

Try how the life of the good man suits thee,—the life of him who is satisfied with his portion out of the whole, and satisfied with his own just acts and benevolent disposition. — *Thoughts of* M. A. ANTONINUS, *translated by G. Long*, iii. 5, vii. 61, iv. 25.

A person who has a moderate mind and fortune, and lives in the conversation of two or three agreeable friends, with little commerce in the world besides, who is esteemed well enough by his neighbors that know him, and is truly irreproachable by anybody; and so, after a healthful quiet life, before

the great inconveniences of old age, goes more silently out of it than he came in (for I would not have him so much as cry in the exit);—this innocent deceiver of the world, as Horace calls him, this *muta persona*, I take to have been more happy in his part than the greatest actors that fill the stage with show and noise,—nay, even than Augustus himself, who asked with his last breath whether he had not played his farce very well.—COWLEY, *Discourses*, Book III., quoted, *Everyday Book of Modern Literature*, G. H. TOWNSEND.

Those who most frequently give occasion of uneasiness to hasty persons, are children, domestics and the vulgar. Not that these are, in themselves, of a meaner species than the rest of mankind, nor that their hearts are more corrupt; but as they have never learnt, by what we call the ways of the polite world, to disguise themselves under a specious appearance, their failings are more visible, and, consequently, more offensive.—*Manners, translated from the French*, 1751, Part 2, Ch. 2, Art. 2, Sect. iv.

Practically, we assume of most men and women that their lives are in their own hands, that each feature has been of their own moulding and conformation, that what they actually accomplish is the satisfactory measure of all that lay in them to accomplish, and that, on the whole, if misery and incompleteness of existence overtake them, the fault is mainly their own. Practically, indeed, this

may be a fair working conviction; but men, who dream of an ideal justice which shall be something more than practical, know that our lives are often given into our hands soiled and broken by the recklessness of those whom we have loved most, and on whom we have staked most. Marriage offers the most effective opportunities for spoiling the life of an other. No body can debase, harass, and ruin a woman so fatally as her own husband; and no body can do a tithe so much to chill a man's aspirations, to paralyse his energies, to draw the sap from his character, as his wife. —*Saturday Review*, 15 June 1867.

Little do they know of human nature who speak of marriage, as doubling our pleasures and dividing our griefs: it doubles, or more than doubles, both. —SOUTHEY, *The Doctor*, ch. 78.

> . . . Tu cede potentis amici
> lenibus imperiis.
> To yield in trifles serves more close to bind
> those ties endearing, that knit mind to mind. —
> T. NEVILLE, *Imit. of Horace*, 1758, 1 Ep. xviii.

Vous avez en qualitè de Pere de famille ces trois choses à eviter: 1. Etablir vôtre famille par des injustices. 2. La détruire par des excez. 3. La corrumpre par de mauvaises exemples.

Vous avez ces trois choses à faire: 1. La regler avec prudence. 2. La soûtenir avec honneur. 3. L'entretenir avec economie. * * *

Ces ne sont point les punitions qui corrigent les enfans; mais la maniere dont on les punit. — BORDELON, *La Belle Education*, P. 1, xx, P. 2, l. iii.

Virtue and a trade are the best portion for children. — HERBERT, *Jacula Prudentum.*

Perhaps it is difficult to conceive the effect of the daily unconscious breaches of elementary lessons which we commit before the eyes of children. — *Quarterly Review*, vol. lxxviii, p. 40.

It has been well observed that every thing said or done before a child forms part of his education. —LORD HATHERLEY, *Autobiography*, 1883.

The authority of a Father, — so useful to our well-being, and so justly venerable upon all accounts,—hinders us from having that entire love for him that we have for our Mothers, where the parental authority is almost melted down into the Mother's fondness and indulgence. But we generally have a great love for our Grandfathers, in whom this authority is removed a degree from us, and where the weakness of age mellows it into something of a feminine partiality. — BURKE, *Subl. and Beaut.*, P. 3, S. x.

Ah, my female friends, did you but know how deeply the male heart is enchanted with those women, whose conversation presents the picture of simplicity and grace, of ease and politeness, in a group; the spirit of whose conversation is a compound of sprightliness, sense, and modesty; who seldom dispute, and never wrangle; who listen

with attention to the opinions of others, and deliver their own with diffidence, — more desirous of receiving than of giving conviction, more ambitious to please than to conquer. Such, believe me, are sure of conquering in the noblest sense. * * *

The very best men are so made, as to be soothed by ready compliance, and chilled by habitual stubbornness, in women. To female capacity they will frankly allow all the respect it can deserve, if that respect be not confidently claimed. To female excellence they will resign the empire of the breast with pleasure. But, remember, young women, such excellence for ever precludes the affectation of power, will rarely appear to exert it, and will generally prevail by submitting. — JAMES FORDYCE, D.D., *Character and Conduct of the Female Sex*, 1776.

Have not all, with a few pitiable exceptions, some whom it is their duty and delight to please? and can not the wishes of parents, or a brother, or sister, sufficiently direct the indifferent mind to occupations which will increase its power of gratifying them? It is surely one of the sweetest of woman's minor duties to take a kindly interest in whatever interests home companions; and * * * the satisfaction of fulfilled duty will be found, and the heart bear pleasant witness to the superior value of things done for the sake of others, compared to those which only please and occupy oneself. — MRS. PENNY, *Morning Clouds*, ch. vi.

Am I very uncharitable, because I fear that those who are most ready to find new duties in a Sisterhood, are too often leaving a sphere in which old ones have been grievously neglected? — MRS. PENNY, *The Afternoon of Unmarried Life*, 1858, Ch. ix.

We do not call a woman's perfection manliness. We do not think that woman will ever find her crown, — though she may seek it, — in quitting her privacy and usurping the functions of statesmen, of orators, of professional workmen. We incline to think that, in grasping at power, she will lose influence; and that, though the novelty may dazzle for a moment, in the end the performance will disappoint the promise. — C. J. VAUGHAN, D.D., *Christ satisfying the Instincts of Humanity*, 1870, Serm. v.

Nothing contributes more to the exaltation of Timon's character than the zeal and fidelity of his servants. Nothing but real virtue can be honored by domestics; nothing but impartial kindness can gain affection from dependents. — JOHNSON, note, *Timon*, iv. 2.

To which masters are servants most attached? —To those who have most tact. — C. STIEGLITZ, *Quarterly Review*, vol. 73, p. 180.

In former times the laborers were collected together under the roof and at the table of the landed proprietor; they were like members of his

family: they formed a Church in his house. But now those ties of union and affection have been very much weakened. Laborers are severed and estranged from their employers; cottages are uprooted; families are crowded together into narrow tenements,—to the ruin of decency and virtue. And it may too often be said that, among their employers, *no one careth for their soul.* Hence a great deal of complex and costly machinery has been set in motion, as a substitute for the natural and gracious workings of household piety and feudal religion. And a sorry substitute it is.—C. WORDSWORTH, D.D. (Bishop of Lincoln,) *Occasional Sermons.* Serm. xvi. 'The privileges and duties of the Laity.'

I am afraid that the want of friendly feeling between the higher and lower classes is a necessary consequence of free institutions. Where the poor are dependent,—legally dependent,—on rich ones, they are considered as humble members of the family. Where the poor can beard the rich with their 'rights', the sympathy ceases. The most attached servants are always found in absolute governments. In the French Revolution there was not a recorded instance of a servant who betrayed his master. In England, the body of servants consider themselves bound to their fellows, more than to their masters; because they have rights on which they can rely. The masters consequently have no feeling of the duty of protecting their servants. The loss of that protection is the price

which the latter pay for enjoying equal rights in the eye of the law. — *Few Words on many Subjects*, 1831, note, p. 80.

Considera itaque de cibo et de potu animalium tuorum; nam esuriunt et non petunt. — *Bernardus*, de curâ rei famularis, *Saturday Review*, 25 June 1870.

VI. DUTY AS A CITIZEN.—PUBLIC LIFE.

HE did not consider that the man who applies himself to public business, and undertakes to converse with men, should, above all things, avoid that *overbearing austerity* (which, as Plato says,) *is always the companion of solitude*, and cultivate in his heart the patience which some people so much deride. Marcius, then, being plain and artless, but rigid and inflexible withal, was persuaded that to vanquish opposition was the highest attainment of a gallant spirit. He never dreamed that such obstinacy is rather the effect of the weakness and effeminacy of a distempered mind which breaks out in violent passions, like so many tumors; and therefore he went away in great disorder, and full of rancor against the people. — PLUTARCH, *Life of Coriolanus*.

Men capable of great and prolonged efforts of resistance are usually slow to commence struggles of which they, better than any one, foresee the probable consequences. — FROUDE, *Hist. of England*, Eliz. c. xvi.

Your assured friend warns you, if you list so to take it. Of this one thing I will assure

you, that those that will most entice you to take other men's causes in hand, will be the first that shall leave you if ye have need. — SIR E. BELLINGHAM, *Letter, Froude, Hist. of England,* ch. 28.

When one has to fight a battle of any kind, it is desirable to know exactly the ground upon which one has to stand, and not to take up any which must be abandoned immediately. — DUKE OF WELLINGTON, *Correspondence; Saturday Review,* 10 Aug. 1867.

So great are the numbers of those whose views either nature has bounded, or corruption has contracted, that whoever labors only for the public will soon be left to labor alone, and driven from his attention to the Universe, which his single care will very little benefit, to the inspection of his own business, and the prosecution of his private wishes. Every man has, in the present state of things, wants which can not wait for public plenty, and vexations which must be quieted before the days of universal peace. And no man can live only for others, unless he could persuade others to live only for him. — JOHNSON, *Sermon,* xxiii.

In every community there will be restless members, whose aim is to encourage dissatisfaction, rather than contentment: who magnify evils, less for the purpose of remedying them, than of exciting clamor and confusion; and who "imagine only deceitful words against them that are quiet in the land." Such artifices are best resisted, not by vehement contests, but by a candid acquiescence in

those rules and measures of Government, which appear to be well-intended, and to be calculated for the advancement of the public welfare. And while there ever will be contentions for power, — and these often springing from good motives, — still the bulk of mankind are, in general, less interested in the result of such conflicts, than in the preservation of that temper and disposition which reprobate jealous surmises and causeless divisions. — ARCHDEACON LAW, *Charge, Rochester,* 1817.

Periods of revolution bring out and develope extraordinary characters; they produce saints and heroes, and they produce also fanatics and fools and villains; but they are unfavorable to the action of average conscientious men, and to the application of the plain principles of right and wrong to every-day life. Common men at such times see all things changing round them, — institutions falling to ruin, religious truth no longer an awful, an undisputed, reality, but an opinion shifting from hour to hour; and they are apt to think that, after all, interest is the best object for which to live, and that in the general scramble those are the wisest who best take care of themselves. — J. A. FROUDE, *Hist. of England,* ch. 25.

For commonly in a multitude the more part lack both wit and discretion; and yet the same more part will take upon them to rule the wiser. — ARCHBISHOP WARHAM, *Archæologia Cantiana,* vol. i, p. 38.

There are several men, and they will have several minds whilst we are on earth; and the devices and reasons of all are to be weighed by those to whom it properly belongs to give remedy: else I know not how to give the name of a Court of Justice to an House of Commons, if it admit the desires and reasons of such only as go with their sense to be heard. — SIR ROGER TWYSDEN, *Journal; Archæologia Cant.*, vol. i, p. 210.

. . . Albeit it hath been thought good policy in times past, not to broche too many matters of displeasure at once. — ARCHBISHOP WARHAM, *to Cardinal Wolsey*, *Archæologia Cant.*, vol. i, p. 23.

No side in any of the great controversies that divide mankind is in possession of the whole truth; and every side has at least some partial glimpse of important truths which are neglected by its adversaries. — *Saturday Review*, 8 Oct. 1870.

Dans les disputes ne vous faittes point d'une proposition de doctrine ou d'un fait contesté une querelle personelle. — BORDELON, *La Belle Education*, 1693, Pt. 3, lxxxv, p. 237.

(It is not) worth the labors, the pains of a contest, and the hazard of that bitterness, which all differences upon matters of presumed concern are so apt to engender. — GLADSTONE, *Church Principles considered in their results*, ch. vii.

'The man that takes least trouble, is the man that is most liked,' said W * * * * * * L * *. —

As not every failing makes a bad man, so not every error makes a bad government; and he that considers how few can properly adjust their own houses, will not wonder that into the multiplicity of national affairs deception or negligence should sometimes find their way. It is likewise necessary to remember, that as government is difficult to be administered, it is difficult to be understood; and that where very few have capacity to judge, very few have a right to censure. — JOHNSON, *Sermon*, xxiv.

This is my text, — that Religion is essential to the work of ruling, — a principle which holds good, whether applied to the government of a nation, or a city, or a family. Religion exalts a man's office, or work, by teaching him that it is a vocation, a calling, of God. Do you think that you have been called by God to the posts you occupy? Or, does this seem an unreal, or an exaggerated view of your position? The question is of vital importance; for a low conception of any work generally ends in its being badly done. * * *

Unless we feel that God has called us to our work, we shall fail to realize our responsibility to God for its due execution. We may feel ourselves responsible to others. No doubt, you feel accountable to those who have elected you to office. I would not have you feel this less. But I say that if you are destitute of the deeper sense of being answerable to God, you lack the principle which alone can keep you stedfastly upright in your

public life. * * * The public man who believes himself called by God to the post he fills, will not only realize his responsibility to God, but will also rely on Divine help in the discharge of his duties, and he will seek that help by prayer. As fathers of families you, no doubt, pray for grace to rule your households well. As men of business you pray, perhaps, for judgement to conduct prosperously your own affairs; but, as public men, do you pray for wisdom that you may promote the welfare of your City?—THE REV. C. J. H. FLETCHER, *Sermon before the Mayor of Oxford*, Nov. 1881, 2 Sam. xxiii. 3.

