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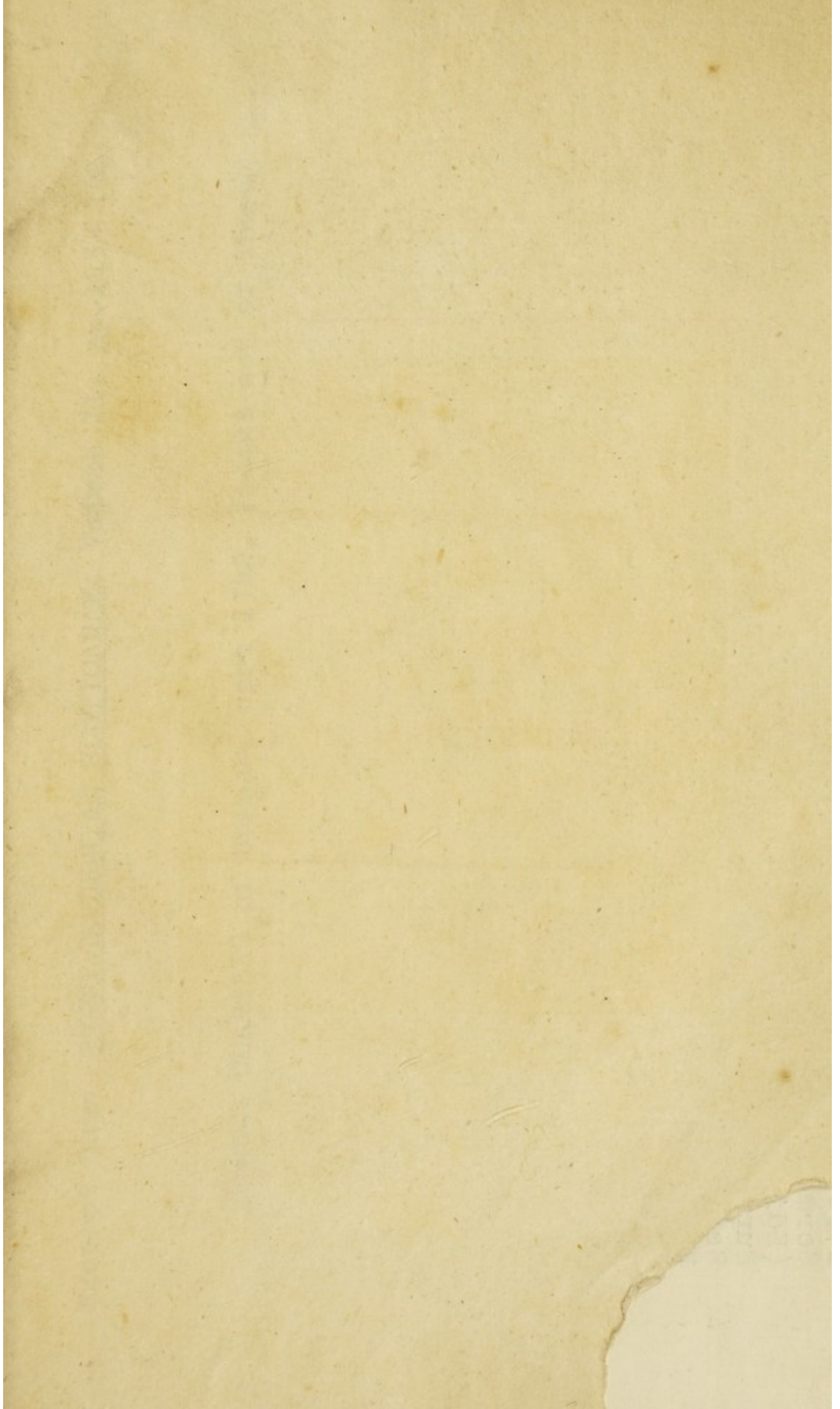


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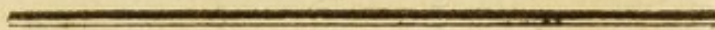


ESSAY ON THE HISTORY OF THE

SAMUEL CHARTERS of Luscar, born 1742, eldest son of Thomas C., min. of Inverkeithing, and Christian, daugh. of James Wardlaw of Luscar; succeeded his grandmother, Jean Morris or Wardlaw, in the estate of Luscar about 1756; educated at Univ. of Glasgow; licen. by Presb. of Edinburgh 28th Nov. 1764; resided in Rotterdam for some time; ord. to Kincardine-in-Menteith 12th Jan. 1769; pres. by Henry, Duke of Buccleuch, Nov. 1771; trans. and adm. 19th Feb. 1772; declined the Chair of Moral Philosophy at Glasgow, in succession to Adam Smith; D.D. (Glasgow, 4th Dec. 1789); died 18th June 1825. "Slow, grave, and solemn in his manner, though delightful and instructive as a companion, and warm-hearted as a friend, he was a noble specimen of an ecclesiastic of the ancient days, whose chief pleasure was to instruct and elevate the mind of his hearers." He marr. 25th Aug. 1786, Margaret, daugh. of Robert Scott of Burnhead. She was proprietrix of the estate of Crawhill (now Burngrove), and at her death, s.p., 17th Nov. 1815, she left her husband an annuity of £300. Publications - Sermon preached before the S.P.C.K. (Edinburgh, 1779); A Sermon on Intercession, and an Instruction concerning Oaths (Hawick, 1785; 2nd ed., that year; 3rd edition, 1786); A Sermon on Alms (Edinburgh, 1788; 3rd ed., 1795); Sermon preached before the Society for the Sons of the Clergy (Edinburgh, 1798); Sermons and Meditations suited to the Lord's Supper (Hawick, 1807); Sermons, a new edition (Hawick, 1807); Sermons, 2 vols. (Hawick, 1809; new edition, 1816); An Historical Sermon on the Revolution, 1688 (Hawick, 1812); Sermon on Backsliding (Hawick, 1812); Sermon on the Duty of Making a Testament; to which is added the Form of a Testament, with Directions for making it valid, according to the Law of Scotland (Hawick, 1812); An Essay on Bashfulness, anon. (Hawick, 1815); A Sermon on Devout Retirement (Hawick, 1825); Sermon II. (Gillan's Scottish Pulpit); Account of the Parish (Sinclair's Stat. Acc., XV.). - [Somerville's My Own Life and Times, and Funeral Sermon; Wilson's Hawick; Conolly's Eminent Men of Fife; The Border Treasury, 1874; Hunter's Miscellany; Works of Dr. Chalmers, xii., 564; Trans. Hawick Archaeol. Soc., 1864; Sinton's Hawick Bibliography.]

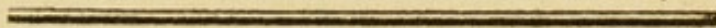
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To Mr. Professor Jardine
Dean S. Charter



AN

ESSAY ON BASHFULNESS.



ESSAY

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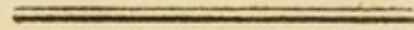
ESSAY

ON

BASHFULNESS.



THE SECOND EDITION.



EDINBURGH:

PRINTED FOR WILLIAM BLACKWOOD.

1819.

ESSAY

ON THE

WILLIAM BASHFORTH SHAW

WITH A HISTORY OF HIS LIFE

BY

THE SECOND EDITION.

EDINBURGH:

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ESSAY

ON

BASHFULNESS.

THE bashful man falls behind. There is an innate principle which controls all his motions. He cannot display his talents, nor compete with rivals, nor seize advantages which are within his reach. He regrets his own backwardness, and envies the impudent, and verges to discontent. Pained and mortified at slight improprieties of speech and behaviour into which he has fallen, he declines invitations, and would rather be alone. Like Rousseau, he imagines the felicities of a solitary savage; and sympathises with Cowper the poet, envying a poor woman in rags, whom he saw from his window, while

dressing for a visit, because she had not to dress and to dine in company. Through bashfulness, his projects of love, and ambition, and fame, and of shining in company have failed. He listens to the syren song of solitude.

Thou shalt gain
Immunity from all the various ills
Attendant on the social state. No guile,
No slandering malice shall destroy thy peace,
But thou shalt taste unspeakable delight,
And independent, suited to the state
Of man, a wandering passenger below*.

He wanders in thick woods, or by the side of a river, or on the sea-shore, indulging reverie; and lies whole days in bed, brooding over what Bacon calls *idols of the den*—"For every one of us has his peculiar den or cavern, which refracts and corrupts the light of nature, according to our respective tempers." The shades darken, and he begins to despond. When conscious of a fault, he views it in the worst light, despises himself,

* Progress of Melancholy.

and suffers anguish. That anguish recurs afterward by the slightest association, and sometimes without any, in consequence of having once made a deep impression. Deep impressions of this kind are stored in the mind, and at last fill up the measure of wretchedness. He has nothing to do but to weep; his sorrows are despised, his merit is forgotten.—I will cease from man, and withdraw myself from trifling pleasures and trifling cares. I will extirpate vanity, and love, and ambition, for they entangle and chain down my heart. I will cultivate essential virtues, but never deign to make a show of them, nor justify myself to a censorious world. It is God with whom I have to do. In devout retirement I will acquaint myself with thee.

In a calm reflecting hour, he perceives that this is a diseased state of mind, in which some feelings are suppressed and others carried to extreme; that in pursuing any one object too far, and pondering too nicely, he loses sight of others equally important, and

undervalues them. By mixing a little in company where his foible is not known, he becomes more sociable, and learns to make reasonable good natured allowances for the faults of others, and to make the same kind of allowance for his own. He discovers that it is not enough to be faithful, and generous, and brave on great occasions, which do not happen often, and that devotion is not confined to the recluse and melancholy; that social duties and enjoyments lead to communion with God in his attribute of good will to men.

§

DOCTOR BEATTIE in his Elements of Moral Philosophy says, "There is in some minds a timorous diffidence which, making them judge too harshly or too meanly of themselves, depresses them with melancholy thoughts, that disqualify them for happiness and for the business of life. This is a dangerous infirmity." The danger is told by Ostervald. "False modesty renders knowledge useless; those who are possessed with

it dare neither speak nor act as they ought, they dissemble their true sentiments, they offer violence to their consciences, they have not courage to speak the truth, or to reprove their neighbours when occasion requires, they are loth to confess or to amend their faults. How often do we find the most vigorous efforts we can make upon ourselves, and our best resolutions quite dashed by a silly bashfulness! A jest, a bare look, or a slight apprehension of being thought ridiculous or a bigot, is sometimes enough to confound us, and to make all our good purposes vanish. We are to impute to this vicious shame, a great part of the sins of good men, and this is one of the articles upon which they have most reason to reproach themselves, as is well known to those who make any reflection upon their conduct*.”

§

BASHFULNESS, like some other diseases, may be constitutional and hereditary, and,

* Causes of the present Corruptions of Christianity.

like the leprosy, may become so rare, that a treatise on it will now be thought superfluous; but one who is affected by it will peruse with interest the symptoms and the remedies. The symptoms appear early. Verrecund, who was bashfulness personified, never had the courage to take his place among equals, but remained like a leper without the camp; he had no pleasure in the dying agony of hares, and birds, and fishes; at cockfighting his heart sickened; at the sight of a bloody wound he turned pale; on hearing of his mother's death he fainted, and applied this sentence in the Theory of Moral Sentiments to himself—"The sensibility of some men, to some of the objects which affect themselves, is sometimes so strong as to render all self-command impossible: no sense of honour can control the fear of the man who is weak enough to faint or to fall into convulsions upon the approach of danger. Whether such weakness of nerves, as it has been called, may not by gradual exercise, and proper discipline, admit of some cure, may perhaps be doubtful: it seems certain

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that it ought never to be trusted or employed."

One who is constitutionally bashful should form and bound his plans and prospects, conformably to a temper which will accompany him to the grave, and perhaps beyond it. Avoid, as much as duty and propriety will admit, hazardous company, and professions, and exploits.

'Tis a kind youth, but fanciful,
Unfit against the tide to pull;
And those that with the Bruce would sail,
Must learn to strive with stream and gale*.

Socrates exhorted the bashful Charmides to exert his talents in public. Why are you intimidated in the assembly of the people, many of whom are ignorant mechanics? Why stand in awe of their stingless ridicule? Xenophon does not tell the effect of an exhortation against bashfulness by Socrates, but usually such exhortations have no effect. "Nothing carries a man through the world,

* Lord of the Isles.

(says Hume), like a true, natural, genuine impudence, which cannot be counterfeited by the modest." A modest man, observing those who have risen in life through impudence, is conscious of inability to follow their steps. That tide, which taken at the full leads on to fortune, he cannot take. Like the lame man at Bethesda, he is still thrust by, and others step in before him. Public notice, which gives pleasure to others, he is happy to escape. If he be ever forced to exhibit himself, it is with reluctance, and a speedy retreat. "In returning and in quietness he is safe, his strength is to sit still." Unfit to mingle, and bustle, and take a lead, and get a name, he is well pleased to be overlooked and unknown. "Ac mihi pingue illud altumque otium placeat, quiescere, remitti, nec brevem vitam caducis laboribus fatigare*." After perusing *The Manner of Living with the Great*, he adopts the conclusion, *If you cannot follow these rules, do not live with the great.* Instead of envying one who is introduced at court, and visits

* Pliny.

nobles, and corresponds with the learned, and is visited by tourists, and enrolled in academies, he enjoys obscurity, and perhaps indulges a smile at the importance annexed by Boswell to dining with a Duke, and receiving a card from the Chancellor, and at his record of Johnson's saying, "Sir, it is a great thing to dine with the Canons of Christ's Church." The gods, in the fable, set men a squabbling about precedency, to laugh at them.

§

SHAME imposes a burden on those who are high in fame or rank. When Hervey's Meditations had given him fame, he was distressed with people of fashion coming to hear him preach. Flechier, Bishop of Nismes, in his character written by himself, says, "Les devoirs exterieurs, et les bienséances de la vie lui sont a charge." Tillotson very earnestly declined the archbishopric, and came to understand Nehemiah's merit and self-denial, in having daily a huge bill of fare,

and promiscuous guests*. Richard Cromwell, in resigning the Protectorate, laid down a burden. Viscount Falkland was Secretary of State when the office was ill-suited to his modest and delicate mind: he would not use spies, nor open letters, nor violate any private right for reasons of state: he was depressed in spirit and sought death. The Poet, who knew intuitively, and gave appropriate language to high and low, represents "The bashful Henry, the shamefaced King," struggling with his native bashfulness, overburdened with the duties of his eventful reign, making efforts of justice and mercy, but too feeble; envying the humble shepherd's lot, displaying at the death of Beaufort the sanctity of a Christian,

And all his mind is bent on holiness.

Louis the Sixteenth was another king whose facility, and indecision, and tender compassion, proved disastrous. He also was devout, and had the passive virtues.

* Nehemiah v. 17.

THERE are plants which grow best in the shade, and a bashful man is best in a retired situation, where he can earn a competency without notice, or rivalship, or envy, and without a wish to change. His neighbours find him inoffensive, and count on his good will, and allow for his shyness. He doth not take up an ill report, nor meddle in other men's matters: *If he has heard a matter it will die with him.* Like Mariveaux, he loves his own repose too well to trouble that of others. To political fermentation he applies the prophecy, "The prudent shall keep silence in that time, for it is an evil time*." He prefers monarchy to a republic, with Hume and Gibbon, who thought the reign of James the Sixth, and of the Antonines, the happiest for their subjects. Even despots seldom trouble the quiet in the land. Under heavy taxes, and overcharged exaction, he descends to privation in silence, knowing from history that the former times were not better than these, and that the bashful lose

* Amos.

all when all rule is put down. He conceals the thefts of servants, wishing like Shenstone he could afford to be cheated, for he shrinks from prosecuting, and from the severity of penal law. Meek and indolent, he sacrifices to public and domestic quiet. He is easily discouraged. His ruling passion is the love of peace, and if that be gratified, Bacon's remark may hold, that "bashful persons are generally long-lived," and their old age, emancipated from many of the disquietudes of shame, is generally tranquil. Sydenam, the physician, considered emancipation from the tyranny of youthful passions, as the special favour which nature has reserved for the old. Let the bashful profit by those circumstances in the jubilee of old age, which tend to deliver them from bondage.

§

BUFFON fixes our moral happiness to the mature season in which our passions are supposed to be calmed, our duties fulfilled, our ambition satisfied, our fame and fortune established on a solid basis. This autumnal felicity

city is exemplified in the lives of Voltaire and Hume.

§

THE same wisdom, which reconciles and attaches man to his native clime though inhospitable, reconciles and attaches him to the station most suited to his native temper; and if promotion at court, or in the army, or in the Indies be proposed, he answers with the woman of Shunem, *I dwell with mine own people*, remote from the perturbing scramble, and from the costly, irksome, endless rites of the idol ceremony. He thinks of the English burying-ground at Calcutta. "There are many acres covered so thick with columns, urns, and obelisks, that there scarcely seems to be room for another; it is like a city of the dead; it extends on both sides of the road, and you see nothing beyond it; and the greater number of those buried here are under five and twenty years of age*." He thinks on the field of Waterloo.