We must admit that it is very difficult for a Statesman to be perfectly honest, even if he wishes it; for he must try to please a great many people, and often get to good ends, or such as he thinks good, by indirect and crooked ways. We may also certainly conclude that he who is strictly honest and unbending, is not fit for the direction of political affairs, though he may be very useful in keeping in some kind of order those who have more taste for such business and less scruples than himself. — GEORGE LONG, *Ciceronis Orat.*, quoted in *Saturday Review*, Feb. 1859, p. 248.

. . . But still, my dear Lady D., I beg you to recollect that offices are established for the public service, and not for the benefit of those who fill them. — DUKE OF WELLINGTON, *Letter*, 7 Sept. 1830, Despatches &c., vol. 7.

> But what will not ambition and revenge
> descend to? Who aspires must down as low
> as high he soar'd, obnoxious first or last
> to basest things. — MILTON, *Paradise Lost*, ix.

He thought that general complaisance, which leads men to yield to the next proposal, without exploring each other's intentions, and without debating on the consequences, was an inert principle, and deserved not the name of harmony. — PLUTARCH, *Agesilaus*.

Bishop Horne, or my venerable friend, W. Jones, observes that nothing hurts people's preferment so much as being too much in the right. People who wish to get forward, I fear, should not be honest when their patrons are not so. — LOWTH, *Southey's Com. Pl. Book*, 1 Ser. p. 353.

Three kings protested to me, that in their whole reigns they did never once prefer any person of merit, unless by mistake or treachery of some Minister in whom they confided: neither would they do it, if they were to live again; and they showed with great strength of reason, that the Royal throne could not be supported without corruption; because that positive, confident, restive temper, which virtue infused into man, was a perpetual clog to public business. — SWIFT, *Voyage to Laputa*, ch. viii.

Nevertheless, in a commonwealth which retains any sentiments of virtue, he who has the lead should not give place for a moment to persons of no principle: he should entrust no charge with

those who want capacity, nor place any confidence in those who want honor. — PLUTARCH, *Nicias and Crassus compared.*

Honor is like that glassy bubble
that finds Philosophers such trouble;
whose least part crack'd, the whole does fly,
and wits are crack'd to find out why. —
BUTLER, *Hudibras,* Part 2, Canto ii.

'*Pardonnez moi,*' — became the language of doubt or hesitation among men of the sword, when the point of honor was grown so delicate, that no other mode of contradiction would be endured. — JOHNSON, Note, *Rom. and Jul.,* ii. 4.

. . . 'Tis true, when privilege and right
are once invaded, Honor bids us fight.
But e'er we once engage in Honor's cause,
first know what Honor is, and whence it was.
Scorn'd by the base, 'tis courted by the brave,
the Hero's tyrant, and the Coward's slave.
Born in the noisy camp, it lives on air;
and both exists by hope and by despair:
angry whene'er a moment's ease we gain,
and reconcil'd at our returns of pain.
It lives, when in Death's arms the Hero lies;
but when his safety he consults, it dies.
Bigoted to this Idol, we disclaim
rest, health, and ease, for nothing but a name. —
SIR S. GARTH, *Dispensary,* c. iii.

What 's Honor?
Not to be captious: not unjustly fight:
'tis to confess what 's wrong; and to do what 's right.—
HACKETT, *Collection of Epigrams*, 1757, 393.

The desire of honor, credit, reputation, soon arises in us, because the usefulness of it soon appears to us; for as we live in society and continually converse with others, and stand in need of them, we see how necessary it is that others should think and speak well of us, that they should believe us and place a confidence in us, that they should be willing to serve and oblige us, that they should like our acquaintance and seek our friendship.

This desire of honor, which is common to us all, is very profitable to society, of singular use to keep men in order, to deter them from wickedness, and to excite them to many virtues. He who is generally esteemed may be much more serviceable to mankind than he could else be.—
ARCHDEACON JORTIN, *Sermons*, 1787, vol. iii, S. 6.

No man has a right, whether in public or private, by speech, in writing, or in print, to insult an other by attributing to him motives for his conduct, public or private, which disgrace or criminate him. If a gentleman commits such an act in the heat of debate, or in a moment of party violence, he is always ready to make reparation to him whom he may thus have injured. I am convinced your Lordship will, upon reflection, be anxious to re-

lieve yourself from the pain of having thus insulted a man who never injured or offended you. * * *

I can not admit that any man has a right to call me before him, to justify myself from the charges which his fancy may suggest. — DUKE OF WELLINGTON, *Letter*, 1829.

Honor is but a fictitious kind of honesty, — a mean, but a necessary substitute for it in societies who have none: it is a sort of paper credit, with which men are obliged to trade, who are deficient in the sterling cash of true morality and religion. — S. JENYNS, *Reflections on Several Subjects*, p. 394.

We are too apt to pass over the first approaches of injustice. — DUKE OF WELLINGTON, *Speech in Parliament*, April 1833.

People in England talk a good deal, of truth and justice: but when one desires to apply such principles, they are astonished, and begin to complain. — LORD LAWRENCE, *Letter*, March 1865, *Life by R. B. Smith*, vol. ii, ch. xiv.

The leading motive was the establishment of Justice, — the rarest of all virtues, the most precious, the least valued. — Mr. GLADSTONE, *Speech, City Hall, Dublin; Morning Post*, 8 Nov. 1877.

An able man is never afraid of an able man: they understand each other, and get on very well together. — EARL OF ELLENBOROUGH, *Speech in Parliament*, 11 Feb. 1858.

A really learned, a really able, a really earnest man, need never trouble himself about his position. Position comes to him of itself. — *Saturday Review*, 24 Aug. 1867.

A man who takes short cuts to honors, and who likes to do service on his own terms and in a way which suits his own tastes, has generally but a questionable right to complain that he has missed rewards, of which all the world knows that patience and self-command are conditions as much as brilliant talent. — *Guardian*, 3 June 1863.

I see the slow progress of the human race in the past, and do not anticipate miracles in the future. If a sound principle is developed, — one having its roots in nature, — there is a certainty that it will wax strong and bear fruit in due season; but that season, from the character of the plant, is a distant one. All who aim at benefiting mankind ought to keep this truth constantly in view. Almost every scheme is judged of by its effects on the living generation; whereas no great fountain of happiness ever flowed clear at first or yielded its full sweets to the generation which discovered it. — G. COMBE, *The Constitution of Man*, &c., chap. v, s. 3.

Zeal to promote the common good, whether it be by devising anything ourselves, or revising that which hath been labored by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love, and with

emulation instead of thanks: and if there be any hole left for cavil to enter, (and cavil, if it do not find an hole, will make one,) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. For, was there ever any thing projected, that savored any way of newness or renewing, but the same endured many a storm of gainsaying or opposition? — THE TRANSLATORS OF THE BIBLE, *To the Reader.*

The faults of this *clique* (*Doctrinaires*) were the faults which always characterize men of letters who wish to be men of action and are not men of the world. To govern men, you must either excite their fears or their sympathies. — *Quarterly Review*, Jan. 1868, p. 118.

For all the world acknowleges that Hope and Fear are the two great handles, by which the will of man is to be taken hold of, when we would either draw it *to duty*, or draw it off *from sin*. They are the strongest and most efficacious means to bring such things home to the will, as are principally apt to move and work upon it. And the greatest, the noblest, and most renowned actions, that were ever achieved upon the face of the earth, have first moved upon the spring of a projecting hope, carrying the mind above all present discouragements, by the prospect of some glorious and future good. — SOUTH, *Sermons*, &c. Heb. xi. 24.

A great man commands the affections of the people. A prudent man does not complain when he has lost them. — JUNIUS, *Letters.*

Sympathy is fellow-feeling: the feeling which is not mine awakens in me nothing but the cold distant stare of a more or less feeble wonder.

As the instinct of sympathy explains all magnificent successes, — accounts for a revolution, accounts for an emancipation, accounts for a crusade, — so that defect, mental, moral, or both, which we call a want of sympathy, is reason enough for many a conspicuous failure which has befallen men possessed of every gift, of every talent, but one. You see it in oratory. There may be learning, there may be industry, there may be imagination, there may be thought, there may be language, — and yet the audience is unimpressed, the goal is never reached, the work is undone. Why? because the tone was cold, — there was no heart, — human passion was not working, and therefore human passion was not wrought upon. You see it in action. There was a life prodigal of promise; an education exceptionally advantageous; a character absolutely blameless; a career crowded with opportunity; from time to time, a point gained, an onward step taken, — yet on the whole, in the retrospect, that life was a failure: no mark was left upon the age: no deed, no achievement, was accomplished, by which history, even contemporary history, can remember it. All is accounted for, if it was true of that person, that however

excellent, however brilliant, he was wanting in sympathy: coldness of temperament chilled the touch of friendship, or the fire which sparkled was impotent to kindle. — C. J. VAUGHAN, D.D., *Christ satisfying the Instincts of Humanity; Lectures* &c., 1870, Serm. vi.

With respect to the power of speech, and the capacity of being moved by it, the performances of the Poet are truly the best pictures of the age itself. Unlike great poems, great speeches can not be made, except in an age and place where they are understood and felt. The work of the Orator is cast in the mould offered him by the mind of his hearers. He can not follow nor frame ideals at his own will; his choice is to be what his time will have him, what it requires in order to be moved by him, or not to be at all. — GLADSTONE, *Juventus Mundi*, 1869, ch. xi.

Fortune has hours of loss, and hours of honor;
and the most valiant feel them both. —
BEAUMONT AND FLETCHER, *Humorous Lieut.* ii. 2.

. . . The greatest, the best men, drink of the bitter cup: and no man ever lived in uninterrupted happiness. None ever succeeded in all his wishes and attempts: none ever was above calamities, or free from vexation of spirit. — T. À KEMPIS, *The Christian's Pattern*, bk. i, ch. 22.

These be the wonderful works of God's providence: and I would wish that all men in authority would fear God in all ages in the time of their

triumph and greatness; considering that advancement and authority are not permanent, but many times slide and vanish, as Prince's pleasures alter and change, or as all living creatures must of necessity pay the debt due to nature which no earthly creature can resist. — SIR W. CAVENDISH, *The Negotiations of Wolsey,* chap. i.

Men who have spent their lives in political battles, who have had some years' experience of the dispositions of their fellow-creatures, do not die of small disappointments. — FROUDE, *Hist. of England,* ch. xxvii.

Men of deep ends must tread as deep ways to 'em.
BEAUMONT AND FLETCHER, *The False One,* ii. 1.

The perpetuating our names in the wide page of history or to a remote posterity is a vague calculation, that may take out the immediate sting of mortality. * * * I suspect that the idea of posthumous fame, which has so unwelcome a condition annexed to it, loses its general relish as we advance in life, and that it is only while we are young that we pamper our imaginations with this bait, with a sort of impunity. The reversion of immortality is then so distant, that we may talk of it without much fear of entering upon immediate possession: death itself is a fable,—a sound that dies upon our lips; and the only certainty seems the only impossibility. Fame, at that romantic period, is the first thing in our mouths, and death the last in our thoughts. — HAZLITT, *Plain Speaker,* Essay xi, vol. i, p. 276.

'It is poor work and poor pay, is fame,' said Mr. W******, in the last conversation I had with him.—

He gave it for his opinion, that whoever could make two ears of corn, or two blades of grass to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of Politicians put together.—SWIFT, *Voyage to Brobdingnag*, ch. vii.

Short is the time which every man lives, and small the nook of the earth where he lives; and short too the longest posthumous fame, and even this only continued by a succession of poor human beings, who will very soon die, and who know not even themselves, much less him who died long ago. * * *

He who has a vehement desire for posthumous fame does not consider that every one of those who remember him will himself also die very soon; then again also they who have succeeded them, until the whole remembrance shall have been extinguished as it is transmitted through men who foolishly admire and perish. But suppose that those who will remember are even immortal, and that the remembrance will be immortal, what then is this to thee? And I say not what is it to the dead, but what is it to the living?—*Thoughts of* M. A. ANTONINUS, *by G. Long*, iii. 10, iv. 19.

The voluntary principle, so powerful in the diffusion of Christianity, in works of mercy, in

struggles for liberty, and in scientific discovery, has invariably proved quite unequal to the regular, constant and universal performance of laborious official duties, without any hope of profit, or of praise. —H. W. RUMSEY, *Public Health: right use of Records,* &c. 1860, Pref.

The things of this world were given to us by God for the relief of our necessities, and not for the reward of virtue; because the proper reward of that belonged to an other world. (Caliph Omar.) —S. OCKLEY, *Hist. of the Saracens.*

The Loyal should be taught to rely more upon themselves, and less upon the Government, in their own defence against the disloyal:—It was this, he thought, that formed and kept up a national character. While every one was accustomed to rely upon the Government, upon a sort of commutation for what they paid to it, personal energy went to sleep and the end was lost; that, in England, he observed, every man who had the commonest independence, one, two, five, or six hundred, or a thousand a year, had his own little plan of comfort, —his favorite personal pursuit, whether his library, his garden, his hunting, or his farm, which he was unwilling to allow anything (even his own defence,) to disturb; he therefore deceived himself into a notion, that if there was a storm it would not reach him, and went on his own train till it was actually broken in upon by force. This led to supineness and apathy as to public *exertion*, which would in the end ruin us; the disposition, therefore, must be changed by

forcing them to exert themselves, which would not be if Government did every thing in civil war, they nothing: — hence his wish for a Volunteer force. — DUKE OF WELLINGTON, *Memoirs of R. Plumer Ward; Quarterly Review*, vol. lxxxvii, p. 267.