* Journal of a Residence in India by Maria Graham.

ONE use or final cause of bashfulness may be to keep up the distinction of ranks. The shamefaced are as willing to stand aloof as the great are to repel them. Paley says, that in the civil world as well as in the material, it is the *vis inertiae* which keeps things in their places. Rochefoucault ascribes meekness and forgiveness to the love of ease, “ La paresse, toute languissante qu’elle est, usurpe sur tous les desseins, et sur toutes les actions de la vie ; elle y détruit et y consume insensiblement les passions et les vertus.” Des Cartes meditates to the same effect, but with just discrimination, “ Or encore que je ne me puisse persuader que la nature ait donné aux hommes quelque passion qui soit toujours vitieuse, et n’ait aucun usage bon et louable, j’ai toutesfois bien de la peine a deviner a quoi ces deux (la lacheté et la peur) peuvent servir. Il me semble seulement que la lacheté a quelque usage lors qu’elle fait qu’on est exempt des peines, qu’on pourroit être incité a prendre par des raisons vrai semblables, si d’autres raisons plus certaines, qui les ont fait juger

inutiles, n'avoient excité cette passion. Car outre qu'elle exempte l'ame de ces peines, elle sert aussi alors pour le corps, en ce que retardant le mouvement des esprits, elle empesche qu'on ne dissipe ses forces. Mais ordinairement elle est tres nuisible, a cause qu'elle detourne la volonté des actions utiles. Et parce qu'elle ne vient que de ce qu'on n'a pas assez d'esperances ou de desir, il ne faut qu'augmenter en soi ces deux passions, pour la corriger."

§

AN extraordinary degree of shame is usually connected with a proportional degree of the other passions: they derive a tincture from this connection, and mutually co-operate in forming the character.

In him inexplicably mixt appeared,
Much to be loved and hated, sought, and fear'd*.

The union of pride and shame is illustrated in *Discipline and Display**, of love and modesty

* Lord Byron's Lara.

† Romances in which the blending of the passions is delineated.

in Imogen, of timidity and revenge in Hamlet, of a humble but independent spirit in the author of Provincial Letters—"Je n'espere rien du monde, je n'apprehend rien, je n'en veux rien, je n'ay besoin, par la grace de Dieu, ni du bien, ni de l'autorité de personne."

"The very farthest thing I remember (says Lord Herbert) is that when I understood what was said by others, I did yet forbear to speak, lest I should utter something imperfect or impertinent." Lewis Fourteenth, bred up in ignorance, was timid in conversing with Christina of Sweden. The learned Francis Junius ascribed his progress in learning to early bushfulness, and distrust of himself, and observance of others. "Hoc eo libentius predico de infirmitate mea, ut juvenus ab exemplo meo præceptum hauriat *ταπεινοφροσυνης* atque modestiæ, ut certum fructum peritiæ certo judicio assequatur."

Shamefacedness prevails so long as it is fit to hear and learn submissively, and to acquire: in due time, the desire of being no-

ticed and emancipated exhibits useful acquisitions: that desire acting prematurely involves disgrace; and when too long delayed leads to indolence, and seeks indulgence in low company: the desire of a good name should be regulated but not subdued by humility. “A youth too unassuming and too unambitious is frequently followed by an insignificant, complaining, and discontented old age*.”

§

A MAN must think and act for himself, and in the bashful it requires an effort. They often yield to importunity against their own judgment, and plans, and wishes; and as often repent of having yielded. Friends as well as flatterers may recommend undertakings and exertions to which he is unequal, and from these he must keep himself: they may dissuade him from what he can and ought to do. *Let the counsel of thine own heart stand, for there is no man more faithful to thee than it.* Neither give nor ask

* Smith's Theory of Moral Sentiments.

counsel in cases where the heart should dictate, in which a man should be satisfied and have rejoicing in himself alone, and not in another. He must learn to say *no*, and to be accounted singular, and unsocial, and obstinate, and spiritless, rather than forfeit self-esteem. He must resist the proud and overbearing who would reduce him to an unqualified subserviency. If he ever meets with marked attention from the great, which Rousseau confesses he could not resist, let him be jealous over himself: he may abstain from flattery, without affecting to be blunt: if a direction of his genius, in his own opinion unsuitable, be proposed, he can modestly decline it: should a party-vote contrary to his judgment be required, or any act inconsistent with his principles and attachments, let him resent the insult. “ You are stigmatised as a deserter from the ruling party: but who gave them the power to rule? On what rests their claim to unqualified submission? To expect it in this church is insulting the independence of its members, and what is of more consequence, their character as men of

principle and religion*.” Professor Baron thus warns his pupils—“ The spirit of party and the passions it prompts appear, on many occasions, to eradicate every idea of equity, candour, and consistency. Men oppose to-day what they supported yesterday ; they reprobate measures as void of faith, honour, and integrity, which they formerly maintained to be the result of wisdom and discernment, and the source of the most important public good. When our own interest comes in competition with that of others, it is almost impossible to survey the subject of dispute with an impartial eye. In all such cases, men of candour, conscious of their imperfection, endeavour to contemplate their situation and attachments in the light they could view those of neutral persons. It is indeed exceedingly difficult to emancipate the mind entirely from these causes of erroneous judgment, but every enquirer should make the attempt.” Miss Hamilton says, “ If the evil spirit whom we are taught to consider as the enemy of man-

* Considerations addressed to a young Clergyman, by Doctor Macgill, Professor of Divinity, Glasgow.

kind, and against whose activity and diligence we are taught to guard, was ever permitted to lay a hidden snare for the souls of men, that snare is *party*. It is here that the arch seducer has most ample means of accomplishing his perfidious end. Here that his potent spells have power to charm the conscience into a profound repose, while all the malignant passions are permitted to put forth their strength. Here that the benevolent affections are poisoned, or hushed to silence; that piety becomes lethargic; and devotion, instead of ascending to the universal Father on wings of love, is directed to some idol of the imagination, formed and framed by the evil devices of man's corrupted heart*." Watson, late Bishop of Landaff, says, "He who from apprehension or expectation, from gratitude or resentment, from any worldly motive, speaks or acts contrary to his decided judgment, in supporting or in opposing any particular system of politics, is guilty of a great sin, the sad consequences of which no worldly interest can compensate." The Anec-

* Popular Essays.

dotes of his Life, written by himself, illustrate his doctrine. *The fear of man causeth a snare*, which he must break through. To hold his rank, and exert his powers, and vindicate his rights, to judge and decide for himself without tamely shrinking, is the discipline assigned him. "Nothing conduces more to the well-representing a man's self, and securing his own rights, than not to disarm himself by too much sweetness and good nature, but rather in all cases at times to dart out some sparks of a free and generous mind, that have no less of the sting than the honey*." When the German poet went to college, the students laughed at his uncommon name: to one more scornful than the rest, he went up, and said, with a stern menacing look, "My name is Klopstock."

§

THE history of favourites is a lesson to kings; but one of inferior rank may give way to blind attachment, and suffer himself to be overawed and dictated to and made a

* Bacon.

property of, to have his power usurped, and his free-will annihilated. The depredators, "evil and unthankful," turn his profusion to their own emolument, and when he is devoured seek other prey. This degradation, in its downward steps, is blindfolded by bashfulness. Let the man who is descending make a stop, and open his eyes, and rouse his remaining spirit to shake off the parasite before it be too late. Hooker, author of Ecclesiastical Polity, married the daughter of his hostess without judging for himself. "God had blessed him (says his biographer) with a blessed bashfulness; being without guile, he believed her who was kind to him, and engaged himself without having known or even seen his future wife," and he reaped the bitter fruit. D'Alembert enslaved himself to Mademoiselle l'Espinasse. The Israelites, debased by slavery, wished to return to Egypt. The Swedish peasants, when urged by Gustavus to throw off the Danish yoke, said they wanted neither herrings nor salt under the Danish yoke. A negro slave, who heard the gospel, said it might be true for *buckery* white

men, not for negre. Edwards remarked that the dogs of slaves were abject. "Humility, of all the private affections the most approvable, if it predominated in the temper, and were put under no regulation, would sink into a feeble, a mean, and an abject spirit, which is blamable in itself, and chills every great and worthy effort of the soul*."

The bashful man, by greatly undervaluing himself, and by abject submission to insolence and contempt at all hands, may sink into an idiot." "Je ne trouve point sur la terre d'être plus meprisable que ces hommes que le philosophe ne peut définir, a que l'exemple donne une ame factice, et qui, dans le cours d'une longue vie, n'ont jamais eu le courage d'être euxmemes†."

§

A SHAMEFACED man is thankful when any one assists him to conceal or to subdue his foible, and who fulfils the friendly office

* Gerard on the Diversities of Men's Natural Tempers.

† De la Philosophie de la Nature.

which Marmontel asked of Maury, "You have the faults which are natural to a strong mind, while I have those of a weak one. The temper of your soul may communicate tone and vigour to mine, and I require of you not to overlook any thing which marks feebleness or timidity. On proper occasions I may give you counsels of prudence and moderation, while you may give me those of resolution and courageous firmness." But he is mortified when any one envies him, and obstructs his way to favour, and alienates his friends, and waits for his halting, and helps to throw him down, and frustrates his attempts to rise, and who studies to supersede him, or in some way to profit by his fall. He sees through (for the bashful are quick-sighted) his affected sympathy, and insidious cajoling, and proud condescendence, and seemingly confidential whisper, and expiscating of secrets, and mock praise, and insulting irony, and dictatorial advice, and peremptory demand, overcharging the claims of friendship and of gratitude, upbraiding, vituperous reproach, and all the arts of subjugation that

are practised against him, and the latent selfishness. He imposes upon himself obedience to the precept, "Forgive them that despitefully use you;" and to another precept, "From such withdraw."

The bashful man appreciates a female friend who attends to his manners, who guards him against absurdity, and who will not ridicule, nor hear him ridiculed. Mutual kindness and confidence in her presence give repose to his mind.

§

Who can stand before envy? The dread of it obstructs the use of talents. Thucydides is of opinion, that seeing there is a necessary connection between envy and great talents, that he consults best for his own glory, who aims at the highest pitch of glory and envy. The bashful do not aspire to glory, yet cannot always escape envy. A modest youth may be tempted, by the examples, and speeches, and snares of envious companions, to run with them to the same

excess of riot. St. Augustine says of himself, in his Confessions, that he was ashamed among his equals not to be guilty of sins in which they gloried, and even feigned to be worse than he was, to avoid their sneer. The bashful young sinner thus entangled, finds it difficult to resist, or stop short, or draw back. Having done all to stand, he must put on the armour of God. “Rompez enfin des chaines dont vous ne pouvez plus trainer le poids honteux; secouez un joug qui vous accable; osez mepriser les jugemens d’une monde dont vous deja meprisez les plaisirs; et ne faites pas a la grandeur de Dieu l’outrage de la craindre moins que la monde—et vous, O mon Dieu! achevez d’eclairer ces ames foibles qui commencent a vous connoitre: fortifiez leur volontés timides et chancelantes: vanquez encore une fois le monde dans leurs cœurs*.”

§

SENSIBILITY, real or affected, in one who calls himself your friend, mars the harmony of friendship by frequent peevishness. “As

* Massillon Sermon sur le Respect Humain.

sensibility supposes delicacy of feeling with respect to others, they who affect the highest sensibility are apt to carry their delicacy to excess. They are perhaps not incapable of the warmth of disinterested friendship, but they are become so refined in all their sensations, they entertain such high notions of what ought to correspond in the feelings of others to their own, they are so mightily hurt by every thing which comes not up to their idea of reciprocal affection, as to produce disquiet and uneasiness to all with whom they are connected. Hence unjust suspicion of their friends, hence groundless upbraidings, and complaints of unkindness, hence a proneness to take violent offence at trifles. In consequence of examining their friends, with a microscopic eye, what to an ordinary observer would not be unpleasing, to them is grating and disgusting. At the bottom of the character of such persons there always lie much pride and attention to themselves*.”

* Blair.

A fretful temper will divide
 The closest knot that may be ty'd,
 By ceaseless sharp corrosion :
 A temper passionate and fierce,
 May suddenly your joys disperse,
 At one immense explosion*.

§

LAVATER observed, that two who are much together, and love one another, acquire a similarity of features, and adds, " Let me address one word to thee, young man, of dangerous easiness of temper and sensibility. Be circumspect in thy intimacies, and throw not thyself blindly into the arms of a friend whom thou hast not sufficiently proved : a false appearance of sympathy and conformity may easily seduce thee : abandon not thyself to its influence. There exists undoubtedly some one whose soul is in unison with thine : have patience : sooner or later he will present himself : and when thou hast found him, he will raise thee up, he will supply thee with what thou needest, and relieve thee of what is burdensome ; the fire of his looks will animate

* Cowper.

thine, his melodious voice will soften the roughness of thine, his reflecting prudence will temper thy impetuous vivacity: the tenderness which he feels towards thee will be imprinted on thy face, and all who know him will recognise him in thee: thou wilt be what he is, and thou wilt remain not the less what thou art."

Fleming, in his *Christology*, remarks, on the mission of the Apostles by two and two, that they were paired so as by their several gifts to aid one another. Such combinations are still found: two who had studied together became colleagues; the one was bold, and assailed the vicious; the other was timid, and comforted the weak; the preaching of one was a devouring fire, that of the other a lambent flame; a son of thunder was combined with a son of consolation. In private life, the bold made his way into all companies; connected himself with the prosperous, was vigilant in doing for himself, profited by the tendency in human nature to subserve one who arrogates, acquired influence, used hos-

pitality, did good to many: the timid could do little good either to others or himself; he was retired, reserved, contemplative, obscure: he was sometimes excited by the bold, and sometimes moderated the excess of boldness. Their diversity of temper operating without rivalry or envy, was a public and a private good.

§

HYPOCRISY has been imputed to the bashful, and they might examine if their temper leads them to dissemble, to conceal their sentiments, or to chime in with those of others. The bashful man who is careless to a fault in money matters, commits another fault by counterfeiting attention to them, that he may not pass for a fool, as he sometimes counterfeits hardness to conceal the softness of his heart, and with affected indifference covers strong affection. If he suspects a plot to surprise his sensibility, he dissembles in order to avoid it. When questioned about his motives, he does not always tell the true ones, and finds it safer to give no account of his

matters. In whatever way dissimulation is insinuated, adhere with sedulous self-inspection and self-denial to simplicity and godly sincerity. Spinoza, whose life is more edifying than his writings, was put out of the synagogue, because he would not dissemble; and refused a professorship, to avoid temptation.

The cloak of hypocrisy wears out, and notorious inconsistency makes even the impudent blush. "I have known (says Colley Cibber) good parts in a play thrown up, because they recalled what the actor wished to be forgotten."

§

A MAN of consummate impudence can affect to be humble, and say with Richard,

I thank my God for my humility.

The bashful man cannot so easily assume a face of impudence; from conscious defects and diffidence of himself, he is prone to copy;

but like Leander, in the *Philanthrope**, he may choose wrong models, and hope to subdue his native temper by copying the reverse. Attempting to imitate the enterprising and resolute, his courage fails him: attempting the gay, the lively, the volatile, is ridiculous in the grave; preconceived compliments and *flagornerie* stick in his throat: in imitating the devout or the sceptic, there is a risk of hypocrisy or infidelity: the imitation of vain expense is ruinous.

His virtues to himself and God he ow'd,
 From bad example all his vices flow'd.
 Shame quak'd. Philemon's feelings pass'd away,
 And conscience, tam'd by habit, lost her sway†.

§

IN ordinary transactions the bashful lose: they cannot leave a shop without purchasing

* No. 13, where the infelicities of an ill-judged imitation are illustrated. This anonymous work has been ascribed to Professor Richardson; and it has traces of that studied knowledge of the human mind in its various phases, and the moral uses of that knowledge, which characterise his durable work *Essays on Shakspeare's Dramatic Characters*.

† PHILEMON, or the Progress of Virtue, a Poem, by Doctor Brown.

at any rate, they yield to entreaty, give place unto wrath, and are often a prey to the fraudulent. In serious transactions their best defence is the agency of a friend. "When a man (says Bacon) cannot act his part in his own person, and has no friend to appear for him, 'tis his better way to quit the stage."

Verecund, in the house of another, is very helpless, and even in his own he declines the aid of servants in every thing where he can serve or deny himself. When settled among strangers, he found himself excluded from the advantages and enjoyments of social intercourse, and envied those who visit in families, and establish themselves in the neighbourhood, where he remains a stranger, though with no other recommendation superior to his, except being free from the disease of bashfulness. He attempts to subdue it, and after procrastinating, sets out to visit, and stops short in the avenue, or if he reaches the door, and is not answered at once, makes a quick retreat; if admitted, he has little to say, and sees, or thinks he sees that his visit is tire-

some, and goes away abruptly, and thinks on the old man's definition of visiting, "It is *fashioning* themselves and other folk." In despair he became a recluse, and read Lives, especially of those who had written their own, or whose tempers symbolized with his. He studied words upon Miss Smith's principle, "that they who learn languages to any purpose, study ideas only through the medium of words, their signs." Fox thought that men who spoke the language in which Bacon and Shakspeare had written did not deserve the appellation of brutes. Doctor Jamieson, in the preface to his Dictionary, says, "The structure of language is one important branch of that philosophy which so nearly interests men, the philosophy of his own mind." The Bible gave him ample scope. He found that to figures of speech an explanation is usually added, as when Christ says to his disciples *have salt in yourselves*, he adds, be at peace among yourselves and love one another. When in Revelations it is said, the bride was clothed in fine linen, clean and white, it is added, the fine linen is the righteousness of

the saints. In controverted doctrines he thinks what an intelligent reader, ignorant of controversy, would conclude the Scripture doctrines to be.

His domestic state was wretched: he would keep no dairy, nor poultry, nor bees, nor fruit, nor flowers, to avoid petty disputes: his scanty stores were spoiled and embezzled, his papers and books were stolen; the house dropped through; marriage saved him from impending ruin. *He that getteth a wife beginneth a possession, and planteth a hedge about it.*

§

THE shamefaced are not qualified to acquire troops of friends; they are abashed in mixed company, and in the presence of such as are eminent: if spoken to, they “look bombaz’d and unco blate,” and shrink away with confusion of face, but private friendship and kindred affection are congenial and essential to their happiness.

If there be an instance of shyness to relations, and apparent preference of genteeler company; if they have peevishly declined a token of respect, or met an advance of kindness with a harsh repulse, or failed in hospitality; if they have withheld seasonable aid and sympathy, or shrunk from a friend when calumniated and forsaken, they resolve, under pangs of remorse, to do so no more; and to warn the young never to neglect, or laugh at, or despise, or speak evil of, or hate, or flatter any of their kindred; not to wither the early germ of benevolence, by indulging morose, or by stifling kind affections.

In affectionate intercourse with their kindred and early friends, the bashful find rest to the soul. “When thou hast a mind to cheer up thy heart, (said Marcus Antoninus) reflect on the several virtues of thy companions, as the valour of one, the modesty of another, the generosity of a third. Nothing gives so much joy, as the several lineaments of virtue appearing in the character of friends.” In old age, devout intercession for their few sur-

viving friends is a mean of intercourse with them.

Richard Baxter observed, that before sickness and death, usually among dear friends, some unkindness doth arise, which makes them willing to die; but it is surely more desirable to die in friendship uninterrupted and unembittered; and if there be truth in his observation, it is a reason for practising the lesson which was learned at school from Cicero. "Danda opera est, ne quæ amicorum dissidiæ fiant, est enim varius et multiplex usus amicitiaë, multique causæ suspicionum offensionumque dantur, quas tum evitare, tum elevare, tum ferre, sapientis est*."

§

FAVOURITE studies indicate and tend to form the character. Alexander of Macedon studied Homer, and Charles Twelfth of Sweden studied Quintus Curtius. Lacratelle says, that Amyot's translation of Plutarch's Lives was the first chef d'euvres of French

* De Amicitia.

literature, and that it contributed to form the heroes of his history, the Duke of Guise affecting to resemble Scipio; Brisac, Fabius; the Constable, Cato Censor; Chatillon, Cato of Utica, &c. Poetry excites imagination, and may excite it too much: An admirer of Ossian, sailing by Orkney in a storm, saw a female in a boat, and imagined he saw Runo Forlo as pourtrayed in F'ingal, and fell desperately in love: the nymph was brought to him, but instead of "beautiful as a sudden ray of the sun on the dark heaving deep," he saw an old skinny fisherwoman. I will be the *Libertine destroyed*, said a young man after seeing a play of that name. *The Robbers* perverted the minds of school-boys. The probable effect of some classics upon young minds might be considered: Mr. Blair, Chaplain to King Charles the First, when a Professor at Glasgow, burnt Petronius Arbitr.

ESSAY

ON

BASHFULNESS.

PART SECOND.

PLUTARCH, in his Treatise on Bashfulness, recommends a gradual cure; to begin with refusing to drink, or game, or lend money, or listen to an endless talker, or to recommend the undeserving, or to become surety. If you cannot yet say *no*, turn aside, or look another way: silence is an answer to a wise man, and there is yet more occasion for it in dealing with a fool.

Through shame you may err so far, as in sickness not to call an able physician, lest another should take offence; in a lawsuit, not to retain counsel learned in the law, because we must gratify one who calls himself our friend, or give opportunity to a young relation to show himself in the world; to admit a disadvantageous proposal of marriage, or to decline one that is suitable and desired; to entertain ignorant impudent intruders as tutors to our children. Against this folly we might try to harden ourselves in daily occasions, and not give way to it even in the choice of a tailor, or a barber, or a paltry inn, when better accommodation might be had, because the landlord cringed to us; but in every case to choose the best, though the difference be inconsiderable: and so through custom we are prepared to resist in greater instances.

As there are bodies easily affected by cold or heat, so feeble minds are chilled with a frown, and melted with a smile; we must beware of becoming a prey either to those who

would frighten or cajole us; rather to grapple with evil men, than after serving their base ends to be despised by them; neither to comply with flatterers: Bion compares one who lends an ear to flattery to a pitcher—"Take it by the ear, and you may move it as you please." We might have in our memory defensive sayings of wise men: Phocion said to Antipater, "You are deceived if you would have me your friend, and expect that I should play the flatterer." Simonides the poet solicited an unjust sentence from Themistocles; "You would be no good poet if your verses were irregular, and he is no good magistrate whose sentence is unjust." Perseus, in lending money to a friend, took legal security: "Why, said the borrower, these forms of law among friends?" He answered, "that we may continue friends." Zeno asked a young man why he skulked—"To avoid one who would have me bear false witness."—"Has he the effrontery to be impious, and are you ashamed to be just?" If one who stands upon his quality and reputation proposes any thing dishonourable, we must tell him freely,

he acts not as becomes one of his character. If they who would practise on our modesty, do it from a desire of glory or power, why should we contract disgrace or infamy to ourselves, to advance the authority or set off the reputation of others, like those who bestow the rewards wrongfully at the public games, or make a false return of the poll? They confer, indeed, garlands and honours on other men, but at the same time forfeit their own reputation and integrity.

It was a saying of Pythias, the daughter of Aristotle, "The best colour that can be seen in a man's face is that which is the effect of modesty." Cato the Elder preferred young men who blushed to the pale. There are plants, which though they may prove pernicious, indicate a promising soil, so the blushes of young men, though no unpromising sign, may run into the same enormities as the most hardened and impudent, only with this difference, that the latter feel no regret for the greatest baseness, and the former are distressed with the least appear-

ance of it, for bashfulness is only modesty in excess; and as a gardener roots out and burns noxious weeds, but in dressing the vine, or the apple, or the olive, is careful not to injure the tree, so the philosopher, in eradicating envy and covetousness, may cut deep, but in restraining the excess of bashfulness, he must be careful not to eradicate modesty: as those that pull down private houses adjoining to the temples of the gods, prop up such parts as are contiguous to them; so in undermining bashfulness, due regard must be had to adjacent modesty, good nature, and humanity.

After the excess of every passion, repentance follows, but it overtakes the bashful in the very act. Let the painful sensation be remembered, that like travellers who have stumbled in a stony path, or mariners who have been shipwrecked on a particular promontory, they may be on their guard against the same or similar dangers.

This section from Plutarch suggests atten-

tion in educating the shamefaced. The plan of education, mentioned by Madam Stael*, without punishments and without rewards, without the stimulus of emulation or fear, would be suitable to them. Lancaster's method of punishing by ridicule would crush a feeble mind.

“ It is of importance to study the peculiar tempers of young children: there is in some a degree of reserve and timidity of disposition, not unfrequently mistaken for sullenness and obstinacy: the methods put in practice to subdue the latter, serve but to increase and confirm the former, which pains should be taken to remove. What is slowly done is generally done the best, and hence a caution may be given to parents, not to form too hasty a judgment respecting what they may consider as indications of peculiar dullness or quickness in their children; in this point they are frequently apt to err, and a child of quick apprehension is rendered pert and conceited, by being prematurely brought forward, while

* Germany.

one of perhaps better abilities, though more slow in displaying them, is depressed and discouraged*.”

§

ARISTOTLE, in his methodical way, enumerates things which occasion shame, and in whose presence it is felt.

Shame is occasioned by what reflects dishonour; as turning back in the day of battle, this is cowardice: refusing to pay debt, or to restore a pledge; this is unjust: indulging unlawful pleasures, or the intemperate unseasonable use of such as are lawful; this is want of self-control: deriving profit from little things, and taking them from the poor or the dead; withholding aid from a friend in need, or offering what is inadequate; asking or receiving from one who cannot afford to give; praising a thing so as to indicate a desire to have it in a gift; persevering to ask what has once been refused; these are symptoms of avarice: to praise one in his presence,

* Thoughts on Education by Mrs. Semple.

to exaggerate the good he has done, and extenuate the evil; to affect concern for his affliction greater than he himself expresses; these savour of flattery: to decline labours and duties which others who are less able fulfil; this is effeminacy: praising one's self, promising more than he can perform, assuming credit for what he has not done; upraiding; these show arrogance and self-conceit, and the least sign or approach to them is unbecoming: to be without the fair advantages which equals have attained, especially if it be owing to the want of due exertion, as to be ignorant, through neglect, of what a well-bred man ought to know; when one suffers, or has suffered, or is exposed to suffer indignities which he might avert by defending or avenging himself.

Such are the things which occasion shame, and it is felt in the presence of those who are respectable, whose good opinion we desire, from whom we have expectations, who are not subject to the same failings, who have a superintendence over us; of all whose judg-

ment we do not despise: in the presence of rivals, of the envious, of those whom we have offended, of jesters and evil speakers, who tell with addition all the ill they know. Shame is most felt when we must be often under the eye of those who know our faults. Shame, says the proverb, is lodged in the eye; this made Antiphon the poet, when, by order of Dionysius the tyrant, he and others were led out to execution, say to his fellow sufferers, "Why do you cover your faces? Are you afraid that they who see you to-day will see you to-morrow?"

This extract from Aristotle will suggest thoughts to the bashful.

§

EAGERNESS in a bashful mind is an instrument too sharp for its destined use. Inclinations are at first thwarted and moulded by others, but when independent powers spring up, he must take the government upon himself and impose restraint.

The young man who cannot bear to be censured for want of spirit, and for mean and shabby things below a gentleman, though his circumstances require an economy to which these epithets are given, that young man is in the broad way which leadeth to destruction. His creditors suffer. He is a burden on his friends, and when they have helped him, they must do it yet again. He has forfeited his claim to just praise by the dread of unjust censure, and whatever idea may be annexed to the honour of a gentleman, and however he may dream that he yet retains it, he has forfeited the honour of a man, which consists in rendering to all their due.

§

THE shamefaced delay to fulfil a duty which will cost blushing and embarrassment, and with the vague purpose of fulfilling it afterwards, invent farther delay till the time be passed. Self-condemned and heartless, they fall into habits of neglect, and sink in torpor: the demon sloth benumbs and chills them.

Are you not ashamed, my young friend,
to be nothing and to do nothing?

For sluggard brow, the laurel never grows,
Renown is not the child of indolent repose*.

—Shame has involved me in the net of that
soul-enfeebling wizard indolence. My tears
have watered the seeds of emulation and am-
bition, but I am not made to excel.

To excel is the lot of few, but with one
talent something may be done, and you
know the doom of hiding it. Think on the
retrospect of a life of listless apathy—no
cheering remembrance—an everlasting *ichabod*.

“*Ci git l’oisiveté,*” was an epitaph on the
Duchess of Orleans, mother to the Regent.
“*On faisoit sous entendre, mere de tous les
vices.*” Boerhaave tells of a Dutch Physician
who persuaded himself that wakening is a
violent, and sleeping the natural state of man.
He contrived to sleep away many days and

* Castle of Indolence.

nights, and impaired his intellect, and died insane.

Having something to do, gives activity; and having much to do, extends and invigorates the active powers. Clarke united rhetoric and philosophy to the composition of sermons, and erected a monument of Scripture criticism, and clear reasoning, and sound morals, honourable to himself, and useful to preachers and believers. "I have always found that such preaching of others hath most commanded my heart, which hath most illuminated my head*."

Gillespie† on Temptation, says, "The devil sails with every wind. He influences the phlegmatic to dilatoriness, deferring the most important and urgent matters till a more proper season, probably never to have place, to negligence of affairs, overlooking what merits

* Whichcote's Aphorisms.

† The Reverend THOMAS GILLESPIE, a thinking conscientious Minister. He was deposed for not doing what he thought sinful, and became the founder of a sect called *Relief*.

the closest attention and the greatest care. Buried sloth, rooted in their constitution, he draws forth at proper season. By it he mars their attaining interest in Christ if sinners, their spiritual growth if saints, and brings on them withering and decay of grace. He excites in their minds undue diffidence, which gives him signal advantage over them in respect of the work of their stations. Some he keeps from it altogether, especially if public and attended with difficulties. In others he creates hesitation about almost every part of it, and they proceed with pain, are sadly cramped, cannot exercise their abilities as they might; they perform their work in an ungraceful, awkward, frequently in a culpable improper way; through mere timorousness superinduced by him."

§

THE evil of procrastination is often felt by the bashful. External acts of worship, notwithstanding their acknowledged usefulness and a strong sense of duty, may be left undone through bashfulness. In *Memoirs of*

Mr. Smellie, printer, he says in a letter, "So far as I know myself, bashfulness is the great source of all my errors. All other passions I have learnt to keep at least within decent bounds, but this passion is deeply rooted." The letter relates to partaking of the Lord's Supper, in which his objections are stated. Part of the answer follows, "Your great objection to communicating seems to be the perfection of virtue which is requisite. No doubt new and complete obedience must be resolved upon, but in a way consistent with human imperfection. Christian morality in itself is to be conceived as pure and perfect, but there seems an impropriety in supposing perfection to be requisite to qualify us for a mean of attaining it. The object of Christianity is to train us to virtue, and all its institutions are adapted to that end. There are stated seasons of instruction, that our knowledge and virtue may be continually increasing. There are stated acts of devotion enjoined, because there still are sins to be confessed, and pardon and assistance to be asked. A stated memorial of Christ's death is insti-

tuted, which supposes a tendency to forget it, and to forget that horror at guilt which it so strongly inculcates. Preparation for these several acts of religion is surely proper, and the most virtuous will perform them most worthily, but still they are only means of virtue, and consequently a desire after, rather than the actual possession, seems to be the natural preparation. Even if the high idea of perfection is conceived requisite, it is not an argument for absolute and determined neglect, but rather for deliberate and zealous preparation. You conceive that guilt afterward will be highly aggravated, and to be sure it will, in proportion to the fitness and excellence of the means; but the laws of virtue are in themselves sacred and obligatory, and consequently the means of virtue are so; wherefore the deliberate and obstinate neglect of the means is an aggravation on the other hand. To have used means and come short of the end bespeaks feebleness and inconstancy, yet the attempt is good, and the success, however small, is better than none: but the neglect even of the means be-

speaks a total unconcernedness, and its pernicious effects, though not so obvious, are equally real; for to it must be imputed the loss of all those pious sentiments, gratitude, love, remorse, and of that temporary or partial reform which the use of means produces; likewise the suffering neglect to grow into a habit, and giving scope to that self-deceit and sophistry which are natural to the mind when determined upon any thing improper. You are afraid of showing a bad example afterward, a very reasonable ground of fear. Example, especially when there is any thing of respect and deference, is important and sacred. Next to the virtues of one's own heart, it deserves attention, as the most successful method of recommending goodness. Hence it is surely agreeable to the designs of Providence, that they who are sincerely virtuous, and considered as such, should be exemplary in all the means of virtue; and the fear of coming short, after using the most excellent mean, will operate as an additional motive to become a blameless pattern. You object to all this, that the not communicating is over-

looked, whereas the doing it and behaving inconsistently is notorious. Were example the only thing, there might be something in this; yet not even then, unless there be more than an equal chance of behaving inconsistently, and of that inconsistent behaviour being known. Neither is the neglect so wholly overlooked; by the many to be sure, it is, but every one has his circle who know and observe him. There are shallow and unthinking infidels, who grasp at such an argument; there are timorous and diffident youth who are thereby the more discouraged: to encourage one in this class, to silence one in that, are no inconsiderable objects in the way of example. I know you can make allowance for self-deceit on your own part, as well as for prejudice on mine, and we may both refine a little *pro* and *con*. But all refinement apart, there seems a direct obligation on those who believe in Christ, in his friendship and good offices to the world, especially evinced by his death, to remember it as a memorial and a debt of gratitude. It is no more than we would do in memory of a

friend and benefactor who had requested it as his dying wish. Shame, I know well, is a great restraint; it is one of those against which Christ has warned us, and the breaking through it is insisted upon as a proof of our regard in this state of trial. Were I as good a man as I ought, I should reason better on the subject. You have known all my weaknesses, and I will now tell you in the confidence of friendship, that any attempts towards a better temper have been commonly suggested at the time of a communion. The impropriety of ever slighting the name, character, word, and institutions of so dear and generous a friend—the obligation to temperance, industry, natural affection, friendship, charity—the importance of studying usefulness, and that only, in my profession—the importance of a lesson which I shall never be perfect in on earth, true humility—the great importance of inward purity and uprightness. It is almost impossible, at a communion, not to bethink ourselves of our vices, and to make some attempts to reform them, to entertain some sentiments of love to our fellow-

Christians, to lay some plans for doing good, to be somewhat affected with the love of Jesus, and to look forward to his second coming to judge us according to our present conduct." Leechman's Sermon on the dangerous influence, and the cure of false shame, might be perused by the bashful. Doctor Claudius Buchanan had a momentary shade of bashfulness. "Like Hooker, I could not look my servants or children in the face." He prayed against this unaccountable weakness, and became an active promoter of Christianity in the East.