. . . the decline of patriotism,—the careless disregard of everything except sustenance and daily amusement, which paved the way for the empire, and marked the downfall of liberty.—ARCHDEACON BROWNE, *Hist. of Roman Classical Literature*, Book 1, c. viii.

It falls to the lot of few to be really happy. Secret sorrows and domestic troubles come on all men; but all may find in honorable ambition something for which to live and work. Riches may not be won, nor any of those homely pleasures which cherish youth and comfort old age; but life will have been a success, if, even in its closing scenes, it brings with it the one object for which we have risen early and late taken rest. To young men we would say, in conclusion, be not discouraged, though years roll on and leave you apparently standing still; if only a man maintains his independence, the day will come at last when he will win his laurels also. — *Volunteer Service Gazette*, 21 Nov. 1863.

VII. MAKING BOOKS. — WRITING HISTORY.

IT is strange that there should be so little reading in the world, and so much writing. People in general do not willingly read, if they can have anything else to amuse them. There must be an external impulse; — emulation, or vanity, or avarice. The progress which the understanding makes through a book, has more pain than pleasure in it. Language is scanty, and inadequate to express the nice gradations and mixtures of our feelings. No man reads a book of science from pure inclination. The books that we do read with pleasure are light compositions, which contain a quick succession of events. — JOHNSON, *Boswell's Life*, 1 May 1783.

More lasting effect was produced by Translators, who, in later times, have corrupted our idiom as much as, in early times, they enriched our vocabulary; and to this injury the Scotch have greatly contributed: for composing in a language which is not their mother-tongue, they necessarily acquire an artificial and formal style, which, not so much through the merit of a few as owing to the perseverance of others, who for half a century seated themselves on the bench of criticism, has almost

superseded the vernacular English of Addison and Swift. Our journals, indeed, have been the great corrupters of our style, and continue to be so; and not for this reason only. Men who write in newspapers, and magazines, and reviews, write for present effect; in most cases this is as much their natural and proper aim, as it would be in public speaking; but when it is so, they consider, like public speakers, not so much what is accurate or just, either in matter or manner, as what will be acceptable to those whom they address. Writing also under the excitement of emulation and rivalry, they seek, by all the artifices and efforts of an ambitious style, to dazzle their readers; and they are wise in their generation, experience having shown that common minds are taken by glittering faults, both in prose and verse, as larks are with looking-glasses. * * * *

Even with the better part of the Public that Author will always obtain the most favorable reception, who keeps most upon a level with them in intellectuals, and puts them to the least trouble of thinking. He who addresses himself with the whole endeavors of a powerful mind to the understanding faculty, may find fit readers; but they will be few. He who labors for posterity in the fields of research, must look to posterity for his reward. — SOUTHEY, *Colloquies*, xiv.

If phraseology is to be changed as words grow uncouth by disuse, or gross by vulgarity, the history of every language will be lost; we shall no longer

have the words of any author; and as these alterations will be often unskilfully made, we shall in time have very little of his meaning. — JOHNSON, note, *Hamlet*, iv. 5.

But the way to rise to rapid celebrity is to be a plausible advocate of *prevailing* doctrines, and especially to defend with some appearance of novelty something which men like to believe, but have no good reason for believing. — ARCHBISHOP WHATELY, *Miscellaneous Remains*, p. 142.

I will hazard the assertion that no man ever did, or ever will, become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language. — FISHER AMES, *Quarterly Review*, vol. 67, p. 25.

It is observable that the most excellent profane Authors, whether Greek or Roman, lose most of their graces whenever we find them literally translated. * * * *

The natural conclusion from hence is, that in the Classical Authors, the expression, the sweetness of the numbers, occasioned by a musical placing of words, constitute a great part of their beauties; — whereas, in the Sacred Writings, they consist more in the greatness of the things themselves, than in the words and expressions. — STERNE, *Sermons*, xlii.

I would recommend as a maxim to you what Bishop Sherlock formerly told me Dr. Bentley remarked to him, — that a man was never writ

out of the reputation he had fairly won but by himself. — BISHOP WARBURTON *to Sterne; Life of Sterne by P. Fitzgerald*, vol. 2, ch. ix.

It was said to Old Bentley, upon the attacks against him, — 'Why, they 'll write you down.' 'No Sir,' he replied; 'depend upon it, no man was ever written down but by himself.' — JOHNSON, *Tour to the Hebrides.* — 1 October, 1773.

Quand vous composerez, mettez vous en bonne humeur pour donner un facile et grand effort à vôtre esprit; mais quand vous vous mettrez à corriger vôtre ouvrage, resserez cet esprit, devenez severe contre vous-même, ne vous pardonnez rien. — BORDELON, *La Belle Education*, Pt. 3, lxxxviii.

Take part always with thy judgement against thy fancy in anything wherein they shall dissent. If thou suspectest thy conceits too luxuriant, herein account thy suspicion a legal conviction, and damn whatsoever thou doubtest of. Warily Tully, benè monent, qui vetant quicquam facere, de quo dubitas, æquum sit an iniquum. — FULLER, *Selections by B. Montagu.*

. . . si tutius putas, illud cautissimi cujusque præceptum, Quod dubitas ne feceris, id ipsum rescribe. — C. PLINIUS, SEC., *Epist.* lib. 1, xviii.

If we look into the reason of the thing itself, it will be found that all obscurity of speech is resolvable into the confusion and disorder of the speaker's thoughts; for as thoughts are properly the images

and representations of objects to the mind, and words the representations of our thoughts to others, it must needs follow that all faults, or defects in a man's *expressions*, must presuppose the same in his *notions* first. — SOUTH, *Sermons*, &c., (Ascension day, 1668.)

There is a close connection between the thoughts and words; and where a man hath throughly digested the one, the other will follow not only with ease but propriety, when he is a perfect master of the language he writeth in. — H. FELTON, D.D., *Dissertation on Reading the Classics*, &c., 1723.

He might have put ——, or ——; but he perhaps bestowed no thought upon it: and neither genius nor practice will always supply a hasty writer with the most proper diction. — JOHNSON, note, *Hamlet* v. 1.

He that hath abilities to conceive perfection, will not easily be content without it; and since perfection can not be reached, will lose the opportunity of doing well in the vain hope of unattainable excellence. — JOHNSON, *Rambler*, 134.

If one looks into the writers on that subject, little satisfaction is to be found. Ingenious men will readily advance plausible arguments to support whatever theory they shall choose to maintain; but then the misfortune is, every one's hypothesis is each as good as an other's, since they are all founded on conjecture. — G. WHITE, *Natural History of Selborne*, Letter xxiv.

It will be seen that about thirty years ago, I had entertained a very comprehensive design for a History of Britain; which, however, was soon abandoned, from the conviction that a long life of leisure would scarcely suffice for its completion, and that it would have been utterly inconsistent even with my less laborious professional pursuits, and when my time was more than afterwards at my own disposal; but from the moment of my acceptance of official station, my time became exclusively the property of the Public. From that moment there was an end at once of history as a study, — it became the plaything of an occasional hour of leisure and relaxation from the toil of my official avocations. The periods of excessive and incessant labor were of very long, — the occasional hours of leisure and relaxation, were few, rare, and of very short, duration. The study of History had ever been with me a favorite pursuit. These Fragments and Scraps are, therefore, the hasty productions of the very few hours of relaxation which, occasionally before, but very rarely afterwards, occurred. Some historical subject happened, in one of those hours, to excite my interest in its perusal, — my thoughts were committed (as was always the custom,) to paper, — the subject was pursued with eagerness, — and proceeded, until interrupted by the urgent and necessitous calls of official business, which continued so long, that at the expiration of them, the interest which had been originally excited was worn out or weakened; the subject had been thrown aside,

and was never resumed. Again and again the perusal of some other historical works originally excited similar interests, — were followed by similar pursuits, — similar interruptions, — and at length similar terminations ensued. The subjects were never resumed. — SIR GEORGE HARRISON, *Fragments and Scraps of History*, 1834, pref. and dedic.

I scarce ever met with any Historian who does not write true history, if you will take an account of him from his Preface, and not be too nice in examining his Book. — *Reflexions upon Learning*, &c., by A GENTLEMAN, 1756, ch. x.

In the pursuit of History, your own country should be your first study. When you are acquainted with that, and not before, you should resolutely begin an arranged course of the annals of other regions. But modern History, — I mean from the end of the fifteenth century, — deserves more of your attention than the ancient; because it is much more authentic, and because that alone can be applied to practical purposes. — W. HUSSEY, *Letters from an Elder to a Younger Brother*, 1814, vol. 2, letter viii.

It behoves us ever to bear in mind, that while actions are always to be judged by the immutable standard of right and wrong, the judgement which we pass upon men must be qualified by considerations of age, country, situation, and other incidental circumstances; and it will then be found,

that he who is most charitable in his judgement is generally the least unjust. — SOUTHEY, *Book of the Church*, chap. xii.

The corrupt heart is not conscious of all its own wickedness: the ungodly man may not know half the evil which enters into his own motives, and can not discover that he is really actuated by dislike of God and the things of God, when he seems to intend something quite different.

But in Holy Writ actions are represented to us in their true colors, as they are to God, and not as they appear to men: and in imputing sin to man, the real causes of actions are weighed in estimating motives, not the objects which might be assigned as reasons; and judgement is pronounced upon the moral quality of the act accordingly.

This makes the lessons which are to be learned from the Bible History, in the way of example and warning, so much the more solemn. In other histories we have the lesson of human experience, with human judgement exercised upon it. In the Bible History we have the same lesson of experience, with the judgement of God upon it: and God's judgement reaches farther both forwards and backwards than man's. — R. HUSSEY, B.D., *Sermon.*

There is nothing so difficult as to get at historical facts. Half of the truth is never known at all, — the actors carry it with them to the grave. Of what remains, much comes to light

long after the event, or is known but in a vague and disputable way. — *Saturday Review*, June 1859, p. 722.

Complete histories on a moderate scale, not too meagre, and by first-rate hands, are just what are wanted at the present day. There are plenty of excellent books on particular periods, delightful to read, and covering perhaps some half-dozen years in a volume. Again, there are plenty of skeleton histories, more or less unsatisfactory, most of them meagre and arbitrary in their choice of facts, and altogether below criticism in point of style. * * It must be allowed that there is not much fame, and still less literary enjoyment, to be reaped from such thoroughly useful undertakings. — *Saturday Review*, August 1866, p. 180.

I will now thank you, gentlemen, most respectfully for your attention, and only entreat you to read History, not with that total disbelief of it which Sir Robert Walpole is said to have expressed when a volume of History was offered him for his amusement, after his retirement from public life; but with some mistrust and reserve, recollecting how difficult it is to develope the motives of human conduct, how easily the spirit of party insinuates itself into the Historian's mind, and colors his narrative; and how almost impossible it is for an unprofessional writer to appreciate fully the effect of diseases of the body upon the minds and actions of men. — SIR H. HALFORD, *Essays*, xii.

I doubt whether my professional zeal and taste may not have been damped and corrupted by an indulgence in other pursuits of a literary kind; while I feel that the desire of full employment and riches has been much abated by my experience,—or at least my opinion,—that the tranquillity and leisure of a private life lead much more certainly to happiness than the agitation and splendor of distinguished professional rank.—SIR WILLIAM LAWRENCE, *Letter*, 1812; *Pall Mall Gaz.* 8 July 1867.

VIII. RELIGIOUS OPINIONS.

RELIGION, — with all the watchfulness which it enjoins; with all the strictness which it enforces; with all the trials to which its followers are subject, — is intended to be, and is, the comfort of mankind. — JOHN JAMES, D.D., *Comment upon the Collects*, &c., Tuesday in Whitsun Week.

The practice of true Religion consists principally in two great branches, — giving honor to God, and doing good to men. — S. CLARKE, D.D., *Sermons, The Unity of God.*

All matters of religion are to be reduced to these two general heads, — namely, Doctrines to be believed, and Duties to be practised.—ARCHBISHOP SYNGE. — *The authority of the Church in matters of Religion*, 1718, p. 4.

Religion had no connection with morality among the Greek and Roman heathens; and this was one main cause of their degeneracy and corruption. Religion consisted with them merely in the observance of certain rites, and the performance of sacrifices; and men were left to the

schools of Philosophy, there to choose their system of morals, and learn a rule of life: and in those schools the blind led the blind. Some of the bedarkened teachers affirmed that there were no Gods; others, that if there were any, they took no thought for this world, neither regarded the affairs of men. By some, the highest happiness was placed in sensual gratification; by others, in the practice of a cold stern virtue, of which pride was the principle, and selfishness the root, — a miserable condition of society, in which the evil-disposed had nothing to restrain them but the fear of human laws; and the good, nothing to console them under the keenest sorrows which man is born to; no hope beyond this transitory and uncertain life; nothing to disarm death of its sting; nothing to assure them of victory over the grave. — SOUTHEY, *Book of the Church*, chap. ii.