§

*LET thine eyes look right on**. By the wandering of the eye we may lose time, and lose our way, and be led into temptation. Against gazing, and pausing, and musing, and sauntering, and oscitancy, and "shapeless idleness," and sickly thirst for various knowledge (diseases incident to the shamefaced) it

* Proverbs iv. 25.

is an antidote to look steadily on the business on hand,

And learn to know how much needs not be known.

Diogenes observed that grammarians investigated the wanderings of Ulysses and forgot their own. Lightfoot knew all the villages of Canaan, and all the streets and alleys of Jerusalem, but he knew nothing of a small property of his own, not even the way that led to it.

The aberrations of Mary Woolstoncroft, Chatterton, Burns, and of others endowed with genius, excite pity and regret. Bacon, in his advice to Villiers on the duties of a favourite, warns him against soliciting the Judges, and in his Essays warns the Judge to repel solicitation, and shake his hands at a bribe. He himself, when Chancellor, admitted many solicitations from Villiers, and took many bribes—a lamentable shade on his resplendent wisdom.

§

THE desire of literary fame may incite to mental exertion, and lead to usefulness and honour: but be not over sanguine, view the dark as well as the bright side. Consider the fate of books, the censures that are passed upon them, and the more mortifying oblivion into which they mostly fall. Consider the fate of manuscripts. Montesquieu's *History of Lewis Eleventh* was burnt by mistake. A hundred sermons, prepared for the press by Bramhall, Archbishop of Armagh, were torn by rats. Inferior writers suffer at times maternal anguish for the loss of their literary offspring, and must take the cold comfort, sometimes administered to parents on the loss of children, that they might have turned out ill. Read the *Lives of the Poets*, by Johnson, who in writing them (as an able dissector of the human mind observes) has written his own. Read *Doctor Anderson's Life of Johnson*, *Doctor Currie's Life of Burns*, *Doctor Irvine's Life of Ferguson*, and the *Calamities of Authors* by D'Israeli. Fontenelle observed, that books usually gave

less pleasure than chagrin to their authors. "As long as I lived unknown to the public, (says Rousseau), I was beloved by all my private acquaintance, and had no enemy; the moment I acquired literary fame, I had no friend." Perhaps he anticipated future fame. An eloquent preacher says, "I will not do Rousseau, with all his imperfections on his head, the injury, nor a modern railer against Christianity, whom I disdain to name, the honour to contrast, comparison it cannot be, their spirit, their genius, their talents, their conduct: the one has purchased for himself a name which shall expire only with the world; the other, happily for the world, is already dead while he liveth*." The Parisians went in pilgrimage to his grave at Ermonville. Doctor Beattie calls him a moral writer of true genius: his eloquence, when addressed to the heart, overpowers with force irresistible. Doctor Parr says, he was himself benevolent, and upon the minds of others he inculcated that benevolence which he loved. He ad-

* Lectures on the Evidences of Christianity, by HENRY HUNTER, D. D.

mired virtue in some of her most noble forms, and has displayed her with a splendour which enraptures the imagination and warms the heart. Dangerous as I think the tendency of his general system, I am not totally destitute of taste to discern, of sensibility to feel, and of justice to acknowledge his moral and his intellectual excellencies. Lacratelle, in his history of France, ascribes to the writings of Rousseau a moral impulse. "Le nom d'un ecrivain qui exalta si vivement les ames est reclamé par l'histoire."

§

GENIUS, real or imaginary, is exposed to snares. Ebriety has peculiar attractions to the bashful, as an escape from insulated gloom, and a key to open colloquial powers. Johnson says of Addison that he drank too much wine, and thinks it not unlikely that he was first seduced to excess by the manumission which he obtained from the servile timidity of his sober hours. Professor Arthur, whose bright talents were obscured by

invincible bashfulness and hesitancy in speaking, had luminous moments when the ease of intimacy and the hilarity of social enjoyment unbarred his utterance, and gave vent to a torrent of most impressive elocution, rich in science, abounding with information, and flowing in a stream of correct yet spirited diction. He seemed himself to have the most exquisite enjoyment in this new state of mind, and in getting rid of the embarrassments of speech and look under which for a few moments before he had been labouring. “Is it surprising, (adds his biographer), that such enjoyments should have been solicited by his friends? solicited and indulged by himself?” Yet caution is necessary in this indulgence, and real friends will be cautious in soliciting it; lest the bound of temperance should be passed, and the use of reason suspended, and a deeper gloom ensue.

§

BY shafts of ridicule the shamefaced are vulnerable. Doctor Aikenside, in his Poem on the Pleasures of Imagination, enumerates

the uses of a sense of ridicule; but like other useful senses it may be abused. Laughing, according to Hobbes, implies conscious pre-eminence, and by means of it the impudent exult over the modest. Many pains of mind in the modest are occasioned by sneer, banter, sarcasm. A grave demeanour, which otherwise becomes them, is a defence. Avoid repartee. Rebuke not a scorner. Affect no character that is not thine own. Deal not in things too high for thee. Keep your own secrets. Do not tell your dreams, nor any visionary impulse, nor superstitious usage, nor any folly into which you have fallen. Be not inquisitive. Do not lend a favourable ear to ridiculous things which are told of others, and which are usually malignant lies. Be sparing of advice, and very sparing of reproof.

Ils ne censurent point toutes nos actions
 Ils trouvent trop d'orgueil dans ces corrections.
 Et laissant la fierte des paroles aux autres
 C'est par leurs actions qu'ils reprennent les notres*.

Enter into no frolics: puns and buffoonery

* Moliere.

are degrading. Be not a mocker. Jests from a superior in power, or age, or wisdom, are irritating and galling. Socrates by his jests on Anytus inspired a mortal hatred; Caligula by unseemly jests provoked an assassin. Mimicry is an offensive and degrading talent, found among the natives of Botany Bay, and among apes. Deceiving the credulous is insincere and unkind. Deceiving the young, as recommended in *Emile*, excites distrust and aversion. "Les esprits tournés a la raillerie ne peuvent guere esperer long temps leurs amis*." Locke on Education, says, "Those who would secure themselves from provoking others, especially all young people, should carefully abstain from raillery, which by a small mistake, or any wrong turn, may leave upon the mind of those who are made uneasy by it, the lasting memory of having been frequently though wittily taunted for something censurable in them."

Abandon the vain attempt to please every one, and to answer every cavil. Doddridge,

* Reflexions sur le Ridicule. Bellegarde.

when teased about unsoundness in his writings, replied, "Quod scripsi scripsi." Priestley avowed his faith in Christ among French philosophers, who paid him the sarcastic compliment, that they had never known another believer in Christianity of whose understanding they had any opinion. Oppose an avowal of religion to profane mocking. Read the story of Father Nicolas in the *Lounger*, and *La Morgue* in *l'Hermite de la Chaussée d'Antin*.

To be habitually serious is a mean of outward and inward respect. It is a fence against intrusion, and flattery, and satire. The feeling of an immortal interest, which the bashful often evoke, accords with habitual seriousness and self-possession.

§

"THE first prayer I should make, (says Mrs. Montague), if I had a son, would be, that he might be free from vice, the second that he might be free from absurdity; the

least grain of it spoils a whole character." "Dead flies cause the ointment of the apothecary to send forth a stinking savour, so doth a little folly him that is in reputation for wisdom and honour*." Absurdities in great men, as Rousseau appearing in a foreign dress, Balzac pulling off his beaver when he spoke of himself, Paschal's iron belt, are aggravated by wicked wits. Thomas Day, by a few absurdities, lowered a character of sublime humanity. Egotism in a great man, as in Warburton and his admirer Brown, diminishes his greatness. Chesterfield says, "One should never speak of himself except in a court of justice." Speaking of one's self tends to boasting or complaint, or revealing of secrets, or bewraying private pique, and disgusts the company. Few things are more irksome than a tête-à-tête of grievances. A few harsh metaphors in Tillotson's writings, picked out by Fitzosborne, prejudices the student of rhetoric against a treasure of wisdom. Some, by talking of their religion, make themselves absurd: Montesquieu says

* Eccles. x. 1.

of Marshal Berwick, "No man practised religion so much, and talked of it so little." To prose on your own feelings is absurd: "We that are true lovers (says Touchstone) run into strange capers," and they are laughed at for telling them. Avoid singularities: dress, and dance, and observe etiquette as others do. Beware of foibles which the rhetorician has marked as subjects of wit and humour: "Caprices, little extravagancies, weak anxieties, jealousies, childish fondness, vanity, and self-conceit*." "Il est dangereux de s'acquiescer la reputation de bizarre, parce qu'il n'y a rien qui detruise tant la confiance qu'on pourroit avoir en nous, et qui nous fasse plus regarder comme des gens avec lesquels il n'y a aucune mesure a prendre †."

Johnson says of Swift, "Whatever he did, he seemed willing to do it in a manner peculiar to himself, without sufficiently considering, that singularity, as it implies a contempt of the general practice, is a kind of

* Campbell's Philosophy of Rhetoric. † Pensees de Nicole.

defiance which justly provokes the hostility of ridicule." Great men, like Swift and Johnson, do not sufficiently consider that their absurdities will be recorded. Johnson is moral in his writings, but in his *Life* by Boswell, there is a *labefaction* of morality.

§

It is not easy to repent of, and to abstain from injurious witticism. La Valliere, reflecting in her cell on what she had known, and felt, said "Qu'on y comptent pour rien ces bons mots qui percent le prochain jusque au vif, non plus, que ces paroles delicates, qui sous un air de railleries, nous peignent ses defauts, et nous les font paroître ridicules: qu'on y comptent enfin pour rien de perdre sa fortune, et de dechirer sa reputation, pourvu que ce soit en riant, et d'une maniere qui nous divertisse.—Seigneur, faites moi connoître, que ces pechés que je puis nommer mes pechés favoris sont d'autant plus desagreeables a vos yeux qu'ils plaisent d'avantage a ceux des hommes, et qu'ils ne sont propre-

ment, que des effects malhereux de mon amour propre*.”

The mind of a satyrist is dark. Burns lamented that he had written many epigrams upon persons against whom he entertained no enmity : he was aware that letters and verses, written with unguarded and improper freedom, and which he earnestly wished to have buried in oblivion, would be handed about by idle vanity or malevolence, to the injury of his future reputation, anticipating as it were posthumous shame, and blushes in the grave.—His meritorious works will be remembered with delight, and the rest forgotten.

Pope was vexed by the dunces whom he had exasperated. Swift became morose. Johnson was unwilling to be left alone. Of Zimmerman, who writes on Solitude, it is said by Tissot, that when the pen was in his hand he lost his urbanity, and became satirical ; he fell into that grievous malady, the

* Reflexions sur la misericorde de Dieu.

hypochondria. Cowper, when Pliny's opinion of some poems was applied to his, said "The latter part is very true indeed. Yes, yes, there are *multa cum bile*; many acrimonious."

Be discreet in the use of Scripture language." In Tales of my Landlord, and other popular tales, words and parts of sentences, from the Bible, are perverted, probably with a view to make the readers laugh, and readers who have no reverence for the word of God probably do laugh, and perhaps exult in laughing at what others hold sacred.

Plaies made from hallie tales I hold unmeet,
 Let some great story of a man be songe ;
 Whanne as a man we God and Jesus trete,
 Ynne in mine poor mind, we do the Godhede wrong *.

From Wharton's history of English Poetry it appears, that in ancient times there were Scriptural Dramas, but they burlesqued the Scriptures, and gave way to more legitimate subjects for the stage. Yet it is possible to treat of religion seriously in a play. The

* Rowley.

following lines on Christianity were heard by the audience with still attention.

Be well assur'd,
 An upright mind, stain'd by no base desire,
 Nor apt to be inflam'd with fiery rage,
 Or dimm'd with envious rancour, but inclin'd
 To deeds of mercy and of love, and glowing
 With kind affection, patient still, and free
 From prideful arrogance, or vain conceit,
 And lifted above earthly things with hope
 Of joy untainted in a life to come,
 With sympathetic ecstasy will yield
 Obedience and due homage to that Teacher,
 Who, with supreme authority, enjoins
 A corresponding conduct: who himself
 From heaven descending on that gracious mission,
 Knowing our weakness, and the many deeds
 Of folly or perverseness, evil thoughts
 And vain, that taint our nature, and unfit us
 For holy intercourse with brighter spirits,
 Will deign to purify our blemish'd hearts,
 And be the means by which th' Almighty Sire
 Shall manifest his mercy, and receive us
 Into celestial mansions*.

§

WITHDRAW timely and resolutely from the ensnaring power of love. The fables of heathen gods and goddesses yield a moral.

* The Indians, a Tragedy.

To be wise, and eke to love,
Is hardly given to gods above*.

True religion gives dignity and victory to
man.

Up—God has form'd thee with a wiser view,
Not to be led in chains, but to subdue ;
Calls thee to cope with enemies, and first
Points out a conflict with thyself, the worst †.

From hopes which you would blush to own, and cannot realise, turn to *hope that maketh not ashamed*. “To neglect that supreme resplendency which shines in God, for those dim representations of it that we doat on in the creature, is as preposterous and absurd, as it were for a Persian to offer his sacrifice to a parhelion, instead of adoring the sun ‡.”

A Physician says, “Though love be a strong passion, it is seldom so rapid in its progress as several of the others. Few persons fall desperately in love all at once: we

* Spencer.

† Cowper.

‡ *Seraphic Love*, by the Hon. Robert Boyle.

would therefore advise every one, before he tampers with this passion, to consider well the probability of his being able to obtain the object of his wishes. When that is not likely, he should shun every occasion of increasing it. He ought immediately to flee the company of the beloved object, to apply his mind attentively to business or study, to take every kind of amusement, and above all to endeavour, if possible, to find another object that may engage his affections, and which it may be in his power to obtain *.”

§

And you, ye dells, resounding shades and groves,
Dear to my soul receive me, for to you
I fly, and in your calm recesses seek
The bliss of solitude.

O solitude, the man who thee forgoes,
When lucre lures him, or ambition stings,
Shall never know the source whence real grandeur springs.

O lost to virtue, lost to sober thought,
Lost to the noble sallies of the soul,
Who think it solitude to be alone.

A BASHFUL reader loves such verses: they seem to justify his wish to be alone when he

* Doctor Buchan's Domestic Medicine.

experiences the "noble sallies." Thinking it easy to resume, he neglects to preserve them. Rousseau, in his early journeys, derived from the successive views of nature, charming images and delicious sentiments, which he painted in the moment with a vigour of pencil, and freshness of colouring, and strength of expression, superior, he says, to what is found in his writings, and regrets that he had not preserved them.

It is dangerous to indulge a passion for solitude. The danger is seen in the history of early monks, some of whom imitated beasts, others wasted their lives on pillars, and others, as the Monks on Mount Athos, in looking on their navels. Petrarch spoke from experience when he said, "Nothing is more dangerous for a heart subject to the passions, than to be free, idle, and alone." Wild hyperboles and analogies spring up in the desert, and rueful prospects open. "I thought when I went first to dwell in the country, (said the melancholy Cowley), that without doubt I should have met there with

the simplicity of the golden age. I thought to have met no inhabitants there but such as the shepherds of Sir Philip Sidney's *Arcadia*, and began to consider with myself which way I might recommend to posterity the happiness and innocence of the men of Chertsea, but to confess the truth, I perceived quickly, by infallible demonstration, that I was still in old England, and not in *Arcadia*." Lord Craig, speculating on retirement and refinement, says, "My reading lay almost entirely in books of taste, but I now find, instead of relieving my mind, this kind of reading fatigued and exhausted it. This I have experienced to be the case with all pleasures arising from inanimate objects, and from every thing that may be termed an object merely of taste; they all terminate in themselves, and lead to weariness and satiety; unlike the exercise of the social affections, where every enjoyment multiplies itself, and leads to still fuller and more enduring sources of delight*."