God has planted in the minds of young persons a natural sense of religion, with an awe and reverence for his justice and providence, and a natural belief of an other world: and he has also to these joined a strong degree of modesty, to check them when they are tempted to sin; and of shame, to reprove and correct them when they have complied with it; which are oftentimes very much defaced, and almost quite worn out in old sinners. — BISHOP GREENE, *Discourses on the Four last Things.*

It is one of the evils of our schools, public and private, that the habits of devotion which a boy learns at his mother's knees, are broken there, and

the seeds of early piety destroyed. — SOUTHEY, *Colloquies*, xi.

Religion, in the practical part, is a studious conformity of our actions, our wills, and our appetites, to the revealed will of God, in pure regard to the Divine authority, and to the relation in which we stand to God, as discovered to us in Revelation. Morality is a conformity of our actions to the relation in which we stand to each other in civil society. Morality comprehends some considerable part, but a part only, of the Second Table. — BISHOP HORSLEY, quoted *Poynder, Lit. Extr.* ii. 403.

In spite of all the zealous wishes and efforts of the most pious and laborious teachers, the religion of the bulk of the people must and will ever be little more than mere habit, and confidence in others. This must of necessity be the case with all men, who from defect of nature or education, or from other worldly causes, have not the power or the disposition to think; and it can not be disputed that the far greater number of mankind are of this class. These facts give peculiar force to those lessons which teach the importance and efficacy of good example from those who are blessed with higher qualifications; and they strongly demonstrate the necessity, that the zeal of those who wish to impress the people with the deep and awful mysteries of religion, should be tempered by wisdom and discretion, no less than by patience, forbearance, and a great latitude of indulgence for uncon-

trolable circumstances. — W. H., *Few words on many subjects*, 1831, p. 180.

It is not only an impious, but a very foolish and frantic resolution to stand off from all religion, upon pretence that there are differences and disputes about it. For men will not be content to go by that rule in other cases; no man will conclude that there is no such thing as *meum* and *tuum*, or right and wrong in their civil interests, because they observe lawyers to wrangle at the bar, or to give different opinions in particular cases; nor because Physicians often disagree in their judgements of diseases, will any discreet man refuse their assistance, and resolve to let his disease take its own course. This objection therefore of sceptical men, is but a mere pretence made use of to countenance their aversation to Religion, and not a real maxim of reason with them. * * *

There is no calling or condition of men, but under it they may (if they have a heart to it,) very affectionately attend upon Religion, consistently enough with all other lawful business or occasions. Almighty Wisdom hath not so ill contrived the state of this world, that there should be any necessity that business should supplant Religion, or Religion intrench upon business; nor, if things be rightly considered, are these two kinds of affairs so contrary, or doth devotion take up so much time, or so much exhaust men's spirits, but with a good zeal and a little forecast, both may be carried on together. Or if it were otherwise, and

that the care of our souls would indeed weary our bodies, or the securing of Heaven would disorder, and a little incommode our secular interests; yet neither is life so certain, nor the present world so considerable, nor Heaven so mean and contemptible an interest, as that a man should not be willing to put himself to some trouble for the latter as well as for the former.—JOHN GOODMAN, D. D., *The Old Religion demonstrated in its Principles*, &c., pt. 1, ch. v, vii.

Prayers and provender hinder no journey.—HERBERT, *Jacula Prudentum.*

Though thousands hate physic, because of the cost,
yet thousands it helpeth, that else should be lost.
Good broth and good keeping, do much now and then:
good diet, with wisdom, best comforteth man.
In health, to be stirring shall profit thee best;
in sickness, hate trouble; seek quiet and rest.
Remember thy Soul; let no fancy prevail;
make ready to God-ward; let faith never quail:
the sooner thyself thou submittest to God,
the sooner he ceaseth to scourge with his rod.—
TUSSER, *Cyclop. of English Lit.*, Chambers, 1844, i. 49.

Every man's Religion is, not what he professes, or what show he makes in external observances; but what influence it really has upon the man himself, in the habit of his mind, and in the course of his actions, in his family, in his business, in his

dealings with all mankind, in his common conversation, and even in his very diversions themselves, as well as in his more solemn acts of prayer and devotion.— S. CLARKE, D.D., *Sermons, Nature of moral and positive Duties.*

Trifling loss is seriously lamented. A little sordid gain engages men's time and labor and thoughts. The day is too short for their vigorous pursuits; and anxious cares break their sleep: while all their spiritual concerns lie neglected and forgotten. Their diligence and study is determined to matters of small or no importance; and the one thing necessary is laid aside, as if it were not worth a single thought.— T. À KEMPIS, *The Christian's Pattern,* book iii, ch. 49.

We measure the importance of things, not by what, or according to what they are in truth, but by and according to the space and room which they occupy in our minds. Now our business, our trade, our schemes, our pursuits, our gains, our losses, our fortunes, possessing so much of our minds, whether we regard the hours we expend in meditating upon them, or the earnestness with which we think about them; and Religion possessing so little share of our thought either in time or earnestness; the consequence is, that worldly interest comes to be the serious thing with us, Religion comparatively the trifle. Men of business are naturally serious; but all their seriousness is absorbed by their business. In Religion they are no more serious than the most giddy characters are; than those characters are

which betray a levity in all things. — PALEY, *Sermons*, i.

On every ground we have reason to be on our guard against self-deceit in our profession of Religion. There is no one who may not adopt the Psalmist's prayer, *Search me, O Lord, and know my thoughts, and see if there be any wicked way in me.* There is no one even of those who by God's grace are endeavoring to walk in the true faith, who may not apply to himself with advantage the Apostle's precept, *Examine yourselves whether ye be in the faith; prove your own selves.* And it is natural for men to desire some security against doubts on this head. So soon as their minds are awakened to a strong sense of Religion, and they have begun to feel a real interest in their own condition and prospects as Christians, there will arise naturally an earnest longing for some evidence of their progress, some token and guarantee that Religion is to them a reality, that they are not deluding themselves with their own thoughts, *feeding on ashes*, or *walking in the light of the fire*, which themselves have kindled. The Psalmist's prayer is the expression of this natural longing, the misgivings of a devoted heart conscious of its own infirmity; which doubtless were felt far more acutely under the old Covenant, than they are by those who know that they have a Mediator who was Himself also *tempted like as we are*, (God grant that we may not fall short of our great advantage over them in this

respect,) but which must ever return upon us in this life of probation, as often as we turn our thoughts inwards, or address ourselves in earnest to obey the Apostle's command, *Give diligence to make your calling and election sure.* It was this feeling which in earlier ages of the Church impelled so many to a life of austerity and painful mortification of the body: not because (as has often been too hastily affirmed, and too easily believed of them,) they attributed any efficacy or real value to such courses, or thought that they could be saved by such discipline, or by anything but faith in Christ, but because they desired some test of the reality of their inward sentiments; and the sacrifice of their own ease and enjoyments seemed to be a kind of security that the faith and love which they professed to feel, and by which they hoped to be saved, were no delusions of the imagination, or the self-pleasing excitement of human emotions. And the same feeling may be discerned in an opposite quarter, in the tendency often apparent in modern theories or systems of teaching, to come to some one point which may secure men's hopes against all doubts; as, by selecting a favorite doctrine, by a supposed summary of many points under a single expression, or by some peculiar view of the faith as a whole, which when once accepted, relieves men from all doubt, and all farther necessity for the Apostle's precept, to *examine themselves whether they be in the faith*, and to *prove their own selves.* * * *

The modern divine, who merely swims with the current of the times in Religion, who takes the popular tone of feeling and the prevailing views of doctrine to be all in all, rests really on a principle but little removed from that of development: the difference is, that he takes for a guide his own opinion and that of a few around him, who think like himself; the other resigns himself to the judgement of the present authority of his own system. But the former may be the result of mere ignorance or vanity; the latter is a profound and subtle theory: and if the contest be between these two, there can be little doubt which will prevail. The minds of men are carried away by the appearance of solidity and depth in a system, while they are unable to detect the fallacies in it. * * *

The ground which the English Church took in defence of her rightful liberty at the Reformation was this, the *recovery of truth*; to restore doctrine and discipline, as it was in the Church before it was overgrown by superstitions: and upon the same ground we take our stand now. The position perhaps may not satisfy the neologist, who asserts the supremacy of modern knowlege; nor the superficial reader, who, although unlearned, will still be a theologian, because it demands much labor, and fearfully enforces the Apostle's unpopular precept, to be *swift to hear* and *slow to speak*; but it is a position tenable against the enemies who assail our Church on both sides; and it is the only ground which we can take

either safely or consistently. — R. HUSSEY, B.D., *Sermons mostly Academical*, 1849, Serm. iv, v.

Religion amongst men appears to me like the learning they got at school. Some men forget all they learned, others spend upon the stock, and some improve it. So men forget all the Religion that was taught them when they were young, others spend upon their stock, and some improve it. — Religion is like the fashion; one man wears his doublet slashed, an other laced, an other plain; but every man has a doublet: so every man has his religion. We differ about trimming. — SELDEN, *Table-talk*.

The real point of difference between the religious systems of the medieval Church and our own is this: — with them, religious forms were interwoven with all the customs of their daily life, and appear to have been associated in their minds with feelings of hilarity and joy; with us, Religion is, as much as possible, banished from public view, and avoided in conversation, because it is felt to be suggestive of gloomy ideas. — *The Guardian*, 14 March 1855.

The nature and spirit of the Christian Religion is to lay as little stress as possible upon all external rites; and to have the greatest regard that can be to the moral qualifications of men's minds. — S. CLARKE, D.D., *Sermon, Of receiving the Holy Ghost*.

Divinity in the hands of passionate men, has ever been the fertile mother of logomachies: to a greater degree probably than any lower science in proportion to its hold upon the universal affections of mankind, and therewith its liabilities to be clouded by their passions. — *Quarterly Review*, vol. lxxvii, p. 247.

I would have every zealous man examine his heart thoroughly: and I believe he will often find that what he calls a zeal for his religion is either pride, interest, or ill-nature. A man who differs from an other in opinion, sets himself above him in his own judgement, and in several particulars pretends to be the wiser person. This is a great provocation to the proud man, and gives a very keen edge to what he calls his zeal. — ADDISON, *Spectator*, 185.

The different sects of the ancient Philosophers disputed with each other, with good humor, because they were not in earnest as to Religion. Had the ancients been serious in their belief, we should not have had their Gods exhibited in the manner we find them represented in the Poets. The people would not have suffered it. They disputed with good humor upon their fanciful theories, because they were not interested in the truth of them: when a man has nothing to lose, he may be in good humor with his opponent. Accordingly you see Lucian, the Epicurean, who argues only negatively, keeps his temper: the Stoic, who has something positive to preserve, grows angry.

Being angry with one who controverts an opinion which you value, is a necessary consequence of the uneasiness which you feel. Every man who attacks my belief, diminishes in some degree my confidence in it, and therefore makes me uneasy; and I am angry with him who makes me uneasy. Those only who believed in Revelation have been angry at having their faith called in question; because they only had something upon which they could rest as matter of fact. — JOHNSON, *Boswell's Life*, 3 Apr. 1776.

If we look into the large volumes that have been written by Philosophers, Lawyers, and Physicians, we shall find the greatest part of them spent in disputations, and in the reciting and confuting of one an other's opinions. And we allow them so to do, without prejudice to their respective professions; albeit they be conversant about things measurable by sense or reason. Only in Divinity great offence is taken at the multitude of controversies; wherein yet differences of opinions is by so much more tolerable than in other sciences, by how much the things about which we are conversant are of a more sublime, mysterious, and incomprehensible nature than are those of other sciences. —SANDERSON, *Sermons*, i. 182 (*Southey's Common Place Book*, i. Ser. p. 95).

Earnest writing must not hastily be condemned; for men can not contend coldly, and without affection, about things which they hold dear and precious. A politic man may write from his brain,

without touch and sense of his heart, as in a speculation that appertaineth not unto him; but a feeling Christian will express in his words a character of zeal or love. — BACON, *Church Controversies* (*Poynder, Literary Extracts* 1844, i. 358).

> Ye gentle Theologues, of calmer kind;
> whose constitution dictates to your pen,
> who, cold yourselves, think ardor comes from Hell;
> think not our passions from corruption sprung,
> though to corruption now they lend their wings;
> that is their mistress, not their mother. All
> (and justly,) Reason deem divine: I see,
> I feel a grandeur in the passions too,
> which speaks their high descent, and glorious end;
> which speaks them rays of an Eternal fire.
>
> YOUNG, *Night Thoughts*, N. 7.

A fondness of determining things not all certain, or not clearly understood, and a shame of departing from what could not reasonably be maintained, has been the ground and the support, the cause both of the rise and of the continuance of almost all the sects with which the world has been divided, and the religion of Christ dishonored. Could men prevail with themselves to be more zealous about things confessedly of universal importance, than about the distinguishing notions of particular sects, which in the common methods of the world are so much the more eagerly contended for, as they are less reasonable, or more uncertain: Could

men, I say, prevail with themselves to be less solicitous about things uncertain, and more diligent in the practice of undisputed virtues, the state of Religion in the world would soon have a very different aspect; and the effect of its influence upon men's lives and manners would be unspeakably great, with respect both to the happiness of the present life, and of that also which is to come. — S. CLARKE, D.D., *Sermons*, &c., *Every man is principally to regard his own proper Duty.*

Religion is the great instrument of *making* man, — of forming, moulding, educating him. In spite of his natural aversion to things divine, the Religion of a country is ever found by experience to have a greater influence on its character and destinies than any other cause. It is able to operate upon men through very many channels both visible and unseen, and it finds its way very far inwards, whether for good or for evil; whether positively by the effort required for its acceptance, or negatively by that needed for its utter rejection. Not only therefore by the amount of its influences for good, where it is employed aright, do we measure the State's inducement to adopt it; but by the fearful evils, the terribly disorganizing consequences, which follow when it is perverted, and the evidence of which is as appropriate a matter for the governing body as the acquisition of substantive advantages. * * *

From certain truths, stolen out of Christianity, has been compiled a structure, under the name

of Natural Religion, which nature did not discover, but which, now that they have been established for her, she can sometimes receive and appreciate. So it was that the Heathen writers of the Roman Empire reached a higher tone of morals than their predecessors, from the insensible but real diffusion of the balmy influences of Christianity. And just so it is that there are now some individuals whose characters are beneficially modified by the Gospel, but who yield it not their acknowlegements, and cite its benefits against itself, denying the channel through which they came. — GLADSTONE, *The State in its Relations with the Church*, ii. 50, viii. 31.