* *Lounger*, No. 9.

It is important when alone to keep the heart, and rather than harbour ill thoughts to flee from solitude. In the presence of another, one comes to himself, in the presence of many he becomes one of them, and in social intercourse he fulfils relative duties. It is not good to be much alone. A recluse is a deserter.

Yet there are, whose souls
Sore smitten by affliction, harass'd sore
By many a tempest on the sea of life,
Have sought a peaceful harbour, and retired
For respite from pursuing care. Retire,
Afflicted spirits! I will not intrude
Upon your solitude, nor with reproof
Exasperate your sufferings. Go enjoy
Your healing quiet, nor adventure forth
To other perils. Let your shatter'd bark
No more encounter the fallacious main,
Nor brave the tempest. Peradventure I,
Weary and faint, may join you, and with fond
Impatience seek the lonely vale*.

Sir Matthew Hales, in his retirement on Sunday evenings, fixed his mind on useful contemplations by writing them. He found

* A Morning Walk, by Professor Richardson.

through the week the good effects of a well-spent Sabbath.

“ In Roman Catholic countries there are houses of spiritual retreat, where the well-disposed retire at times to commune with God and with their own hearts. A public institution of this kind may seem ostentatious, but the spirit of it is laudable. In the busiest life a day may be found for sacred solitude. The youth who has acquired a relish for the pleasures of devotion, yields his heart to those pleasures. He views at a proper distance the active life upon which he has entered, and makes a true estimate of wealth, and fame, and pre-eminence. He attends to his character as an accountable being, and thinks of the time when success or disappointment will figure less than the steps by which they arrived; when the pleasures of success will be increased by the honourable means of attaining it, and the pain of disappointment lessened because nothing dishonourable was done to avert it. The particular duties of his sphere are reviewed: if

the review present imperfections, he does not disguise them to his own mind, nor does he check humility. Under the impression of divine goodness he learns to forgive himself, and to improve the experience of former errors against future temptation. Plans of usefulness are devised, and kind affections cherished. The beauties of virtue open in prospect, and like a traveller refreshed, he sets forward with alacrity*.”

§

TACITURNITY renders the bashful less instructive, less social, and at times wearisome. They are afraid of egotism, and do not speak of disappointments, and losses, and chagrin: why trouble the good-natured, or gratify the envious, or fret themselves? The heart knoweth its own bitterness, and keeps that knowledge to itself. There are subjects on which delicacy requires silence, and others called theological, on which reverence for Deity does the same. Of neighbours they know

* Kames's Culture of the Heart.

little, and avoid the knowledge of secrets. "Every man hath in his own life sins enough, in his own mind trouble enough, in his own fortune evils enough, and in performance of his offices failings more than enough to entertain his own inquiry*." There is safety and tranquillity in ignorance of what idle, and envious, and malignant curiosity seeks to know.

§

A BASHFUL young man once ventured in company to suggest a thought to be considered or discussed. It was not considered or discussed, but he was denounced as heretical. He learned a lesson of secrecy or silence. He recollected that Boerhaave, for asking one who railed against Spinoza if he had read the book, was calumniated as a Spinozean, and had to change the clerical for the medical profession; he recollected the correspondence of Locke and Limborch *sub sigillo*, and the reticence of Joseph Mede and Sir Isaac Newton. "I do not think that any

* Taylor's Holy Living and Dying.

man can be dispensed with to dissemble the truth when duly called to it, and on fitting occasions, but I think prudence may guide us in the choice of proper opportunities, that we may not run ourselves against rocks to no purpose, and influence men against us unnecessarily*.”

Correspondence implies and requires secrecy. Mrs. Carter, the translator of Epictetus, expressed to her executor a wish that her letters should not be published. “I do not deem any opinion of mine of consequence enough to be brought as an authority, and you have heard more than once my aversion to being quoted, or having any part of my letters seen by any body. I could no more write freely to you with a view of my letters being seen, than I could talk freely when I knew a third person overheard me.” There is a want of judgment and delicacy in many collections of letters, with respect to opinions expressed in them of persons living, or their deceased relatives, or even of moral

* Locke's Familiar Letters.

and religious subjects. Of this there has been in the present age some striking instances, in which the fame of persons, though respectable in their life-time, has been grievously injured. The bashful, though otherwise inclined to confidential intercourse, wrap up themselves.

§

A YOUNG man was much ashamed for having once told a secret of his own, and became very reserved: he traced the characters of his own mind to their first impressions: curiosity led him to enter a coal-pit in Scotland, when a Collier said to him, *We are slaves*: he was led to think on the evils of slavery, as Yorick was led by the voice of the bird to paint the sorrows of captivity. He saw soldiers in a hot day, running to a brook. An officer struck their leg-bones, and would not suffer them to quench their thirst: it was a slight view of military despotism, but it was the first. Rousseau records an incident in his youth which inspired his indignant zeal against oppression.

§

“HE will do great things who can avert his words and thoughts from past irremediable evils*.” The bashful man is not made for doing great things, for he often thinks and speaks of irremediable evils: the errors of his education, the infelicities of his youth, disappointments, neglect, insult, self-reproach, despondence under remorse. Let him leave the things behind, and press forward. “Que diriez vous d’un homme, qui dans un voyage, au lieu de marcher toujours, sans s’arreter, passeroit son temps a prévoir les chûtes qu’il pourroit faire, et quand il en auroit fait quelqu’un, a retourner voir le lieu ou il seroit tombé †.” If temptation has been resisted, why recall it in thought, and needlessly renew the combat; if temptation has prevailed, why sink in hopeless despondence. St. Francis de Sales says of himself, “If I had greatly desired not to fall into the sin of vanity, and yet had fallen deep into it, I would not reproach my heart after this manner, Art not thou wretched and abominable, that after so

* Lavater’s Aphorisms.

† Fenelon.

many resolutions hast suffered thyself to be carried away by vanity? Die with shame, lift no more thine eyes to heaven, blind, impotent, and traitor to thy God: but I would rather reprehend it thus: Go to, my poor heart; we are now fallen into the ditch which we had so often resolved to escape. Well, let us out again, and forsake it for ever. Let us call upon the mercy of God, and hope that he will assist us to be more constant, and let us put ourselves into the way of humility. Courage! from this day forward we will stand upon our guard. God will keep us. We shall prosper." St Katherine of Genes prayed, "Where wast thou, Lord, when impure spectres haunted me?—I was in thine heart, inspiring hatred of evil there."

ESSAY

•X

BASHFULNESS.

PART THIRD.

UPON bashfulness Christian humility may be grafted; and the fruit which was by nature wild becomes good. The bashful are annoyed by many things of which there is no reason to be ashamed: the Son of Syrac mentions some of them*. By attending to these, false shame is distinguished from humility. A

* Ecclesiasticus xliiv. 2.

sense of duty overcomes false shame. Colonel Gardiner refused to fight a duel because he feared God. A few such examples might discourage that fashionable species of murder. The faithful discharge of duty may incur resentment, and the modest conscientious Scougal compared administering reproof to martyrdom. Robert Barclay, the Quaker, (a man eminent for intellectual and moral endowments, clothed with ~~Christian~~ humility and love) passed through the streets of Aberdeen in sackcloth and ashes, under a conviction that it was his duty, preaching the necessity of faith and repentance to the inhabitants, his mind suffering the utmost agonies till this command of the Spirit was obeyed. Self-denial from a sense of duty, and in the cause of benevolence, however singular, is respected. Leighton, notwithstanding his extreme reserve and aversion, submitted to be a bishop and an archbishop: he testified against intolerance, and dissuaded the king from persecuting, and preached and obeyed the law of love in evil times. The talents and virtues of the modest at last break through the cloud, and Leighton

now shines, a teacher and a pattern of devout humility. Burnet, whose temper was the reverse of bashful, is eloquent in his praise. Jeremiah, under his heavy burden, like Job, cursed his day. "Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame;" yet, like Job, he held fast his integrity, and is honoured as a prophet for ever. John the Baptist modestly confessed that he was not the Christ. He transferred disciples, with their endearing attachment, to a better Teacher. He uttered a voice in the wilderness, "Prepare ye the way of the Lord," bore testimony to him, and withdrew. "Verily I say unto you, among those that are born of women there is not a greater prophet than John the Baptist*."

The pious and profoundly learned Joseph Mede (from whom Warburton's lecturers have derived their apocalyptic science, and who unite in lamenting that he was not preferred,) declined preferment, consulting his natural

Jer 20. 18

* Luke vii. 28.

disposition and talents for profound research, and love of independence. He produced his original thoughts when matured without timidity, but without ostentation. "I am no niggard, according to my ability, to impart what I know, but it is where I find some appetite, otherwise my familiarest friends are as ignorant of my notions as any stranger. There are, I think, few men living who are less troubled to see others differ from them in opinion than I am. Whether it be a virtue or a vice I know not."

§

BISHOP BURNET says to candidates for the ministry, "I never yet knew any one of those who, with no practice of their own, delivered themselves to the conduct of Providence, who have not found the fruit of it even in this world*." The bashful candidate, after mus-

* Tales and romances composed for the young exhibit virtue rewarded and vice punished upon earth. Is this a true representation of the plan of Providence? Is there no danger to the young from delusive prospects and hopes? Are temporal enjoyments an adequate recompense to the virtuous? Were it not better to teach in tales, as well as in graver instruction, that happiness is often sacrificed to virtue here below?—*Miss Hunter's Miscellany.*

ing on prosperous accidents, and instruments raised up, of which the bishop speaks, may listen to what Richard Baxter says: "It is as true as that the sun shineth, that the most proud, ambitious, worldly men will be the most studious seekers of that office, when accompanied with wealth and honour, and will make it their plot, and trade, and business how by friends, and observances, and wills to attain their end; and usually he that seeks shall find." One who is not made for rising in life lowers down his hope to what is congruous, and the splendour of a mitre is less attractive than the pastoral care of a minister in Iceland*. He is gratified by studies which have no secular interest, as Cumberland by the peaceable doctrine of weights and measures; and Sanderson by studying heraldry; and Newcome Cappe by elucidating obscure passages of Scripture. "Rejoice with me," he would say to his wife, when coming from his study, "for I think I have discovered the true meaning of a passage which I never understood before." Doctor Henry More says,

* Sir George Mackenzie's Travels in Iceland.

in a preface to one of his books, that “free speculation, the easy springing up of coherent thoughts, and conceptions within, is a pleasure to me far above any thing I ever received from external sense, and the lazy activity of mind in compounding and dissevering of notions and ideas, and the silent observation of their natural connections and disagreements, is a holiday and Sabbath of rest to the soul.” Boyle, in times of public disorder, made philosophy the business of his life.

§

A MODEST pensive thinker respects the heavenly-mindedness of the mystics, and the manners of the Moravians, who are said to have no distinction of dress, or food, or rank, and no intolerant dogmas; passing their lives in labour and love, and inscribing on the grave-stone, *He is returned to his native country**. A stranger on earth, he hearkens to Hartley on a Future State. “Such disquisitions and inquiries may a little awaken the

* Madam Stael's Germany.

mind, and withdraw it from the magical influences of this world; and if the children of this world find a pleasure and advantage in ruminating upon their views and designs in it, much more may the children of another world in making that the subject of their meditations and inquiries." By discussing calmly the controversy which was revived by Bishop Law concerning the sleep of the soul, his thoughts are fixed on the future. He is penetrated with Paschal's thoughts on the misery of man, the bondage of the soul, its restless state, alternate despondence and elevation. He is rapt with sublime views of the general conflagration in Burnet's Theory of the Earth. He listens to Doctor Chalmers on astronomy, as to a very lovely song. He peruses Mercier's *l'An 2444*, and meditates on *la Communion des deux Infins*. He loses himself in the clouds of *beau ideal*, and the metaphysics of Kant, and of Milton's devils "in endless mazes lost." He sometimes thinks of anchorites, and reads the lives of the fathers of the desert. He pores on Burton's Anatomy of Melancholy, and Zimmerman on Soli-

tude, and Bishop Hall on the Benefits of Retiredness and Secrecy, and Doctor M·Kenzie on the Peace of the Grave. Monasteries are a refuge for the invincibly bashful of both sexes who are unambitious, unconnected, inactive, contemplative, morose; but to those who are fit for any thing, idleness is not permitted. A bashful young clergyman may learn from Doctor Burgess “love to his profession from the many advantages it possesses toward the acquisition of happiness, in its opportunities of a retired, studious, peaceful, religious useful life*.”

§

THERE is a difference betwixt the calm information of a spectator and the valuable experience of an agent, or the impressive wisdom of a sufferer. This is felt in perusing Funeral Consolations by Emelyn on the death of his wife, and Flavel and Doddridge on the death of their children. The penitent who feels remorse listens to one who has felt it.

* Charge of the Lord Bishop of St. Davids, at his primary visitation, 1804.

Mrs. Grant, in one of her letters, says, "I understand too well the self-reproach you feel at what you think omissions in duty. A consciousness of failure in duty to a beloved and lamented child will wring my heart and oppress my mind as long as I can feel and remember." In reading medical books the reader attends to the disease with which he himself is affected. Doctor Adam Robertson, an able and amiable young man, wrote his thesis on the scrophula, of which disease he died.

The sons and daughters of affliction peruse the book of Job. "He is chastened also with pain upon his bed, and the multitude of his bones with sore pain, so that his life abhorreth bread, and his soul dainty meat; his flesh is consumed away that it cannot be seen, and his bones that were not seen stick out*." One to whom this description applies reads it with interest, and gladly reposes on the words which follow. A solitary, melancholy old man often repeated Psalm lxxxviii. "Lover and friend

* Job xxxiii. 19.

hast thou put far from me, and mine acquaintance into darkness." The apostle's observation tends to reconcile man to his lot. "There has no temptation taken you but what is common to men."

It is gratifying and instructive to be made acquainted with the inward experience of one who is like-minded. Dr. Price says, "There are probably few speculative and inquiring men who do not sometimes find themselves in a state of dejection which takes from them much of the satisfaction arising from their faith in very interesting and important truths. Happy indeed is the person who enjoys a flow of spirits, so even and constant, as never to have experienced this. Of myself I must say, that I have been far from being so happy. Doubts and difficulties have often perplexed me, and thrown a cloud over truths which in the general course of my life are my support and consolation. There are, however, many truths the conviction of which I never lose. One conviction in particular remains with me, amidst all fluctuations of temper and spirit,

I mean my belief of the maxim in my text, that he who walketh uprightly walketh surely. There is not a moment in which I have found it possible to doubt, whether the wisest and best course I can take is to practise virtue and to avoid guilt. Low spirits only give new force to this conviction, and cause it to make a deeper impression. Uncertainty in other instances creates certainty here: for the more dark and doubtful our state under God's government is, the more prudent must it be to choose that course which is the safest."

Abernethy, who wrote on the attributes of God, frequently shut himself up the whole day to meditate on the attributes. "I apply myself to these exercises, first, because they are a noble employment of the mind, most worthy of its rational powers, tending to their highest perfection, and affording most solid joy.—Secondly, in solemn transactions with God, I may hope for such a confirmation in virtuous sentiments and dispositions, and such advantages over worldly lusts, as may be of great use to me in future life, and this hope

is justified by experience.—Thirdly, I would lay stricter obligations upon myself to greater watchfulness and caution, against the springs of error, and perplexity, and guilt, into which I have been formerly misled.”

§

LARDNER'S only preferment was a morning lecture, which after some time he resigned, but persevered to old age in collecting testimonies to the truth of Christianity, with labour, and candour, and enlightened zeal. This sequestered life was soothed by the love of his kindred: upon surviving them he writes, “Now all worldly friendships fade, and are worth little. I cannot expect any more such tenderness and affection as have been shown to me by my father, mother, brother, and sister, now no more in this world.”

“I have discovered a thing very little known (said Gray the poet), which is, that in one's whole life he can have but one mother.” It was kind in his biographer to publish the discovery to sons and daughters.

§

THERE is a radical difference in the lot of those who have parents and of orphans.—Marmontel was happy in having for the guide of his youth a mother whose wisdom and love he has gratefully recorded. Rousseau was unfortunate in losing the infantine openness and confidence and delight, in loving and being beloved, which he tasted for a short time in his father's house, and which he recalls with eloquent lamentation. Cowper represents the early loss of a parent.