He will not lose his time by being busy, or make so poor a use of the world as to hug and embrace it. * * * He knits his observations together, and makes a ladder of them all to climb to God. — BISHOP EARLE, *Microcosmography*; *A Contemplative Man.*

This life is the time of warfare, and action, and trial, and not of rest and joy and triumph; and thou must be content to wait with patience, till the Kingdom of God shall come in perfection.

The condition of mortals upon earth is that of exercise and discipline. The joys they feel are comforts and supports, not full and perfect happiness: they are given, not to satisfy, but only to sustain them. — T. À KEMPIS, *The Christian's Pattern*, bk. iii, ch. 54.

Interdum si oriantur tempestates, quæ fidei naufragium minentur, invocandus est Christus; ille non procul abest. Ut ornatè ait, S. August., — 'Christiane, dormit in navi tuâ Christus; excita illum, imperabit omnibus tempestatibus ut sedentur.' — A. L. HUSSEY, *Ad quem Ibimus, Concio* &c., 1877.

He who sends the storm steers the vessel. — *Hints for Reflection*, 1842, p. 261.

Providence has assigned to different tempers different comforts in their afflictions. — *Dialogues of the Dead.*

I take one great cause why there are so few sects in the Church of Rome, to be the multitude of convents with which they everywhere abound, that serve as receptacles for all those fiery zealots who would set the Church in a flame, were not they got together in these Houses of Devotion. All men of dark tempers, according to their degree of melancholy or enthusiasm, may find convents fitted to their humors, and meet with companions as gloomy as themselves. So that what the Protestants would call a fanatic, is in the Roman Church a Religious of such or such an order. As I have been told of an English merchant at Lisbon, who after some great disappointments in the world was resolved to turn Quaker or Capuchin; for in the change of Religion, men of ordinary understanding don't so much consider the principles, as the practice of those to whom they go over. — ADDISON, *Remarks on several parts of Italy.*

Heaven and Hell may be said to begin on your side the grave. * * *

Good principles enable men to suffer, rather than to act. * * *

To keep up so much of the practice of piety, as is essential for the life and reality of Religion, there must be social worship and solitary prayer. — SOUTHEY, *Colloquies*, i. ii. xi.

Those who circulate the Bible without this help, [the contents of the lateral margin,] are giving little more than "a stone" to the unlettered multitude to whose hands they commit it; and it may well be doubted whether they do not impede, instead of promoting, the cause of true religion, by propagating things so "hard to be understood," without any aid *derived from and existing in*, the book itself. For this genuine and trusty aid, too often alas! are substituted other "notes" and other "comment" *in separate tracts*, derived from the fallible speculations of men, and colored by their peculiar and sectarian conceits and persuasions. Is this sincerity? Is it doing what is professed, — leaving the sacred Book to its own influence, unaffected by human construction, and *really* free from *note or comment*? — W. H., *Few Words on Many Subjects*, 1831, p. 197.

It needs great exertion to be what we ought to be in public worship. Confession, thanksgiving, praise, prayer, need more concentration of thought than anything else that we can ever have to do.

Hearing, — i. e. right hearing, — is not easy: attention, self-application, thinking of the thing said, — not of the manner nor the man, — above all, listening in a spirit of prayer, as before God, — all are necessary to right hearing. — C. J. VAUGHAN, D.D., *Notes for Lectures on Confirmation*, Lect. vii.

After some short pause, the old Knight, turning about his head twice or thrice, to take a survey of this great metropolis, bid me observe how thick the City was set with Churches, and that there was scarce a single steeple on this side Temple Bar. — 'A most heathenish sight,' says Sir Roger; 'there is no Religion at this end of the town. The fifty new Churches will very much mend the prospect; but church-work is slow, church-work is slow.' * * *

We are obliged to devotion for the noblest buildings that have adorned the several countries of the world. It is this which has set men at work on Temples and public places of worship, — not only that they might, by the magnificence of the building, invite the Deity to reside within it, but that such stupendous works might, at the same time, open the mind to vast conceptions, and fit it to converse with the Divinity of the place. For every thing that is majestic imprints an awfulness and reverence on the mind of the beholder, and strikes in with the natural greatness of the Soul. — ADDISON, *Spectator*, 383, 415.

Burke, — I am told, — has somewhere said that the spires of the Churches are the "conductors" which divert the lightning of God's wrath from the City. —

Is not that [Sunday,] the chief day for traders to sum up the accounts of the week, and for lawyers to prepare their briefs. — SWIFT, *Argument against abolishing Christianity.*

The poet's skill was pressed into the service of Religion, but it required paid professional talent to give effect to the outpourings of his imagination. Thus it was also in the public worship of the Christian Church: the hymn of praise first burst forth in simple music, which all could execute, — rudely, perhaps, but heartily, — in honor of God. Afterwards, as Christian art progressed, the paid professional choir did that, as deputies, which the congregation did before; and the refinements of music were purchased at the expense of the united adoration of the multitude. — ARCHDEACON R. W. BROWNE, *Hist. of Greek Classical Literature*, vol. i, book i, ch. vi.

They kept their holidays and festivals with as much rigor as they kept their Sundays. On these days they assembled on the mound or in the trenches; and one of the Priests or Deacons (for there were several amongst the workmen) repeated prayers, or led a hymn or chant. I often watched

these poor creatures, as they reverentially knelt—their heads uncovered,—under the great bulls, celebrating the praises of him whose Temples the worshippers of these frowning idols had destroyed,—whose power they had mocked. It was the triumph of truth over paganism. Never had that triumph been more forcibly illustrated than by those who now bowed down in the crumbling halls of the Assyrian Kings.—A. H. LAYARD, *Discoveries at Nineveh*, ch. ix.

The devotion of the Poet, or the Philosopher, may be secretly nourished by prayer, meditation, and study; but the exercise of public worship appears to be the only solid foundation of the religious sentiments of the people, which derive their force from imitation and habit.—GIBBON, *Decline and Fall of the Roman Empire*, chap. 28.

Such was the Religion of this worthy man, [an industrious laborer;] and such must be the religion of most men in his station. Doubtless, it is a wise dispensation that it is so. For so it has been from the beginning of the world; and there is no visible reason to suppose that it can ever be otherwise.—W. H., *Few Words on Many Subjects*, p. 182.

Yet there is also a great and enduring comfort to the Traveler in Christendom. However uncouth may be the speech of the races amongst whom the Pilgrim sojourns, however diversified may be the customs of the regions which he visits, let him enter the portal of the Church, or hear, as

I do now, the voice of the Minister of the Gospel, and he is present with his own, though Alps and Oceans may sever them asunder. There is one spot where the Pilgrim always finds his home. We are all one people when we come before the Altar of the Lord.—SIR F. PALGRAVE, *Merchant and Friar*, ch. iii.

A particular notice,—writes Mr. L*****,—is taken of midnight in all the Churches here. A service beginning at half past 11, ends at a quarter past 12 a.m. on the 1st of January 1876. This is not a cheerful service: it is something like mustering the people to see who is missing.—31 Dec. 1875.

IX. MID-LIFE.

Light burdens long borne grow heavy.—HERBERT, *Jacula Prudentum.*

THIS is the history of most of mankind; a thoughtless childhood, careless youth, too thoughtful manhood; one half of life without thought, the other with misplaced thought; thoughtful of things of time and sense, thoughtless of Him who made them, and of their real selves. What does almost every countenance we see in this vast thronging City, rude or refined, express, but thoughtlessness, or a wrong thoughtfulness, a vacant, self-enjoying look, or carefulness about things of this life? So rare is thoughtfulness, that if any look thoughtful, men think he must have some sorrow. To be what Swift calls "grave," is to have some hidden anxiety or grief. To be a "serious" person, is a name of reproach. To be careful about the Soul, is to be fain to be better than others. "Man walketh to and fro in a vain show,"—an image, shadow, sporting himself with, following after, grasping at, shadows, and himself

becoming like them; bearing about him the image of things Divine, himself the image of God, yet by his own acts encrusting and covering over, and burying that Image with mire and clay, or wearing it off line by line, until there remain only what shall mark him as a deserter, not what shall be owned by Him who placed it on him.

We speak of Childhood as a thoughtless age. Wherein is its thoughtlessness shown? They are readily amused by whatever comes before them, live in the present, forget the past, fear not and take no thought for the future, fear not danger although close to them, think nothing will hurt them which pleases them, exchange readily one enjoyment for an other, hope that to-morrow will be as glad as to-day and gladder. Wherein does this their thoughtlessness differ from that of most of their elders, except in innocence and purity, and simplicity, and ready forgetfulness of wrong? What is all their thoughtlessness, but what is daily and hourly repeated by their elders? Or do *they* think less of the morrow of this life, than their elders of the One Morrow which knows no Morrow, the Morrow of Eternity? Are they more intent on their toys, than their elders on toys as vain and empty, yet less innocent? Are they less thoughtless as to present danger, than their elders as to the ever-present danger of Hell? *They* will be warned not to take what hurts the body: Prophets, Apostles, Ministers of Christ, our Blessed Lord Himself, in His Bodily Presence, His Sufferings, His deeds of Love, His Words, the pleadings of His

Spirit, have and do warn their elders in vain. Wherein are children thoughtless, and their elders not more deadlily?—DR. PUSEY, *Serm.*, 1848, S. xi.

Perhaps no place may more preach to the soul the vanity of all things beneath the sun, and the verity of Him, the Eternal Verity, whose and of whom are all things, than the vast solitude of this great, crowded, tumultuous City, "full of stirs," where "all things are full of labor; man can not utter it; the eye is not satisfied with seeing, nor the ear filled with hearing," where well-nigh all countenances or motions are full of eagerness, anxiety; all bent on something, seeking, but finding not, because they are seeking all things out of God, all but Himself, except when, here and there, they at last become very emptiness, because they know no more what to seek or find,—but have lost themselves.—DR. PUSEY, *Sermons.*

In my youth and through the prime of manhood, I never entered London without feelings of pleasure and hope. It was to me as the grand theatre of intellectual activity, the field of every species of enterprize and exertion, the metropolis of the world of business, thought and action. There I was sure to find the friends and companions of my youth, to hear the voice of encouragement and praise. There society of the most refined kind offered daily its banquets to the mind, with such variety, that satiety had no place in them, and new objects of interest and

ambition were constantly exciting attention, either in politics, literature, or science.

I now entered this great City in a very different tone of mind, — one of settled melancholy, not merely produced by the mournful event which recalled me to my country, but owing likewise to an entire change in the condition of my physical, moral, and intellectual being. My health was gone, my ambition was satisfied, I was no longer excited by the desire of distinction; what I regarded most tenderly was in the grave, and to take a metaphor, derived from the change produced by time in the juice of the grape, my cup of life was no longer sparkling, sweet and effervescent; — it had lost its sweetness without losing its power, and it had become bitter. — SIR HUMPHRY DAVY, *Consolations in Travel*, Dial. iv.

Urbem, urbem, mi Rufe, cole; et in istâ luce vive. Omnis peregrinatio (quod ego ab adolescentiâ judicavi,) obscura et sordida est iis, quorum industria Romæ potest illustris esse. — CICERO, *ad Cælium*, Epist. ii. 12.

I shall set out for London to-morrow, having found by experience that the country is not a place for a person of my temper, who does not love jollity, and what they call good neighborhood. A man that is out of humor when an unexpected guest breaks in upon him, and does not care for sacrificing an afternoon to every chance-comer; that will be the master of his own time, and the pursuer of his own inclinations, makes but a very

unsociable figure in this kind of life. I shall therefore retire into the Town,—if I may make use of that phrase, and get into the crowd again as fast as I can, in order to be alone. I can there raise what speculations I please upon others without being observed myself, and at the same time enjoy all the advantages of company with all the privileges of solitude.—ADDISON, *Spectator*, 131.

As we advance in the journey of life, we drop some of the things which have pleased us; whether it be that we are fatigued, and don't choose to carry so many things any farther, or that we find other things which we like better.—JOHNSON, *Boswell's Life*, 1766.

. . . And thus I must speak not only of what I have tried to do, but also of what I want to see done. This last, indeed, forms a prominent phase in the procedure of any man who is anywise interested in his calling. * * Life is too dull to be lived without some project in view.—REV. HARRY JONES, *East and West London*, 1875, p. 254.

My friend, Mr. L * * * * *,—*circa lustra decem*,—writes to me, 'With me the time seems to go faster than formerly; and more work remains undone.'—Dec. 1871.