Me the howling winds drive devious. Compass lost.

Poor Savage thus bemoaned himself:

No mother's care
Shielded my infant innocence with prayer;
No father's guardian hand my youth sustain'd,
Call'd forth my virtues, or from vice restrain'd.

Blacklock utters the feelings of an orphan in mournful soliloquy:

Where now, ah where is that supporting arm
Which to my weak, unequal infant steps
Its kind assistance lent? Ah where that love,

That strong assiduous tenderness which watch'd
 My wishes yet scarce form'd, and to my view
 Unimportun'd, like all-indulgent Heaven
 Their objects brought ?
 Friend, father, benefactor, all at once,
 In this forsook me, an unguarded prey
 For every storm, when lawless fury roars
 Beneath the azure concave of the sky
 To toss, and on my head exhaust its rage.
 Dejecting prospect!

The mind of a bashful orphan is as a fountain sealed, whose waters, in proper channels, might have become clear and fructifying, but sealed by bashfulness, they stagnate and putrify. Early affection, meeting with no correspondent object, is repressed and lost. He sees parental caresses and filial confidence, but never tastes them. *A father's house, a child of the family*, are words which he cannot appropriate. Of things communicated by parents he is ignorant, and his ignorance makes him ashamed. He falls into habits of constraint, and silence, and withdrawment, and of musings tinged with envy. Repulsed and alienated, he wanders in dry places, like the unhappy spirit in the parable, seeking rest and findeth none. A stranger in the land which

gave him birth, but where he has not been rooted and domesticated, he hardly presumes to identify himself with his country, or to view its high mountains and surrounding ocean with the mind of a native poet. He wants a strong motive to excel, the joy which it would give to parents; and a strong fence against misconduct, the grief which it would occasion to them.



THE portrait of a parent may for a moment fill up the void in the mind of an orphan.

And while that face renews my filial grief,
Fancy shall weave a charm for my relief;
Shall steep me in Elysian reverie,
A momentary dream that thou art she*.

The orphan is at times reminded of his parents in forms more impressive. In a dream he is admitted to communion with them.—When fear and trembling have subsided, the soul expands as in a new element, her bands are loosed, the fountain is unsealed, filial af-

* Cowper's Poem on his Mother's Picture.

fection flows in joy unutterable, and rests in love. He reveals all his secrets, and is humbled under parental regret for his wanderings, mild rebuke, needful advice, and solemn warning, and is at last consoled with a parent's blessing. Terrestrial passions drop, the heart is purified, and a purpose formed to be good and to do good. He awakes with increased faith in things unseen.

§

THERE is a dramatic power in dreaming: one invents not only his own part of the dialogue, but that of those with whom he seems to converse, and sometimes with characteristic felicity: he sends and receives letters and composes them: the orator declaims, the poet makes verses, and the mathematician solves problems. These efforts of the mind, while the body is at rest, which philosophers cannot explain, may forebode its future expansion when disembodied. Dreams raise the dead, and we see and converse with departed friends, as they were, and as they are. Awakening from communion with ^{the} a world of spirits, we feel

like Jacob a solemn awe—*This is none other than the gate of heaven.*

The effect of dreams on a disconsolate mother is described with pathos in the dream of Neirana.

Ye cruel dreams, and yet ye are,

In spite of my renew'd despair,

The only joy I have.

Ye phantoms of the lonely night,

O give me in your transient flight

The vision. Give again

My lovely boy, though when I wake

My vexing thoughts within me break

My very heart in twain.

* * * * *

When will the darkness flee away ?

O when will the reviving day

Blaze on the silent tomb ?

Among other final causes of dreaming, one may be to augur immortality.

Imagination working upon sorrow, which is often lively among inhabitants of the desert, prolongs the existence of the dead, gratifies them with funeral praise, counts on the continuance of their love, thinks of their as-

sembly in the airy hall, and of coming among them with joy*.

§

BASHFULNESS, though repulsive, may become a bond of union. Isolated globules of quicksilver, when brought into contact, coalesce, and the bashful when brought into contact with the like-minded feel a mutual attraction. Artless, unambitious, undesigning, without envy, and without covetousness, they enjoy an easy, careless, unsuspecting, intercourse. “Etre avec les gens qu'on aime, cela suffit : rever, leur parler, ne leur parler point, penser a eux, penser a de choses plus indifferentes mais aupres d'eux, tout est egal.”

The duties of friendship, invented and edited by *irritables*, (as in Madam d'Epinaÿ's Correspondence), like the laws of duelling, rest on caprice, and end in rupture.

“ I loved Mr. Somerville, (said Shenstone)

* See an Essay on the Mythology of Ossian's Poems by Professor Richardson.—Appendix to Doctor Graham's Essay on the Authenticity of Ossian's Poems.

because he knew so perfectly what belonged to flocci-nauci-nihili-pilification of money."— Doctor Sanderson regretted that he had not gone to Venice as chaplain to the embassy, "for by that means I might have known Father Paul, who (the author of his Life says) was born with a bashfulness as invincible as I have found my own to be."

§

A BASHFUL man has reason to be thankful who has found one with whom random thoughts and jottings *de quolibet ente* are safely interchanged, and by discussion the chaff is separated from the wheat. In youth they conversed and corresponded on matters of taste: there was a gradual transition to ethics, which led to self-knowledge, and the knowledge of characters: in old age their most frequent and interesting converse was on the Bible and a future state. The survivor felt an irreparable loss, and soothed his melancholy by frequent recollection of their intimacy from youth to age, by a perusal of all his writings, by respect for his memory, and

devout gratitude for having enjoyed him so long. One who has no prospect of, and scarce a wish for posthumous fame, is yet pleased with the thought of surviving for a little in the memory of a friend, and the friend in preserving that memory is pleased with himself. Sentiments combined with a departed friend spring up and occupy the mind in silence: they increase with years, they concentrate thought, they withdraw from human converse, and predispose the aged for a separate state.

§

SORROW for one who was known and loved utters a tribute of praise. In *The Student*, a periodical paper, published at Glasgow, there is an account of the life and writings of the late Professor Richardson by one of his pupils. The memorial of a preceptor interests his pupils. They recollect the knowledge he conveyed, and his manner of conveying it: they peruse his works for the author's sake, and find in his poems innocent delight: the correct and elegant stile is their least merit;

they inculcate the love of virtue and abhorrence of evil, in sentiments humane and affectionate, at times elevated and devout. His disquisitions in prose teach the anatomy of mind, and it is further taught in a work on figurative language which he prepared for the press.

§
 THE Earl of Clarendon, Richard Baxter, the Bishop of Landaff, Sir Henry Moncrieff, in the Life of Doctor Erskine, and others, have recalled and recorded the virtues of their coeval friends. When poetry is inspired by friendship, as in Beattie's abrupt lamentation for Gregory, it electrifies the reader. Ossian often interests by the affectionate remembrance of his departed friends. There is a remembrance of Leyden in the poems of Walter Scott.

Scenes sung by him who sings no more.

the verses of Richardson
which we can doct all § by friendship are
 his God.
 THE deathbed of a friend, as described by Doctor Finlayson's biographer, leaves a per-

manent impression. "It was a spectacle of solemn and impressive sublimity; a picture so forcibly stamped on the minds of the beholders, by its associated circumstances, and especially by the 'awful stilness of sorrow' in which it was contemplated, as never to be obscured by the longest train of subsequent events which the last survivor of the group may witness."

When marriage is dissolved, the survivor often recalls the memory of the dead. Colonel Hutchinson's widow composed memoirs of his life, addressed *to my children*. "They who dote on mortal excellencies, when by the inevitable fate of all things frail, their adored idols are taken from them, may let loose the winds of passion to bring in a flood of tears, whose ebbing tides carry away the dear memory of what they have lost; but I who am under a command not to grieve at the common rate of desolate women*, while I am studying which way to moderate my woe,

* The command of her husband at his death.

and if it were possible to augment my love, can for the present find out none more just to your dear father, nor consolatory to myself, than the preservation of his memory. His virtues were recorded in heaven's annals, and can never perish. By them he yet teaches us. Our conjunction, if we had any with him, was indissoluble. If we were mutually in one love of God, good men, and goodness, we are so still. What is it that we wail in his remove? the distance? Faithless fools! Sorrow only makes it. Let us but ascend to God in holy joy, for the great grace given to his poor servant, and he is there with us. We may mourn for ourselves, that we want his guide and assistance in the way. And yet if our tears did not put out our eyes, we should see him even in heaven, holding forth his flaming lamp of virtuous examples and precepts to light us through the dark world. In the head of all his virtues I shall set that which is the head and spring of them all, his Christianity; for this alone is the true royal blood which runs through the whole body of virtue, and every pretender to

that glorious family who hath no tincture of it is an impostor and a spurious brat. This is that sacred fountain which baptizeth all the Gentile virtues that so immortalized the names of Cicero, Plutarch, Seneca, and all the old philosophers; herein they are regenerated, and take a new name and nature, digged up in the wilderness of nature; and dipt in this living fountain, they are planted and flourish in the paradise of God."

Madame de Larochejaquelein, a congenial writer, likewise inscribes memoirs to her children. There is in both the inspiration of conjugal and maternal interest.

A widower, who kept a record of his thoughts, wrote § on his wife's death - which I
 THERE is a predilection for the writings as well as for the company of congenial not obtrusive minds. The perusal of bashful authors*, and on other of their lives, as that of Cowper by Hayley, Tears

* A friend remarked that Horace seems to have been bashful. He seems to have examined and known himself. He refused preferment. He indulged retirement. He was often very angry with himself, and with others. He liked easy and familiar company.

sorrow & in severe affection remembrance. The silent virtues. Rest without controversy, and without uncharity on God's promises her mind reposed. had it's perfect work. I closed her eyes & entered into Jesus. Believed to his w

makes readers of a similar temperament better acquainted with themselves. Acquaintance with themselves will suggest the studies and the virtues which they are most likely to cultivate with success.

A bashful man, whose mind is cultivated, thinks patiently on what he has read, and observed, and felt. He marks and ponders characters of virtue. He searches the Scriptures, not to display polemical or critical acumen, but to nourish the hidden life of the soul. He peruses a few evangelical authors, as Leighton, and Leechman, and Paschal, and Fenelon, to inhale divine love, and brotherly-kindness, and humility. He converses confidentially with a few Christians whose religion rests on *God is love*. On theories of redemption he does not speculate, but cordially acquiesces in the truth as it is revealed. Leaving inquiries to which human faculties are inadequate, he listens to Butler on the ignorance of man, and never wanders among the rocks, and thorns, and barren heath of controversy. Books, which are read

merely to talk of, do not interest him; he reads, not to criticise, but to be pleased and edified, and relies on his own taste and judgment, without impeaching those of others. He relishes thought in Tacitus, and concise simplicity in Terence, and rhetorical beauties in some other classics, which recal his youth, without pretending to be a classical scholar; for Shakspeare he feels an increasing appetite, he knows not, and inquires not why; and, without disputing, enjoys Ossian. In the works of nature he delights, without attempting to describe them. The joys of the heart he tastes in silence, and silently digests anguish. He shuns observation, has not any thing on which he piques himself, and offers no affront to the idol of another. He has no notorious defect, and (as was said of Fenelon) has no staring virtues. He desists from pursuits which are unsatisfying when unobserved, nor seeks a happiness that can be told. Content, in the usual low station of the bashful, he declines a higher, which might exceed his powers, or diminish his comfort. He cannot converse in mixed

company, and with La Grange loves music, because it leaves him to himself. He discharges professional duties without circumlocution or digression, or delay: and withdraws to his beloved retirement. He is punctual to appointments, unwilling to encroach on the time of others, and aware of Boileau's remark, that they who wait for one speak ill of him. He is careful to owe no man anything, to avoid disputes, and party spirit, and whatever would mar tranquillity. The prophetic character of Messiah is a favourite text; "He shall not strive nor cry, neither shall any man hear his voice in the street." Moving calmly in his own sphere, "not having men's persons in admiration," nor seeking to be admired, nor appalled by censure, he has the courage to be himself. In his writings there is a studied plainness, in his last will there is nothing to talk of, and his manuscripts are burnt.

§

THROUGH self-knowledge, which the bashful man is led to cultivate, he views with

candour the failings of his bashful brethren. If any of them fail in polite attention, or in kindly condescendence, he knows it was awkwardness, not unkindness, which made them fail; that they neglect to visit and correspond from the fear of obtruding, when they have nothing to say; that formal thanks to a benefactor may, through false shame, be omitted, while they are really thankful, and that they are averse from receiving thanks, or in any way alluding to the service they have done. From upbraiding, his mind revolts. Proper words may be wanting when the heart is right, nor is the copious language of affection always a proof of its existence. Upon sudden emergencies the bashful are confounded; they discover, when it is too late, what they should have said and done; verifying the poet's song,

Yet thus when we our way have found,
 And can upon our care depend,
 To travel safely when we learn,
 Behold we're near our journey's end.

Mental absence and other peculiarities are so far from being affected, that there is great care to avoid them. If any thing forward or impudent appear, it is a rash, desperate attempt to shake off timidity, followed by self-reproach and bitterness, which the hearts of the bashful only know, and with which they only can sympathize. There may be an appearance of pride and moroseness which is really owing to diffidence and extreme respect. Conscious defects and the dread of being despised impose many restraints. It is the summit of humility to bear the imputation of pride. "Singularity of disposition or opinion is usually disliked or opposed. The man of fortitude and strong nerves encounters the opposition, and either makes converts, or by a bold authoritative tone, though he does not conciliate affection, imposes respect; but the man of extreme sensibility, yielding to his native bias, is afraid of the struggle, declines the contest, and, excepting in the retirements of confidential friendship, not only appears, but really becomes shy and reserved. It overwhelmed

him with too much sorrow, if, at any time, he apprehended that the affection of those in whose love he trusted had suffered change. This disposition of mind is nearly allied to modesty, and even humbleness of mind; yet the appearance of distance it so often assumes, is misapprehended by the undiscerning multitude; and, by a violent misapplication of terms, is misconstrued pride*.”

The neglect of temporal affairs cannot be excused; but he who has been perplexed and disheartened in transacting them, will be inclined to extenuate the fault, and to sympathize with Evans, who displayed the christian temper so well, and only failed in economy; and compassionate the son of Doctor Darwin†. When the bashful are censured for doing little in a good cause, one of a similar temper knows what it costs them to do a little; and if virtue be estimated by the resistance overcome, and the effort which it costs,

* Biographia Britannica. Article, Doctor-Craig.

† Miss Seward's Life of Doctor Darwin.

*Life of Do
Craig by
Richardson, preferred to
last edition of his sermon*

some credit is due to the very bashful man, who gives his presence, and his voice, and his name: he may not extend his bounty when asked, and at the right time, from that cautious frugality to which he is led, through a love of independence, and conscious inability to better his fortune, or to recover losses; at the same time his heart is prone to sympathy and beneficence. At Naples there is an association for the relief of the bashful*. In the spirit of that institution, the alms of such as have a fellow-feeling flow silently to them.

§

THE character of the bashful is long in forming: they are long overawed by the way of the world. Pope says,

Most women have no character at all.

Women are more shame-faced than men, have fewer occasions of displaying character, and the worthiest are least conspicuous in the eye of a satirical poet. "At Vienna a woman

* Eustace's Tour in Italy.

till five and thirty, is only looked upon as a raw girl, and can possibly make no noise in the world till about forty*.”

When the early disgraces of a bashful man, awkwardness at a ball or a supper, sheepish looks, foolish talk, nonsensical letters, and “tongues of mocking wenches,” are forgotten; when haughty patrons, and envious rivals, and the partners or witnesses of former errors are dead or far removed; when after adverting often to his own stiffness and timidity, and varnish in speech and behaviour, he has come by a round about way, to what is obvious, and natural, and right; when he has learned to suppress childish symptoms of affection and irritation, and damped his zeal against vice and hypocrisy, and levelled his mind to things as they are, and can accommodate himself to men of wood and of stone; when permanent connections are formed, and his station fixed, and conscious responsibility for what he owes to others and to himself, he acquires courage

* Lady Mary Wortley Montague's Letters.

to occupy his own place, and not to think of himself more lowly than he ought to think; to be silent till he chooses to speak, instead of thinking after he has spoken; to resent an insult on himself or on an absent friend, to disavow what was said or done without his knowledge in his name; and not to give largesses against his judgment. "It is not worth while (says Locke) to be concerned what he says or thinks, who says and thinks only as he is directed by another."

When the perturbings of bashfulness have all subsided, the genuine features of the mind appear; but as a traveller who arrives late, and tarries for a night. The corporeal physiognomy, after the perturbation occasioned by death, resumes its native features*.