Wisdom is the growth of experience; but experience is not the growth of action, but of reflexion on it. In an active life is *sown* the seed of wisdom; but he, who reflects not, never *reaps*; has no harvest from it; but carries the burthen of age without the wages of experience; nor knows him-

self old but from his infirmities, the parish register, and the contempt of mankind. — YOUNG, *Centaur not Fabulous*, Letter v.

The time present seldom affords sufficient employment to the mind of man. Objects of pain or pleasure, love or admiration, do not lie thick enough together in life to keep the soul in constant action, and supply an immediate exercise to its faculties. In order, therefore, to remedy this defect, — that the mind may not want business, but always have materials for thinking, — she is endowed with certain powers, that can recall what is passed, and anticipate what is to come. — ADDISON, *Spectator*, 471.

> O, Sir, to wilful men,
> the injuries, that they themselves procure,
> must be their schoolmasters. —
>
> SHAKSPEARE, *K. Lear*, ii. 4.

Remorse may disturb the slumbers of the man who is dabbling with his first experiences of wrong. When the pleasure has been tasted, is gone, and nothing is left of the crime but the ruin which it has wrought, then too the Furies take their seats upon the midnight pillow. But the meridian of evil is for the most part left unvexed; and when a man has chosen the road, he is left alone to follow it to the end. — FROUDE, *Hist. of England.*

Sorrow softens the mind while it is yet warmed by hope, but hardens it when it is congealed by despair. Distress, while there remains any prospect

of relief, is weak and flexible, but when no succor remains, is fearless and stubborn: angry alike at those that injure, and at those that do not help; careless to please where nothing can be gained, and fearless to offend when there is nothing further to be dreaded. — JOHNSON, note to *K. John*, iii. 1.

All the history of man's decay is but one manifold exhibition of being without God. All his pursuits, arts, inventions, ambition, aggrandizements, passions, lusts, wars, amusements, are in themselves but varied forms of godlessness. * * Restlessness, busy schemes, ambition, luxury, gluttony, worldliness, study of man's praise, self-deceit, are but man's conscious or unconscious contrivances, to cast a mist about him, so that the glorious light of God should not break in upon him, and shine upon his darkness. All are but varied tokens of one deep disease. — DR. PUSEY, *Sermons, Advent to Whitsuntide*, 1848, Serm. iv.

The self-interest of the many sets limits to the self-indulgence of the one. * * Not sin, because sinful, but crime because inconvenient, is the object of the world's prohibition. Selfishness by selfishness is not cast out, but driven in. Youth, manhood, age, are selfish still. *Am I my Brother's keeper?* is the ready answer to the remonstrance which reminds us of responsibility. *What is that to us? see thou to that,* — is the sinner's heartless rejoinder to the victim of his passion, or the tool of his crime. — C. J. VAUGHAN, D. D., *Christ satisfying the Instincts of Humanity*, Serm. vi, vii.

En disant ces mots, — said the Pariah, — les larmes vinrent aux yeaux : et, tombant à genoux, je remerciai le ciel qui, pour m'apprendre a supporter mes maux, m'en avait montrè le plus intolerables que les miens. — ST. PIERRE, *La Chaumiere Indienne.*

As things at present stand, there are great numbers of men, — many more than are taken notice of in the noise and hurry of the most busy part of the world, — who, upon the foundation of a firm and well-seated belief in the gospel of Christ, go on regularly and constantly in the course of a sober, honest, and virtuous life, with a perpetual, uniform sense of God upon their minds, and an assured expectation of a future judgement. — S. CLARKE, D.D., *Sermons, Wickedness of Christians no argument against Christianity.*

'We have all had our disappointments,' said W****** L**; 'the question is, who lives over them?'—

The wings of man's life are plumed with the feathers of death. — *Uncertain Writer, Froude, Hist. of England,* chap. xxv.

Behold a pen always writing over your head, and making up the great record of your thoughts, words and actions, from which at last you are to be judged. — BLAIR, quoted, *Caldwell, Results of Reading,* p. 216.

You often accuse me of never being satisfied with the weather. So I would have you observe

that this present 31st of March 1813, has been, and is, exactly the very day that I should like from the first of January to the last of December; — rain enough to lay the dust; wind enough to dry the rain; and sun enough to warm the wind. — MISS MITFORD, *Saturday Review*, 4 Dec. 1869.

Climate, if it do not constitute the happiness, is a very important ingredient in the comforts of life. — MATTHEWS, *Diary of an Invalid*, ch. ix.

A Gentleman talked of retiring. "Never think of that," said Johnson. The Gentleman said, "I should then do no ill." — J. "Nor no good, either. It would be a civil suicide." — BOSWELL, 17 *May* 1783.

It is neither so easy a thing, nor so agreeable a one as men commonly expect, to dispose of leisure when they retire from the business of the world. Their old occupations cling to them, even when they hope that they have emancipated themselves. — SOUTHEY, *The Doctor*, ch. 70.

Talking with Mr. W**** in his new garden, of the pleasure of his having nothing to do: but it is well not to retire. "A man is best," said he, "having employment: but with a moderate amount of work of which he is thoroughly master." — *May* 1875.

X. LOSS OF FRIENDS, AND RELATIONS.

OF the griefs that can happen to a man, the three greatest, — some Writer (I forget who,) tells us, — are, when young to lose your Father, when middle-aged to lose your Wife, and when old to lose your Son.

Rightly, as long as we cherish the feelings given us, do we stand in awe of a Church-yard. We reverence it, because although good and bad lie there, yet there are bodies there, which shall rise to everlasting life. Bodies there at rest, even while dissolved, are awaiting the Resurrection. They have been "sown in dishonor, to be raised in Glory, sown in weakness to be raised in Power, sown natural bodies to be raised Spiritual bodies." The dust there is full of Life. We see it not, though we know it. — DR. PUSEY, *Sermons*, Serm. xvi.

It seems as if Death looked out the most promising plants in this great nursery, to plant them in a better soil. — SOUTHEY, *Letter; Saturday Review*, April 1856.

In this affliction it is amiable as well as natural to exaggerate our loss; and, in truth, if we may believe the tomb-stones, all the virtues lie buried in the Church-yard. There, however, the living may learn many a useful lesson, which the youngest should read with awe, and the proudest with humiliation. — R. SHARP, *Letters and Essays*, p. 134.

. . . But these tomb-stones, — how fully they tell the deeds of this world, 'how little they speak of our hopes of the next.' — And within the Holy Building, how seldom does the "Monument" set before us "the last appearance of the Christian in the House of Prayer." —

Our dying friends come o'er us like a cloud,
to damp our brainless ardors, and abate
that glare of life, which often blinds the wise.
Our dying friends are pioneers, to smoothe
our rugged pass to Death; to break those bars
of terror, and abhorrence, Nature throws
'cross our obstructed way; and, thus, to make
welcome, as safe, our port from every storm.
Each friend by Fate snatch'd from us, is a plume
pluck'd from the wing of Human Vanity,
which makes us stoop from our aerial heights,
and, damp'd with omen of our own decease,
on drooping pinions of Ambition lower'd,
just skim Earth's surface, ere we break it up,
o'er putrid earth to scratch a little dust,
and save the world a nuisance. Smitten friends
are Angels sent on errands full of love;

for us they languish, and for us they die:
and shall they languish, shall they die, in vain?

YOUNG, *Night Thoughts*, Night 3.

... When our friends we lose,
our alter'd feelings alter too our views;
what in their tempers teas'd us or distress'd,
is, with our anger and the dead, at rest;
and much we grieve, no longer trial made,
for that impatience which we then display'd.
Now to their love and worth of every kind
a soft compunction turns th' afflicted mind;
virtues neglected then, ador'd become,
and graces slighted, blossom on the tomb.
'Tis well; but let not love nor grief believe
that we assent (who neither lov'd nor grieve,)
to all that praise which on the tomb is read,
to all that passion dictates for the dead;
but more indignant, we the tomb deride,
whose bold inscription Flattery sells to Pride.

* * * * *

Yet, here will Love its last attentions pay,
and place memorials on these beds of clay.
Large level stones lie flat upon the grave,
and half a century's sun and tempest brave;
but many an honest tear and heart-felt sigh
have follow'd those who now unnotic'd lie.
Of these what numbers rest on every side!
without one token left by grief or pride;
their graves soon levell'd to the earth, and then
will other hillocks rise o'er other men:
daily the dead on the decay'd are thrust,
and generations follow, "dust to dust."—

CRABBE, *The Borough*, Letter xi.

What grave prescribes the best?—A friend's;
and yet,
from a friend's grave how soon we disengage!
Ev'n to the dearest, as his marble, cold.
Why are friends ravish'd from us? 'Tis to bind,
by soft Affection's ties, on human hearts,
the thought of Death, which Reason, too supine,
or misemploy'd, so rarely fastens there.
Nor Reason, nor Affection, no, nor both
combin'd, can break the witchcrafts of the world.
Behold th' inexorable hour at hand!
Behold th' inexorable hour forgot!
and, to forget it, the chief aim of life,
though will to ponder it is life's chief end.

YOUNG, *Night Thoughts*, Night 5.

Nôtre vie ressemble à une partie d'échecs, pendant laquelle châcun tient son rang selon la qualité, et après laquelle les Roys, les Reines, les Chevaliers, les Foux, et les pions sont tous mis sans distinction dans un même sac.—BORDELON, *La Belle Education*, Pt. 3. L.

Though you may look to your understanding for amusement, it is to the affections that we must trust for happiness. These imply a spirit of self-sacrifice; and often our virtues, like our children, are endeared to us by what we suffer for them.—R. SHARP, *Letters and Essays*, p. 71.

An other misery there is in affection,—that whom we truly love like our own selves, we forget their looks, nor can our memory retain the idea of their faces; and it is no wonder, for

they are ourselves, and our affection makes their looks our own.—SIR T. BROWNE, *Religio Medici*, Part 2, vi.

Time necessarily contracts all family circles: and of course the wider the circle is in early life, the oftener have we to meet the shock of contraction; but as we all know how uncertain is the period of our existence in this world, there is consolation in the remembrance of the many years we have been permitted to enjoy the society of those who are not taken from us till late in life, when its ordinary term is nearly completed.—R. C. H.,—*Letter, May* 1882.

I am learning my lesson by degrees,—"to live alone": but there is a tiny hand that rests on my face in my dreams,—a soft voice that had just learned to say "Mother," that I hear so plainly then, and yet wake to find all gone: then the lesson is hard, oh! so hard to learn.—*Letter from a Lady*, 1854.

I have now broken ground in yonder Churchyard; and to a man who has no other freehold, even a family grave is something like a tie. SOUTHEY, *Letter, after burying his first child; Quarterly Review*, vol. 98, p. 495.

You may talk of the Church of your Baptism; of the place where you plighted the Marriage vow: but depend on it, the Church a man has a real feeling for, is that where he has seen committed to the dust the remains of his own family, and where

he looks forward for a place himself. — R. DRUITT, M.D., *Conversations on the Church Service*, 1853. Conv. xii.

After frequent relapses I prepared to perform the last duties of a man, a Christian, and a Father. In the gloomy precincts of the Lazaretto I saw the narrow cell hollowed out, which henceforth was to hold all I cared for on earth. Then, kissing for the last time those faded eyes which never more were to beam upon me, and those livid lips which no longer felt the pressure of mine, I suffered the dreary winding-sheet of death to shroud from my further view my angel's altered features; and carried him weeping to his last home. But when the morning came, — after the Priest had concluded his office, — to lower into the final jaws of the grave, and to resign to corruption that lovely body, — that last relic of my short-lived felicity, — I scarce felt courage for the dismal task: I clung to what I was going to lose, until fresh violence became necessary; and when over the idol of my boastful heart I again beheld the ground made like all other ground: "Now come," cried I, "whenever it list, my final hour! I shall hail it as the healer of sorrows; as the friend who springs forward to receive suffering man, when all other friends depart." — T. HOPE, *Anastasius*, chap. xv.

The loss which you have lately suffered, I felt many years ago, and know therefore how much has been taken from you, and how little help can be

had from consolation. He that outlives a Wife whom he has long loved, sees himself disjoined from the only mind that has the same hopes, and fears, and interest; from the only companion with whom he has shared much good or evil; and with whom he could set his mind at liberty, to retrace the past or anticipate the future. The continuity of being is lacerated; the settled course of sentiment and action is stopped; and life stands suspended and motionless, till it is driven by external causes into a new channel. But the time of suspense is dreadful.

Our first recourse in this distressed solitude, is, perhaps for want of habitual piety, to a gloomy acquiescence in necessity. Of two mortal beings, one must lose the other; but surely there is a higher and better comfort to be drawn from the consideration of that Providence which watches over all, and a belief that the living and the dead are equally in the hands of God, who will reunite those whom he has separated, or who sees that it is best not to reunite.—JOHNSON, *Letter*, *Boswell*, 20 Jan. 1780.

Under such afflictions we can only bow with resignation, in humble trust that, however great the trial, it is sent for some good purpose. Separation in this world from those who are near and dear to us is the lot of all; but though the parting is known to be inevitable, it is not on that account less grievous. Relief from the distress which attends us in all our bereavements must be sought

from that high Power in which all the Christian's hopes and confidence are centred, where I know you will seek for comfort and support; and I can suggest no means of consolation beyond what I am sure your own mind will supply. * * *

I can fully understand the benefit you find in having active work to do. Every occupation which diverts the mind from thoughts which, if uninterrupted, might become overpowering, is always beneficial, and, in cases of affliction, is an essential blessing. Professional duties will force themselves on your attention: but besides these there are other things which may be made serviceable to the same end; and I trust you will soon find yourself able to attend to these in addition to the more imperative. — R. C. H., *Letter*, 1872.