§

MODESTY, though it be an obstruction in the way to eminence, is not always insurmountable. Professor Richardson, in his *Russian Anecdotes*, observed of Greig, "that

* Lavater.

simplicity and modesty of deportment, which usually accompany, and often veil the most distinguished merit, may, with a people so fond of shew and glare as the Russians are, and so apt to judge of men, according as they seem to entertain a high opinion of themselves, keep out of sight for a time, and even lessen the value of his abilities."

Admiral Greig was the son of a shipmaster, and traded in his father's vessel. He then entered the British navy, and distinguished himself in several actions, but did not rise above the rank of lieutenant. In 1764 he entered into the Russian service; and by reforming their navy, and fighting their battles, and by prudent counsel, he merited, and at last obtained, the rank of admiral in chief, 1782.

It is edifying to trace the rise and progress of greatness. There must be inherent ability; but much depends on parents. His father was courageous and devout, and under bodily infirmity his spirits rose at the article in his

family prayer, *Lord bless our son.* His mother, Jean Charters, (daughter to Samuel Charters, minister of Innerkeithing, where he was born, 1735,) conveyed maternal wisdom from the heart to the heart. He began the day with reading and meditating on the Bible, and prayer to God. Religious faith was his guide and stay, inspiring courage in danger, fortitude under many disappointments, and patient hope. He cultivated with ardour his intellectual and active powers, and was never idle. When confined a winter in Norway by shipwreck, he taught the children to write, and acquired the Norwegian language. His letters overflowed with filial and fraternal love. "The thought of making my parents and sisters live easy would make me undergo the utmost toils, with the greatest pleasure." In the intervals of service he studied mathematics, naval architecture, and tactics. He composed a narrative and plan of the engagement off Chisme, and the subsequent burning of the Turkish fleet, the most memorable display of his bold, prompt, decisive mind. In training the mariners he was

condescending and unremitting, and they called him Father. When, after his death, the Russian was canonnading the Swedish fleet at a distance, one of them looking upwards exclaimed, "Brothers don't you see with what contempt Father Greig is now looking down from heaven upon us?" In fulfilling the office of a judge at Cronstadt, he studied the principles of justice and equity in the Bible. Being requested to write memoirs of his life, he answered, "The memoirs of my life, dear cousin, I am afraid are such as would be very little interesting to any body but myself, or perhaps a very few of my near relations, who are already pretty well acquainted with them. In many instances, however, I must confess, that the immediate hand of a kind over-ruling Providence has been strongly marked. This regards myself only to make a due improvement of."—A memorial of the dead, though frail and evanescent, is a gleam in the darkness.

§

THE bashful, when in stations exposed to

popular breath, must fence against adulation and obloquy. The flood of praise and censure, daily poured out on warriors, and statesmen, and philosophers, usually flows from ignorance, and selfishness, and envy. Great martial achievements, accompanied with great modesty, as in Marshal Turenne and Admiral Greig, give dignity and self-possession, amid fame, and envy, and court intrigue. A judge can bear to be evil spoken of by those whose villany he has detected and punished: yet his natural temper will suggest caution in doubtful cases, as in the case of blasphemy. "In the statute, the exception of distraction is expressly mentioned; though such state of mind, on the common principles of law, would excuse in the case of any crime. This therefore is a humane hint to the judge, to pay particular attention to the person's state of mind who is accused of blasphemy; that being a crime which a man in his right senses can scarcely be supposed capable of committing*." The same temper makes him cautious in admin-

* Hutchison's Justice of Peace.

string oaths. * Few branches of judicial duty are of more delicacy, or require a sounder discretion, and greater caution, than this*.”

If a conscientious preacher of righteousness be defamed as heterodox, he adheres to the truth as it is in Christ, teaches sound doctrine to those who will endure it, is meek and kind to those who oppose themselves, exhibits a mind superior to the censure and praise of men, follows his master through good report and through bad report; *“for if I yet pleased men I should not be the servant of Christ†.”*

§

A bashful man, if he ever dreamed of posthumous fame, learns to appreciate it, by reading the lives and elogies of some whom he knew, by seeing disregard to the wills and memory of others, and selfishness often adhering to the last adieu.

Even with the tender tear which nature sheds
O'er those we love, we drop it in the grave.

§ Hutchison's Justice of Peace.

† Galatians i. 10.

“Die two months ago and not forgotten yet! Then there is reason to hope a great man’s memory may outlive his life half a year; but by’r lady, he must build churches then, or else he shall suffer not thinking on, with the hobby horse, whose epitaph is, *For O! for O! the hobby horse is forgot.*” Swift wrote verses on the probable effects of his death among those who knew him.

One year is past, a different scene,
 No farther mention of the dean,
 Who now, alas! is no more mist,
 Than if he never did exist.

The death of a child may wring the heart of some body, but the death of a childless old man is little thought of, except by those who think of his office or his legacies. A transient thought of mortality may arise in his near neighbours, and be more deeply impressed for a few moments at the grave.

“Be still! be still! Let the departed rest in peace. Meditate this awful mystery; ’tis an hour of terror. Be still! Let the spirit de-

part in peace. It begins the tremendous trial, and with much trembling deprecates the Almighty."

* * * * *

"The slaves of ungoverned passions enjoy no repose in the grave. Formidable accusers are there, and there the books are opened. Where wilt thou look for succour, O man? or who will maintain thy cause? unless thy conduct in life was upright, unless thy bounty relieved the poor*."

When the bashful survive their little circle of early friends, "their world is dead." They cannot renovate friendships, but mourn over those of their early days.

O memory! how shall I appease
The bleeding shade, the unlaid ghost?
What charm can bind the gushing eye,
What voice console the incessant sigh,
And everlasting longings for the lost †?

* This is part of the funeral service used in the Greek church. See Russian Anecdotes, by Professor Richardson. In his printed heads of lectures he has versified the service.

† Logan's ode, written in a visit to the county in autumn.

Dwelling alone, unknown, forgotten, with thoughts full of mortality and of immortality, they listen to Fenelon. Oubliez l'oublié de l'homme, l'ami fidele, l'epoux du cœur ne vous oubliera jamais.

ESSAY

ON

BASHFULNESS,

PART FOURTH.

Nor virtue, male, nor female, can we name,
But what will grow on pride, or grow on shame,

THERE is a discipline of the natural temper, by which the advantages are improved, and the disadvantages corrected, and the balance kept even. It has been observed, that particular shame, when considered as an associated circumstance, may, like other pains, be so far diminished, as to fall within the limits of plea-

sure*. When the road to worldly distinction is blocked up, a by-path opens into the field of contemplation: there the bashful soul expands, and reposes on the feeling of an immortal interest. Public worship is a *spiritual retreat*, and he delights in the Sabbath, the memorial of creation, and a life to come.

Silence his praise, his disembodied thought
Loos'd from the load of words, will high ascend
Beyond the empyrean †.

The varying shapes and colours of clouds, their effulgence as the sun goes down, snow falling, any aspect of creation on which the bashful muse, yield an indolent, unenvied pleasure: when at times the chain which binds them is relaxed, and they associate and assimilate with their brethren, a higher pleasure is felt, as by Rousseau, when at the communion table his heart burned within him.

§

THE natural temper of a bashful man ex-

* Hartley on Man.

† Graham's Sabbath.

un jour vivre isolé sur la terre, me
ressait un destin bien triste, surtout
l'adversité. Au milieu de tant
proscriptions, et de persécutions, je
vois un bonheur extrême, a bon hon

cludes him from conspicuous stations, and confines him to a private walk, where he can do a little good, and view the fashion of the world, over which he has no influence, passing away as the waters under the bridges. There is a cautious avoidance of conflicts too arduous, and of scenes too distressing, and Providence co-operates, "because thine heart was tender, thine eyes shall not see the evil." Unable to reform abuses, he does not disquiet himself in vain, but rejoices in the good that is done by others. If bashful diffidence (as Boston says of himself, in his Memoirs,) be an enemy to gifts and graces, at least to the display of them, the quiet of retirement compensates for the perturbed feverish display. A modest clergyman, who is mortified at the thought of his imperfect, and seemingly fruitless labours, finds comfort in the parable preserved by Mark: "So is the kingdom of God, as a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how."

*mes freres, et j'allou communier avec
une emotion de coeur, et des larmes
d'attendrissement.*

clubs him from conspicuous stations and

LET the bashful man reflect how many faults his reserve has concealed, and how often he has been kept back from presumption, and vainglory, and rash attempts, from eccentricities, and chimeras. Shame has reduced and confined him to the duties and enjoyments of his own sphere, and he has found contentment in being where he ought to be, and doing what he ought to do. The vile arts of flattery and assentation he could never learn, and has escaped the evil, the moral evil, which they might have occasioned to others and to himself. He could never bear to be cajoled, and his apparently imbecile timidity is protected by indignant repulsive flashes, as by Hamlet with his pipe. Like the poet "in a fine frenzy," he breaks his fetters, and displays his powers. Rousseau, in a company

where atheism was avowed, rose indignant
 apart. One who got from a bashful youth all the
 money he could spare, by professing great
 friendship and great want, at last required
 him to give more by borrowing. This roused
 indignation in the bashful man. "Do you
 arguments, he said. In the dark,
 tical doubts may arise, but open
 eyes on the rising sun, and
 the morning cloud they will pass away

think me so unprincipled as upon your account, or upon any account, to become unjust." The adventure rid him of the parasite, and restored him to himself. He profits by those principles in his temperament which restrain him from dangerous and forbidden paths. If sunk in debt or other disgrace, he cannot, like the impudent, emerge and lift up his head again; and is therefore vigilant. His remorse is permanent: Rousseau, at the distance of forty years, felt its agony, for having told an injurious lie: "Ce mensonge (says he) ne fut qu'un fruit de la mauvaise honte." Baron Grim remarked, that he never attempted to repair the injury, and therefore the arrow stuck: reparation is pulling it out. Bradford, deeply penitent for a fraud he had been guilty of, made restitution; and rather than meet the reproach of conscience a second time, died a martyr. Charles I. in the pious book ascribed to him, testified remorse for the death of Strafford; like David's for the death of Uria. *My sin is ever before me.* Inherent remorse is a perpetual monitor. The payment of debt has been enforced by

an anxious and even scrupulous solicitude, while *the unjust man knoweth not shame**. He has found within himself a barrier against temptation, of which Solomon says, "It has cast down many wounded, yea many strong men have been slain by it:" if he has forfeited the envied smile, he has also escaped the reproaching frown. The *graces* in Chesterfield's sense have not been attained, and their crimes have not been perpetrated.

§

La mauvaise honte, which is not easily translated into English, indicates a temper which the French are inclined, perhaps more than the English, to apply the epithet *mauvaise*. Madam Sevigne tells her daughter, that blushing is the great drawback on her beauty, and that she herself, when not troubled with this ridiculous inconvenience, was not always mistaken for another. A philosophical poet might sing of blushes and trace them to their springs, as Dr. Young on the

* Zephaniah.

Philosophy of Tears. “Natura, cum quid ei occurrit honesto pudore dignum, imum petendo penetrat sanguinem, quo commoto atque diffuso cutis tingitur, et inde nascitur rubor: dicunt etiam physici, quod natura, pudore tacta, ita sanguinem ante se pro velamento tendat, ut videmus quemque erubescens, manum sibi ante faciem frequenter opponere*.”

§

THE blush of guilt is marked and remembered. It is said that the Emperor Sigismund blushed when John Huss looked him steadily in the face; and that Charles, when urged to similar perfidy against Luther, replied, “You shall not make me blush like my predecessor Sigismund.”

§

SHAMEFACEDNESS is enjoined to women †. In them it is an ornament and a shield, and though less suitable and more cumbersome to

* Macrobius.

† Timothy i. 2.

men, yet a degree of it in them is amiable, it is unpretending, diffident, and obscure, but often accompanied with kind affection.

§

FROM the restraints of bashfulness imagination is willing to escape, and to wander without the impediment of blushes. Against this wandering, employment is a defence, and company is a defence, and the salutary dread of danger. “Lisant a seize ans, l’histoire naturelle de Bouffon, je sautai, sans la lire, l’article qui traitoit de l’homme et je glissai sur les planches relatives, avec la promptitude et le tremblement de quelqu’un appercevant un precipice*.” The young lady who never read a romance, but perseveres in intellectual, and humane, and pious exercises, is pure in heart. To the reserved and thoughtful, whose imaginations are fertile, devotion is a safeguard from evil thoughts, it opens a wide field of innocent delight, it pours out the secrets of the soul, and fills that void which is

* Madame Rolande.

felt by all, but most by the retired and humble. "The departure of company is the return of religion, and he takes leave of man but to meet with God."

§

THERE is a secret inner chamber accessible only to God and the soul. Enter it with God, and cast out whatsoever defileth. Enter with God, and present to him the conscious remorse, and contrite tears, and bitterness of the heart, which he knows and appreciates; offer thanksgiving for deliverances and blessings. Enter often, and acquaint yourself with God: it is a retreat from care, a refuge from overwhelming sorrow, a receptacle for feelings and for thoughts, which cannot, or ought not to be uttered. It is an oracle to enlighten and direct your steps. "The secret of the Lord is with them that fear him, and he will shew them his covenant."

§

THE extremity of shame is combined with tenderness of conscience, and often awakens

the reproaches of the heart. Sins of omission, which Archbishop Usher lamented, when dying, are thought of with compunction, by the bashful: they have been kept back from presumptuous sins, but through false shame they have omitted testimonies of public and of private virtue, even when their sense of obligation was strong; and their remorse is in proportion bitter. The Lord, who knoweth all things, knows the efforts they have made, and their contrition for every failure. Days and nights of fearful solicitude about the path of duty, and of penitential sorrow for every devious step, render life to those whose hearts are tender, a checkered scene, a wilderness in which they have passed through many briars and thorns, and in which, if they have any considerable time yet to sojourn, there are many briars and thorns through which they have yet to pass. The rest that remaineth, when fear which causeth torment will be cast out, is an anchor of hope.

§

THE ceremonies of fashion, though little to

the taste of a bashful man, he ought to know; they will serve to protect him from obtrusion and derision. To be seen in a drawing-room in an unfashionable coat, with linen not perfectly clean and white, and without silk stockings, costs so many blushes, as to make him resolve with Richard, "To be at charges for a looking-glass, and study fashions."

Style is the dress of thoughts: good thoughts and a goodly person are lost in slovenliness. The style of a modest man is not careless nor ostentatious, it makes no demand on a reader's patience to find out the meaning, nor on his admiration of ambitious ornament: there is a clearness and precision, as in the writings of Doctor Reid, which indicate respectful preparation before appearing in public. In Doctor Hamilton's book on the national debt, his clear and accurate statements dispel the mist which had involved the subject, and the doctrines of a sinking fund, of stocks, and of taxes, become intelligible. A bashful author is inclined to write with simplicity, and should guard against the ab-

rupt, the stiff, the blunt, the curt, the quaint, the imitative, the contracted, the affected, the obscure. If figurative language occurs, let him try it in secret, as a modest maid does her ornaments, and learn from Longinus not to put on too many, and let them be his own. The field of similitude has been so long, and so often, and so diligently reaped, that few gleanings remain; the borrowing fine ones, like a superfine patched up borrowed suit, indicates poverty; a plain suit of his own is better: nor is it safe to strain for far-fetched parallels, "as like as Vulcan to his wife."

§

THE bashful who are addicted to thinking, have a predilection for Theophrastus, Bruyere, Rochefoucault, Pascal, Solomon, the Son of Syrac, and other writers of detached thoughts; and find it amusing to write their own. "If I bind myself to an argument it loads my mind, but if I rid my mind of the present thought it is rather a recreation." Though methodical composition be usually preferred, yet it is agreeable at times to pick up and ru-

minate on scattered seeds of thought. One who had enjoyed for a few weeks the pleasures of taste, where every thing was arranged to give them, passed to a hill-side, and enjoyed the pleasure of contrast, in fields uninclosed, uncultivated, unadorned. He wandered among bare knolls, and rocks overgrown with moss, and sheep with their silly gaze, and the purple heath-bell with hum of bees; and fed with wild fowl on the mountain berry, and scrambled for nuts, inhaling health and liberty, and an appetite for homely food. After Blair there is an appetite for Clarke, and after studying the poetry of Pope and Crabbe, it is delightful to wander in the wilds of Shakspeare.

§

THE art of composing may be rated too high. Swift is recommended to young students for his good style; but his matter is not always good; he conveys an early prejudice against estimable writers, as Boyle, and Burnet, and Blackmore, and Whiston, and Ditton: he often grovels in filth, and his letters

t

have a taint of peevish egoism. The style of Bolinbroke has been praised, but it is rating style too high to seek it in his works. Abstaining from good books, written in a bad style, is abstaining from wholesome food un-garnished, to feed on deleterious ragouts. "What matters it if men write and speak ill, so they believe and live well? We excuse children who are struck with splendid appearances; a man of sense loves virtue under whatsoever garb it is found*."