I am sorry to condole with you on the loss you have sustained; * * * and doing so, feel that with advanced age, the party going feels the propriety of leaving seniority to a survivor. In my own person the consciousness grows on me. As my Father expressed it of himself, "God's will be done! I am thankful for the favors I have received! I hope my life-trust has been satisfactorily performed." Age promises little increase of favor to be received; its tranquillity does afford hope of a passage from life without suffering. — W * * * * * * L * *, *Letter*, 1868.

* * * *

. . . So wrote W * * * * * * L * *; and before twelve

months were over my valued friend had made that passage himself.

. . . Multa ab eo prudenter disputata, multa etiam breviter et commodè dicta, memoriæ mandabam ; fierique studebam ejus prudentiâ doctior. —CIC. *de Amic.* i.

* * * *

I am sorry to hear of the death of * * * * * * * *. Looking at these things from a purely selfish point of view, one feels that there are so few persons who really care for one in the world, that, when one of these leaves us, and then an other, it is like cutting away our heart-strings till all the music is mute at last. — *Letter from a Gentleman*, 1868.

Although the sympathy of friends may afford some slight gratification, it can not alleviate the distress arising from the loss of those who are near and dear to us. * * *

To him who is gone the surrender of life in this world is the greatest gain ; for although he always seemed to enjoy life as a blessing, (which the Almighty intends it to be to us,) yet he never failed to show in his habitual conduct that he regarded it as a preparation for a higher state of existence on which his thoughts and hopes were fixed : and to that better life he is now taken. He has been blessed with a calm and contented disposition, which saved him from many worldly annoyances and discomforts which persons of other temperaments meet with : his life in this world has been extended beyond what is ordinarily given to

mankind, and his end has been apparently calm and peaceful, unattended by pain or distress of any kind. These are considerations that bring real comfort in domestic bereavements; and since it is inevitable that we must all be parted in this world by death, it is in such that we find our best consolation. — R. C. H., *Letter*, 1881.

The effects of grief on the body, Physicians have daily occasion to witness and deplore: but they remark that its influence is very different at an early from what it is at a late period of life. A mind actively engaged in youth in the pursuit of fame and fortune, is hardly vulnerable by any disaster which does not immediately stop its career of success; and if a deep impression be made by misfortune, new schemes of ambition and the gradual influence of time contribute to obliterate it; but sorrow late in life has fewer resources, and more easily lets in disease. — Sir Henry Halford, *Essays*, i.

XI. REVIEW OF LIFE.

SURELY you will say, if there is anything in this life which a man may depend upon, and to the knowlege of which he is capable of arriving upon the most indisputable evidence, it must be this very thing,—Whether he has a good conscience, or no.

If a man thinks at all, he can not well be a stranger to the true state of this account. * *

In other matters we may be deceived by false appearances.—STERNE, *Sermon* xxvii.

Meanwhile there is no darkness unto conscience; which can see without light, and in the deepest obscurity give a clear draught of things, which the cloud of dissimulation hath concealed from all eyes. There is a natural standing Court within us, examining, acquitting, and condemning at the tribunal of ourselves; wherein iniquities have their natural *Thetas*, and no nocent is absolved by the verdict of himself. And therefore although our transgressions shall be tried at the last bar, the process need not be long: for the Judge of all knoweth all, and every man will nakedly know himself; and when so few are like to plead

not guilty, the Assize must soon have an end.— SIR T. BROWNE, *Christian Morals*, P. 1, S. xxii.

Every man does or should know the plagues of his own heart, and what false steps he has made in the several turns and periods of his Christian course; by what means he fell, and upon what rocks he split. I say, every rational, thinking, reflecting man must needs know this: for he who has the mind of a man, must *remember*, and he, who *remembers* what has *fallen out*, will be watchful against what *may*.— SOUTH, *Sermons*, &c. *6th. Disc. concerning Temptation.*

No longer wander at hazard; for neither wilt thou read thy own memoirs, nor the acts of the ancient Romans and Hellenes, and the selections from books which thou wast reserving for thy old age. Hasten then to the end which thou hast before thee, and, throwing away idle hopes, come to thy own aid, if thou carest at all for thy own self, while it is in thy power. * * *

Look within. Within is the fountain of good; and it will ever bubble up if thou wilt ever dig. — M. ANTONINUS, *translated by G. Long*, iii. 14, vii. 59.

Of other men's actions, whether they proceed from a good or an evil principle,— except in the case of notorious vices, he may very easily judge amiss. But concerning himself, if a man seriously considers, he can not but know, whether he is governed in general by considerations of reason

and religion, or by mere appetites, passions and interests, whether he walks after the flesh, and shall die; or after the spirit, and shall live.—S. CLARKE, D.D., *Sermons; Difference betwixt living after the Flesh and after the Spirit.*

The fact is, and it is a wonderful fact, but too true, that many men pass their lives in a dream. They do not give due consideration to what it most concerns them to consider. They do "not discern the signs of the times." They do not reflect upon them. They are engrossed with the affairs of this world; absorbed with its cares, and allured by its pleasures: and so their life passes away. They live on and die; and do not apply themselves with an attentive mind, and a teachable spirit, to examine the evidence of the case.—C. WORDSWORTH, D.D. (Bishop of Lincoln), *New Test., with Notes* &c., 1860, Introd. to Revelation.

It is peculiar to the systems of morality in the Old and New Testament, that they inculcate every virtue which has a tendency to advance the happiness of man, and no other; and that they prohibit whatever has a contrary tendency. This is considered as affording strong internal evidence to confirm our belief that they had their origin from God. Let any one review his past conduct, and compare it with the rules of conduct prescribed in the Bible, and then fairly ask himself whether much of the uneasiness, &c. he has suffered, is not referable to a deviation from these rules?—MR. JUSTICE BAYLEY, *Book of Common Prayer, with Notes*, 1813, p. 55.

Let us only fairly trace the ills of our life to their source; and we shall find most of them have their origin in ourselves. Misfortune has brought disgrace; a wrong judgement has frustrated a prosperous plan; want of self-control has hurried us to turn friends into foes, and blindly driven us into any path but the path of peace. Or if unavoidable misfortunes harass us; it is still our own fault, if evil be the issue. — J. JAMES, D.D., *Comment upon the Collects*, &c., *Fifth Sunday after Easter*.

He lamented that all serious and religious conversation was banished from the society of men, and yet great advantages might be derived from it. All acknowleged, he said, what hardly any body practised, the obligations we were under of making the concerns of eternity the governing principles of our lives. Every man, he observed, at last wishes for retreat: he sees his expectations frustrated in the world, and begins to wean himself from it, and to prepare for everlasting separation. — JOHNSON, *Boswell's Life*, 1770.

If thy neighbor should sin, old Christoval said,
oh, never unmerciful be;
but remember it is through the mercy of God
that thou art not as sinful as he.

At sixty and seven the hope of Heaven
is my comfort through God's grace;
my summons, in truth, had I perished in youth,
must have been to a different place. —

SOUTHEY.

For though, seduc'd and led astray,
thou 'st travel'd far and wander'd long:
thy God hath seen thee all the way,
and all the turns that led thee wrong.—
CRABBE, *Hall of Justice.*

Somehow the sermons we preach to ourselves, in which by the way we can be sure of taking the most apt illustrations from the store of our own follies, are always interesting.— SIR A. HELPS, *Friends in Council*, chap. vii.

We are far more proud of confessing our secret sins, than of recalling the recollection of our open follies.— *Quarterly Review*, vol. lxxiii, p. 551.

Sorrow occupies a larger space in our minds than it does in our existence.— *Quarterly Review*, vol. lxxxv.

The truth is that enjoyment forms an exceedingly small element in the life of most men. — *Saturday Review*, 24 Dec. 1859.

A man is too apt to forget, that in this world he can not have everything. A choice is all that is left him.— MATTHEWS, *Diary of an Invalid*, ch. i.

Prosperous old age often pleases itself with exaggerating the difficulties of youth.— *Quarterly Review*, vol. lxxiv, p. 79.

'We should like to see the best places of the world, as they were when we left them,'— said W******L**.

When the evening calls us to rest, the dangers which we have escaped, the business which we have finished, the experience which we have acquired, the improvement which we have made, require a return of acknowlegement and praise.—ARCHDEACON JORTIN, *Sermons*, vol. i, serm. xviii.

'What is there you do not find you can do better as you grow older,'—said Mr. W******.

It is, however, to be lamented that those who are most capable of improving mankind, very frequently neglect to communicate their knowlege; either because it is more pleasing to gather ideas than to impart them, or because to minds naturally great, few things appear of so much importance as to deserve the notice of the public.—JOHNSON, *Life of Sir T. Browne.*

I see by every fresh trial, that the time of sickness is seldom the season for religious improvement. This great work should be done in health, or it will seldom be done well.—HANNAH MORE, quoted, *Combe, Constitution of Man*, &c., chap. v, sect. 2.

It is with our duties in religion, as with our duties in the world. The work to which we are indifferent, or from which we are averse, may be toiled through: yet it will not only want the grace which adorns our performance of an action in which our heart is engaged, but its end must be incomplete and unsatisfactory. So if we be in-

different to the work of our salvation,— lukewarm in our religious duties,— we shall find in the awful day of final reckoning, that our labor, though concluded, will not only fail of approbation, but end in misery.— J. JAMES, D.D., *Comment upon the Collects*, &c., *St. Bartholomew.*

A deathbed repentance seldom extends to restitution.— JUNIUS, *Letters.*

The maxim that nothing but good should be spoken of the dead, does them little honor; for it implies that their reputation could not survive the truth.— *The Times newspaper*, 3 April 1865.

But, in fact, it is a very great effort both to heart and reason to take up new ideas at this period. Earth may be slipping away from the dying man, but yet it may be the solidest footing he has. He is seeing the last of his fellow-men; but it may be the most earnest wish he is capable of, to stand well with them. In fact, habit holds its sway here, as elsewhere.— *Saturday Review*, 12 March 1864.

'The habit of the man shows itself in everything,'— said W****** L**.

> The chamber where the Good Man meets his fate
> is privileg'd beyond the common walk
> of virtuous Life, quite in the verge of Heaven.
> * * *
> For, here, resistless Demonstration dwells;
> a deathbed's a detector of the heart.—
>
> YOUNG, *Night Thoughts*, Night 2.

Men are not the same through all divisions of their ages: time, experience, self-reflections, and God's mercies, make in some well-tempered minds a kind of translation before death, and men to differ from themselves as well as from other persons. Hereof the old world afforded many examples to the infamy of latter ages, wherein men too often live by the rule of their inclinations; so that, without any astral prediction, the first day gives the last: men are commonly as they were; or rather, as bad dispositions run into worser habits, the evening doth not crown, but sourly conclude the day. — SIR T. BROWNE, *Christ. Mor.*, P. 2, S. vi.

— And yet, as youth leaves a man, so age generally finds him. If he passes his youth juggling, shuffling and dissembling, it is odds but you will have him at the same leger-de-main, and showing tricks, in his age also. And if he spends his young days whoring and drinking, it is ten to one but age will find him in the same filthy drudgery still, or at least wishing himself so. And lastly, if death, (which can not be far off from age,) finds him so too, his game is then certainly at the best, and his condition (which is the sting of all,) never possible to be better. — SOUTH, *Sermons* &c. (*Education of Youth*).

Education and position in society modify our tastes and sentiments and habits: but they do not alter the essential qualities of human nature, the observation of which in one class of persons can

not fail to teach us much of what we want to know as to others. — SIR B. BRODIE, *Autobiography*, *Works*, vol. i.

I told the King, that in the course of my life, I had never observed men's natures to alter by age or fortunes; but that a good boy made a good man; and a young coxcomb, an old fool; and a young *fripon*, an old knave; and that quiet spirits were so, young as well as old, and unquiet ones would be so, old as well as young. — SIR WILLIAM TEMPLE, *Memoirs* &c., 1709, p. 260.

This life is long enough for a race, for a warfare, for a pilgrimage. It is long enough to fight and contend with this world, and all the temptations of it. It is long enough to know this world, to discover the vanity of it, and to live above it. It is long enough, by the grace of God, to purge and refine our minds, and to prepare ourselves to live for ever in God's presence. And when we are in any measure prepared for Heaven, and possessed with great and passionate desires of it, we shall think it a great deal too long to be kept out of it. — DEAN SHERLOCK, *Discourse concerning Death*, ch. iii, s. ii.

To be able to contemplate with complacency either issue of a disorder which the great Author of our being may in his kindness have intended as a warning to us to prepare for a better existence, is of prodigious advantage to recovery, as well as to comfort; and the retrospect of a well-spent life

is a cordial of infinitely more efficacy than all the resources of the medical art. — SIR H. HALFORD, *Essays*, 1833, i.

The storms of life are over; and trials and losses now belong to the past: they have indeed left their mark; the power of enjoying outward things is not what it once was, the animal spirits are at a lower pitch, not much of brilliancy remains; but a calm and thoughtful contentedness is left, a cheerful trust, an unselfish pleasure in the happiness of others, and much power withal of making them happier. The evening of life may be grey-toned; but it need not be dull. It may have a sober brightness of its own; and, above all, it may be brightened more and more with the light that shines from above and beyond, — the true 'light of life.'— THE REV. F. BOURDILLON, *Lesser Lights*, 2nd. Ser., *Naomi*.

XII. LOOKING TO FUTURITY.

OLD men go to death; death comes to young men. — HERBERT, *Jacula Prudentum.*

It is indeed the nature of earthly comforts to afford more delight in their hopes than in their enjoyment. But it is much otherwise in Heavenly things, which are of that solid and substantial perfection, as always to *satisfy*, yet never to *satiate*; and therefore the delight, that springs from the fruition of those, is still fresh and verdant; nay, we may add this yet farther, that the very *expectation* of Heavenly things, if rational and well-grounded, affords more comfort than the possession and enjoyment of the greatest earthly contents whatsoever. — SOUTH, *Sermons* &c. (1 John iii. 3).

Good men have enough of this world, and are sufficiently satisfied that none of these things can make them happy, and therefore can not think it any disadvantage to change the scene and try some unknown and unexperienced joys. For, if there be such a thing as happiness to be found, it must be

something which they have not known yet, something that this world does not afford. — DEAN SHERLOCK, *Discourse concerning Death*, ch. i, s. iii.

"*It is done.*" What a word is that, my brethren! As it sounds, what a world of busy restlessness it seems to cut off at once. Well may it! for it is the end of the whole world itself, of all but God. How it seems to cut us short; what a sudden shock it would give us mostly, were we to hear it at once, when He Who created time, shall bid it cease to be. Here we are ever *doing*; well, if it be well-doing! Here, we are mostly ever planning, toiling, looking forward to things in time, things which may be or may not be, hoping, fearing, living more in that which shall be, than in that which is; restless, never at one stay; if we have not, aiming to have; if we have, aiming to have more, or what we have not; everything is but a step to that which lies beyond: in nothing are we beings of the day; in joy, we long for other joys; in grief, we grieve yet more in dread of the morrow than of to-day! What a lesson we are to ourselves, if we would read ourselves and our own instincts aright, that there is but one future to look to, that which shall have no future; one end to aim at, even Him Who hath no end; one Joy, one Love, one Peace and Rest, where joy shall not, in the tumultuous way of joys of this earth, displace joy, because it shall be in Him, the Self-same, the Unchanging. — DR. PUSEY, *Sermons, from Advent to Whitsuntide*, 1848, serm. i.

Bishop Horsley has observed that the man of science and speculation, the more his knowlege enlarges, loses his attachment to a principle to which the barbarian steadily adheres, that of measuring the probability of strange facts by his own experience. And shall Physicians want these subjects of speculation, to encourage their hopes, and to enlarge their faith in the promises of the Gospel? Might not Mr. Locke have been led to his lofty contemplations, which ended in so solemn a conviction of divine truth, by those early studies of the nature of "man's small Universe," which were to prepare him for our Profession? And did not their daily converse with the awful circumstances attending the last scene of human life suggest to Sydenham, to Boerhaave, to Heberden, and to Baillie, (what, blessed be God! it has suggested to myself,) not the hopes only, but the assurance of an other and a better world, of which they have testified to us and to posterity. — SIR H. HALFORD, *Essays*, xiii.

Avoiding however the presumption of speculating on the nature of a future state of existence, we may, without any impropriety, assert, on the authority of Revelation, that the happiness or misery of that state will depend much on the use we have made of that external world which surrounds us; and will coincide with the prevailing character of those habits which we have contracted in this life. — J. KIDD, M.D., *Bridgewater Treatise, Conclusion.*

. . . the views with which aged persons regard their approaching dissolution. It seems as if the earnest desire for life diminished in almost the same proportion as its possession was withdrawn. It is very seldom that old persons regard death with feelings of terror. I can not call to mind a single instance in which, as far as my own experience extends, a person of the age of eighty or upwards has not looked forward to death with pleasure rather than with fear. — G. E. DAY, M.D., *Diseases of Advanced Life*, 1849, ch. 1.

When old Mr. L * *, in his ninety-first year was dying, the Doctor — himself in his eighty-sixth year, — asked him, on the occasion of a visit, 'How are you to-day, Sir?'— 'Dead.' He asked, 'How do you feel Sir?'— 'That I am dead to all intents and purposes.' 'Are you in pain, Sir?'— 'None.' 'Then what do you feel, Sir?'— 'I feel that I have lived more than ninety years, and that life is exhausted.'— The Doctor told the patient's family, 'I have seen many persons die; but not many at ninety: I wished to know what death by age is like.'— * * * *

'It is harder to come back than to depart,' said the Patient, when he awoke from a short sleep,— the result, as he supposed, of the Doctor's medicine. —'I wish he had left me alone.'

To die piece-meal carries with it a frightful sound, until we learn by observation that of all destroyers time is the gentlest. — *Quarterly Review*, vol. lxxxv, p. 353.

If it were possible to choose a mode of death from natural causes, I would choose that mode which spared my intellect to the last,—wrote my friend, Mr. L * * * * *, upon the death of a co-trustee who had long been disabled. — May 1872.

When our powers of active usefulness fail,—which not seldom happens,—there still remains that last, that highest, that most difficult, and, perhaps, most acceptable, duty to our Creator, resignation to his blessed will in the privations and pains, and afflictions with which we are visited; thankfulness to him for all that is spared to us, amid much that is gone; for any mitigation of our sufferings, any degree of ease, and comfort, and support, and assistance which we experience. — PALEY, Serm. vii.

There is no doubt that a pure and simple religious faith, and a firm reliance on the Being who has placed us here, contribute more than anything besides to disarm death of its terrors, deprive "the grave of its victory," and smoothe the passage of the humble and sincere believer to the termination of his worldly career. Nevertheless, according to my own experience, and what I have heard from others, the influence of religious feelings is for the most part, not so much perceptible at the moment when death is actually impending, as it is at an earlier period, when the individual who was previously in health, or supposed himself to be so, first discovers that it is probable he will die. — SIR B. BRODIE, *Psychological Enquiries*, 4th Dial.

Arrived at that period of life when the retrospect is immeasurably longer than the prospect, it were worse than folly to seek for new cords to be added to those which already bind too tightly to earth. They must be loosened and cast off one by one. At threescore and upwards every wise man slackens sail, and prepares to enter the haven before him as little burdened with earthly freight, and as calmly as may be. — REV. L. B. LARKING, *Archæologia Cantiana*, IV. xxxvii.

This faggin' on, this wastin' strife,
this drudgin' work, wi' scanty fare,
this cheatin' death 'at we call life,
wi' every comfort dash'd wi' care;—
to eat an' sleep, to fret an' slave,
i' this bright world o' sun an' flowers,—
if this were all poor men could have
they'd weary soon o' th' bitter hours.

Lancashire Lyrics; Saturday Review, 3 March 1866.

Nos, — tam corporibus quàm animis nostris, eternitate, immortalitate, vitâque longè beatissimâ, quæ perpetuis seculorum ætatibus non immutabitur, fruituros esse, nihil profectò dubitamus. Hæc spes nos in miseriis consolatur, hâc spe prædíti, non solùm incommoda et difficultates, quibus in hâc vitâ afficimur, sed vitæ commutationem, ac mortis dolores toleranter patimur et sustinemus. — NOWELLI, *Catechismus*, 108, 9.

Yet our Lord and Savior hath not left those who are in darkness and the shadow of death,

without the light of a heavenly hope at their departure, if their ways have not wilfully been evil, — if they have done their duty according to that law of nature which is written in the heart of man. It is the pride of presumptuous wisdom (itself the worst of follies,) that has robbed the natural man of his consolation in old age, and of his hope in death, and exacts the forfeit of that hope from the infidel as the consequence and punishment of his sin. Thus it was in Heathen times, as it now is in countries that are called Christian. — SOUTHEY, *The Doctor*, ch. 184.

In this world, Right is not in fact supreme. Nor do we see any system of Providential intervention which shields the heart of the righteous from being made sad, or denies prosperity to the wicked. On the contrary, if this world be our only world, then *one* event happens to the wise man and to the fool; *all is vanity and vexation of spirit: — Let us eat and drink, for to-morrow we die.* Unless our nature be a lie or a madness, there must exist a world where morality is in fact, as well as in claim, supreme; a world where virtue and happiness are acknowleged convertible terms, and purity of spirit an undisturbed joy. Could we in our hearts believe this to be altogether untrue, the sky above us would grow lowering, black, and impenetrable; the earth of our daily walk become a fiery desert, intolerable as a floor of burning brass. For we should know that all which makes us human has been made in vain, that our happiness as distinguished from brute

pleasure can never be realized; and that our reasonable hope, the striving of our race, its prophetic insight, the desire which this life can not satisfy, the very soul of our soul, is only a delusion and a dream. — REV. W. JACKSON, *Right and Wrong; Sermon,* 1870.

Nature, I know, is fond of life, and apt to be still lingering after a longer continuance here; and yet a long life, with the usual burthens and infirmities of it, is seldom desirable; it is but the same thing over again or worse; so many more nights and days, summers and winters; a repetition of the same pleasures, but with less pleasure and relish every day; a return of the same or greater pains and trouble, but with less strength and patience to bear them. — SIR J. STONHOUSE, *Every Man's Assistant and the Sick Man's Friend,* sect. iii.

Long sufferance is one path to Heaven. —
SIR W. SCOTT, *Rokeby.*

The Interpreter said, he observed long life to be the universal desire and wish of mankind. That whoever had one foot in the grave, was sure to hold back the other as strongly as he could. That the oldest had still hopes of living one day longer, and looked on death as the greatest evil, from which nature always prompted him to retreat. — SWIFT, *Voyage to Laputa,* ch. x.

'I rather like living in this world,' said an old Gentleman to his Servant; 'so that all things go comfortably.' —

Of a man's anxiety when near death — 'He thinks there is something coming after it,' said Mr. W****; 'or he can't be sure that there isn't.'

In a more serious mood than that of this Scholar, and in a humbler and holier state of mind than belonged to the Saint, our Philosopher used to say, "Little indeed does it concern us, in this our mortal stage, to enquire whence the spirit hath come; — but of what infinite concern is the consideration whither is it going!" — SOUTHEY, *The Doctor*, ch. 131.

'The better a man is, the more afraid is he of death, having a clearer view of infinite purity.' — He owned that our being in an unhappy uncertainty as to our salvation, was mysterious; and said, 'Ah! we must wait till we are in an other state of being to have many things explained to us.' — Even the powerful mind of Johnson seemed foiled by futurity. * * *

Some people are not afraid, because they look upon salvation as the effect of an absolute decree, and think they feel in themselves the marks of sanctification. Others, and those the most rational in my opinion, look upon salvation as conditional; and as they never can be sure that they have complied with the conditions, they are afraid. — *Boswell's Life*, 16 Sept. 1777, and 16 May 1784.

A man is not fully, perfectly, and finally pardoned, till he hath ended his life well. While

we live, we are still transacting our business with Heaven; but do not finish our work till we die. — EDWARD PELLING, *Discourse of the Sacrament of the Lord's Supper*, 1685, ch. vi.

His merits thus, and not his sins confess'd,
he speaks his hopes, and leaves to Heaven the rest.
Alas! are these the prospects, dull and cold,
that dying Christians to their Priests unfold?
Or mends the prospect when th' enthusiast cries,
"I die assur'd!" and in a rapture dies?
Ah, where that humble, self-abasing mind,
with that confiding spirit, shall we find;
the mind that, feeling what repentance brings,
Dejection's terrors and Contrition's stings,
feels then the hope that mounts all care above,
and the pure joy that flows from pardoning love?
Such have I seen in Death, and much deplore,
so many dying, — that I see no more. —

CRABBE, *Parish Register*, part iii.

'As he has once been my parishioner,' said the Vicar of Wakefield, 'I hope one day to present him an unpolluted soul at the eternal tribunal.' —

I hear a voice you can not hear, that says
I must not stay,
I see a hand you can not see, that beckons
me away. — TICKELL, *Lucy and Colin*.

Hark! hear'd ye not that thundering sound,
which shook the earth and all around?
Hear'd ye not a Voice to say,—
"Arise; for 'tis the Judgement-day?"
See ye not the Graves thus open;
know ye what these signs betoken?
Hear'd ye not the thunder crash?
saw ye not the lightning flash?
Today the Lord on earth appears—
to stop all grief, and dry all tears.
There the Sentence now is giv'n;
the righteous rise with Christ to Heav'n.
There they'll meet their God on high,
in those regions 'bove the sky.
But see, in sorrow how they go,—
those sinners to the depths below:
see they go with sighs, with groans;
see those tears, hear those moans.
But, 'tis their fault; they dwelt on earth
in plenty, joy, and sin, and mirth.
They pray'd not here; they did not love
the God who dwells in Heav'n above.
But see their just, their dreadful end:
oblig'd through fate to Hell descend.
Now they pray, and now they cry,—
"God of earth, and Heaven, and sky;
Hear us now, and us sustain,—
through Christ, who fear'd not death nor pain."

P. M. F. 1842.

If you have observed, or been told, any errors, or omissions you will do me a great favor by letting me know them. — JOHNSON, *To Langton*, 29 Aug. 1771, *Boswell's Life*.

I wish you could have looked over my book before the printer; but it could not easily be. I suspect some mistakes; but as I deal, perhaps, more in notions than in facts, the matter is not great, and the second edition will be mended, if any such there be. — JOHNSON, *To Boswell*, 4 July 1774.

* * *

An Author in revising his work, when his original ideas have faded from his mind, and new observations have produced new sentiments, easily introduces images which have been more newly impressed upon him, without observing their want of congruity to the general texture of his original design. — JOHNSON, note, *Hamlet*, v. 1.

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