§

THE application of rhetoric to sacred things may render them less sacred. While "the invocation of a Supreme Being, the solemnities of religious worship, prayer preferred, and assistance implored," are subjected to criticism, the devout sentiments evaporate. We know not the effect of acting mysteries in older time; but we may suppose ourselves spectators, and so judge the progress of the stage. What does the spectator feel when Mrs Sid-

* Fleury.

dons, in the character of Lady Randolph, falls on her knees upon the stage and prays. In a German tragedy on Mary Queen of Scots, the mass is said to be exhibited. You read the Psalms to excite and regulate devout affection. Lowth, *De Poese Hebraica*, has taught you to read them with a less serious purpose. The young are easily turned from a thorny to a flowery path. They travel through the Bible to pick up tropes, like the virtuoso traveller in quest of pictures and medals. Some natural flowers spring up in the way to Zion, which the traveller enjoys without stopping to analyze them.

§

A critical friend remarked on this Essay: "It would seem that the author, when he began the work, did not think of extending it to considerable length, but of executing a character, somewhat in the manner of Theophrastus or Bruyere; and therefore did not apprehend that lengthened regularity of order or design was necessary. Having come on a certain way, a new thought occurred;

this accordingly was added: but this associated another and another; and so it became an essay. The order, therefore, is not to be considered, and tried by corresponding rules. It would be more methodical, first to ascertain and state the original principle; then mark and follow its effects, particularly its good effects, when fitly directed; and then as copiously its perversions, dwelling, perhaps, on these with useful enlargement; and subjoining the regimen or rules, for obviating or correcting abuses and perversions. It is like laying out a piece of pleasure-ground; you form your walks, your parterres, your advances, and deviations: you then discover near you a nice little eminence, which ought to be included: you do so; and from it you see at the bottom, a pretty winding stream, and so the inclosure is widened to take in this also. Anon comes an improver, a capability man, and he tells you, Sir, you ought at the beginning to have stood on this height, and to have looked around you: you would then have discovered the relations and bearings of parts to one another; you would thus have

united them in one principle; you would, so to say, have *composed* them, and made of them a complete whole."

§

LAVATER imagined he could discover the style of an author in his physiognomy. "The man whose frontal sinuses are very prominent, may be able to form for himself a style, abrupt, sententious, and original; but you will never find in his compositions, the connection, the purity, and the elegance, which distinguish good writers." The late Doctor Adam Smith, in his Lectures on Rhetoric, (which, to the regret of his hearers, were not published) remarked the influence of a man's temper on his style, and illustrated it in Shaftsbury, Swift, Addison, &c. Lowth traced the peculiar characters of the Hebrew Prophets in their style. The ingenuous, unimpassioned detail of the Evangelists, (as has been often observed and felt,) bears an impress of sincerity and truth. The character of Paul is prominent in his Epistles: their authenticity, for which Paley in his *Horæ Paulinæ*,

has framed an ingenious argument, was probably never doubted. Clement, one of Paul's fellow-labourers, exhorted the factious Corinthians to Christian concord with meekness of wisdom. His epistle was first published from the Alexandrian Manuscript, in 1633, and fell to be tried by criticism. Lardner, in his judgment of the apostolical fathers, and of the subsequent witnesses, has well discriminated the internal evidence. "Justin Martyr, the first Christian writer, after those called apostolical, has written his own character in every page of his works; and shews himself pious, warm, sprightly, fearless, open, hasty, honest, inquisitive, sincere, and as void of dissimulation and hypocrisy as a child*." He sought truth from the philosophers, and found it in Christ. Of Plato he was most enamoured, and is thought to have retained some of his notions, but he did not rest Christianity on them. "It will not follow, says he, that he is not the Christ, though I should not be able to prove that he pre-existed as God. It

* Jortin.

will be right to say, that in this only I have been mistaken; and not that he is not the Christ, though he should appear to be a man, born as other men are, and to be made Christ by election or the appointment of God." Chrysostom confesses, that he felt the workings of anger when alone; and judged himself unfit to be a bishop: his warmth of temper made him eloquent, but the reverse of pacific. Socrates has related the effect of his choler in troubling the peace of church and state, his talents and virtues notwithstanding. Socrates appears to be a temperate historian, less courtly than Eusebius, and less credulous than Evagrius; he mingles, an account of wars, to relieve the tedium of trinitarian logomachy.

§

DOCTOR PRIESTLEY says, "Whether a man himself may intend to do it or not, it will be impossible for him either to speak or write much without giving, to an attentive observer, some idea of his own moral character. Dionysius of Halicarrssaus, in his Ro-

man history, discovers a virtuous and pious mind: no apology for vice, and no sneer at sacred things: he is skilful, and perhaps fastidious in the collocation of words. Cicero's fraternal zeal, "*De Petitione Consulatus*," closes with his own characteristic zeal as an author. "Tu si quid mutandum esse videbitur, aut omnino tollendum; aut si quid erit preteritum, velim hoc mihi dicas, volo enim hoc commentariolum petitionis haberi omni ratione perfectum." The colour of Cowper's mind appears in the Task and Bellman's verses. Fenelon, *De la Simplicité*, drew his own picture. Calvin, in his comment on the counsel of Gamaliel, revealed himself. Bishop Burnet's vanity appears, but only as a shade, on pastoral faithfulness, tolerant principles, and beneficence. Madame Guyon is distinguished from other commentators on the song of Solomon, by her knowledge of the female heart, and devout experience. In Clarkson's *History of the Abolition of the Slave Trade*, apostolical fervour warms and delights the reader, more than the finest fiction of benevolence. Truth is preferable to fiction. Clery's

narrative is more affecting than tragedy. Semple's account of his imprisonment at Silberberg interests more than his romances.—His untimely death by savages, was heard of with deep regret, by many who knew his character of amiable simplicity, ardent friendship, and ever-increasing knowledge.

§

WRITERS, who have mind, such as Cooke, and Howard, and Mungo Park, are best known in their own words; the words of another, though more polished, denaturalize them. Doctor Johnson thought that the works of an author, even by his own frequent revisals, *lose part of their race*. His own *race* is found unadulterated in his prayers and meditations; they exhibit a mind turned to piety, and scrupulously laborious in the exercises of it; a sensibility to love and friendship, which often recalled those who were dear to his heart, in the hour of prayer; a tenderness of conscience with respect to sin and duty, with the fearful perturbations of mind which often accompanies it; and that

humble penitential sorrow which often prostrates the soul at the footstool of mercy. The idle find a rebuke in the author's remorse, for mispent time: the melancholy find consolation in a case similar to their own: they who envy the felicity of an admired and celebrated author, behold bitterness which his heart only knew; his rivals in literature learn, from his own mouth, that no extent of intellect, and no eminence of fame, can arm an awakened and reflecting mind against the fear of God's displeasure. It is wrong in good men to ridicule that work.

Had a few things been omitted, there would have been no room for ridicule.

WHICHCOTE is a thinking unaffected man. He begins his sermon abruptly with the first thought that occurs; and as he proceeds, thoughts multiply: though a leading point be kept in view, he is not unwilling to digress; like a friendly guide, who shows you a palace, or a ruin, or some curious piece of workmanship, and then brings you back to the road again. His mind appears in his writings. To a friend who censured his doc-

trine, he writes, "That precept of wisdom, *acknowledge him in all thy ways*, I am sure, overrules me, head, heart, and hand; it is the inward sense of my soul, digested into a temper, complexion, constitution. God is all in all to me. I hold of him, derive from him, live by him, enjoy myself under him, hope in him, expect from him; there is nothing more written on my heart, than the sense of my dependence upon my God."

§

SERMONS are symptoms of the age. Those of the last half century in Scotland indicate, both in preachers and hearers, a progressive taste for religious knowledge and sound morals. *Because the preacher was wise, he still taught the people knowledge**. There is still room for extending and varying religious and moral knowledge. The many volumes of sermons that are published, show how widely the talent is diffused: and, though there be in many of them a sameness, yet

* Ecclesiastes xii. 9. There is an ingenious sermon on this text, by Mr. Scotland, in the Scotch Preacher.

they yield to the friends and hearers of the preachers, an acceptable and edifying remembrance. The volumes of Walker recall to his few surviving hearers his elegant and persuasive manner of preaching the gospel. They who knew Dr. Blair, recognise him in the sermons on candour, gentleness, patience, and peace: in beautiful and attractive language he reconciles man to his lot, and guides the young in the ways of wisdom. Professor Hardy's sermons abound in original, elevated, interesting thoughts, expressed with happy energy. His lectures on the gospel were esteemed by his hearers for their union of criticism, and argument, and pathos. His lectures on church history tended to liberalize the minds of students. He combated party spirit in the church, and anarchy in the state. The memory of his private virtues, and of his social hours, when superior talents were endeared by good humour and kind affection, will die with his friends; but his writings should be preserved. There are posthumous sermons by another Doctor Hardie, late minister of Ashkirk, written in the

same spirit. He also died in the prime of life, after his character was formed. Heavenly-mindedness was its distinguishing feature, and from temporal duties and enjoyments, his soul habitually returned to its rest. Like the first Doctor Hardy, he thought for himself, and rose above party spirit, and minded the things of Jesus Christ, and reposed on immortality. Anticipating an early death, he prepared a legacy for his christian friends, opening, with the heart of a believer, the consolatory prospect of meeting again in the presence of the Lord Jesus Christ at his coming. Logan's posthumous sermons, and prayers, and addresses, at the communion table, tend to perpetuate his delightful power of conveying devout sentiments to the imagination and to the heart. Doctor Bell, of Coldstream, has given a volume of christian ethics minutely practical, illumined with traits of eloquence. Doctor Craig's doctrinal sermons are intelligible and scriptural: his character of sanctity added weight to his words. The writings of Doctor Dalrymple and Doctor Macgill, at Ayr, and Doctor Muir, at Paisley, breathe

pastoral zeal to promote the knowledge of Christ, and of him crucified. There are a few names, such as Warner at Kilbarchan, remembered by a few whose powers of mind they excited. Principal Leechman's inculcate on his surviving pupils, the exhortation of their pious teacher. "If devotion must leave our land, let us have the mournful honour of showing among us its last and parting steps." Doctor James Woodrow, son to the historian, wrote the life of Leechman with a congenial mind. The few sermons published by Principal Campbell, are liberal and profound. His lectures on preaching, which every candidate for the ministry should peruse, are calculated to improve the art.

§

IN Boswell's Life of Johnson, it is regretted that we have no account of James Stewart, minister of Killin, who translated the New Testament into Erse. There is an account of him in manuscript, from which it appears that he persevered to his eightieth year in the pastoral care of a very numerous flock.

It concludes, "Precious as the memory of this village pastor still is to his parishioners and friends, the time is not far distant, when he and his labours of love shall be forgotten." There is added an inscription for his tomb. The memoir was written by Ramsay of Ochtertyre, a pious and learned man, who, in studious retirement, composed memoirs of many of his cotemporaries, descending to rural biography, that he might commemorate those whom he knew and loved, and give examples from real life of private virtue. He likewise composed various remarks on the history and manners of his times, with many anecdotes. He prepared his works for posthumous publication.

§

DOCTOR BLAIR says of preaching, "No part of composition whatever is such a trial of skill, as where the merit of it lies wholly in the execution." Considerable progress has been made in the beaten way of execution, which Blair himself opened; but there are ways to excellence, the pathetic, the sublime,

the profound, which have seldom been trodden, and to which the young and ardent may aspire; and though moral sermons have been well executed, there is yet room for varied and minute detail. Bishop Butler, in the preface to his sermons, throws out a hint which is perhaps prophetic: having observed how much that religious and sacred attention which is due to truth, and to the important question, what is the rule of life is lost out of the world, he adds, "I have often wished it had been the custom to lay before people nothing in matters of argument but premises, and leave them to draw conclusions themselves; which, though it could not be done in all cases, might in many."

When the prophecy of the new covenant is accomplished, "Every one shall be taught of God: they shall no more teach every one his neighbour;" the law of God, written in the heart, will be recognised; Christ will be acknowledged as the only master; the teachers of his religion will imitate the simplicity that is in him, and preaching will cease to be an art.

§

THERE are diversities of gifts. A bashful minister teaches what he thinks true, without provoking those who differ. He digests his own reflections on what he feels, and on the little that he sees and knows, *in the spirit of love*, and utters, *veræ voces ab imo pectore*. His thoughts, though common, are not borrowed: he thinks for himself patiently, and expresses what he thinks in his own way. He reveals to his hearers the secrets of their hearts; the key of his own heart opens them. He has the same opinion of councils with Gregory Naziazan, and dreads theological dispute. God is to be thought of in silent awe. *Whereunto will ye liken me?* Marsay disliked similitudes taken from human tribunals, and pardons given by kings. *God's ways are not our ways.*

§

VICES are reproved by displaying the opposite virtues, and by praising the good rather than by inveighing against the wicked. His doctrine distils as the dew, but he cannot

thunder. If the danger of impenitence must be told, it is in words of tender pity; but on mercy, divine mercy through a Mediator, he loves to dwell. "A preacher of the gospel, as the very terms import, is the minister of grace, the herald of divine mercy to ignorant, sinful, and erring men. *Minister of Religion*, like angel of God, is a name that ought to convey the idea of something endearing and attractive*."

§

GISBORNE, in his edifying book on the duties of men, says, "In his private addresses the minister of a parish reaches those who absent themselves from his public labours:" but unless his temper be the reverse of bashful, he hesitates to press his ministry on those who avowedly decline it, *lest they trample the pearls under their feet, and turn again and rent him*. Books on the priesthood, from Chrysostom downwards, tend to discourage the timid by too high a standard. Doddrige

* Campbell's Philosophy of Rhetoric.

sent his sermon on the evil and danger of neglecting men's souls to Hugh Farmer, one of his earliest and most distinguished pupils. Farmer expressed gratitude and attachment to his tutor, and his own sense of the importance and danger of the ministerial trust, but adds, "I fear the scheme you propose is not practicable at Waltham Stow." "Censure (says Ogden) is so seldom in season, that it may not unfitly be compared to that bitter plant which comes to maturity but in the age of a man, and is said to blossom but once in a hundred years."

One of a mild sympathizing temper can have compassion on the ignorant, and on them that are out of the way, and comfort the feeble-minded. Men of another spirit are made for trying times. The austere Bishop Hoper repulsed a feeble-minded christian, who had to seek comfort elsewhere; but the Bishop, though deficient in the amiable, possessed the awful virtues, and died a martyr. Locke, when he became old, declined giving advice.

§

JOHNSON, when sick, desired Langton to tell him sincerely in what he thought his life faulty. Langton brought him a paper containing suitable texts of scripture. *Blessed are the meek. Charity is not easily provoked, &c.* It is not easy to suppose a case more favourable to effect from the faithful wounds of a friend. It was Johnson's own request, when under sickness, to an esteemed confidential friend; and the advice was delicately conveyed in words of scripture, for which Johnson had profound reverence; yet, after perusing it, he exclaimed, in a loud and angry tone, "What is your drift, Sir?" Sir Joshua Reynolds pleasantly observed, "That it was a scene for a comedy, to see a penitent get into a violent passion, and belabour his confessor." Two intimate friends agreed to write one another's character: though written on both sides with respect and delicacy, they were both offended.

§

BOOKS are silent inoffensive monitors. The

liar, who cannot endure a living monitor, may listen in secret to one who is dead. "To be called a liar is reckoned one of the severest reproaches a person can suffer; and this shews how degrading falsehood is, in the common estimation of mankind. And when you consider what sort of a mind it indicates, it is not surprising that it should be despised: it indicates either a slavish fear, or an inward consciousness of guilt, or a mean desire of gain, or a preposterous vanity, and such a want of principle, that in order to indulge one sin, another is committed: you will accordingly find that a person who is capable of deliberately telling falsehoods, is capable of meanness in many other respects. Through the suspicion and jealousy with which others watch over them, and the constant risk of having their falsehoods detected, their feelings cannot certainly be such as any wise person would wish to possess. How very different from the feelings of those on whom others rely with confidence, and who have the testimony of their own hearts that they love the truth and hate a lie! Remember the warning

declaration, 'That whosoever loveth and maketh a lie will be shut out from heaven.' Commune therefore with your own hearts. Consider whether you be among those who fall into this offence. Seriously reflect on its consequences*."

The worldly-minded may commune with Richard Baxter, and with their own hearts. "When the peace and pleasure, which you daily live upon, is fetched more from the world than from God; when you are at heart more thankful for worldly good things than for Christ, and the scriptures, and the means of grace; when you are too much in expecting liberality, kindnesses, and gifts from others, and are too much pleased in it, and grudge at all that goeth beside you, and think that it is men's duty to mind all your concerns, and further your commodity more than other men's; when you are quarrelsome for worldly things, and the love of them can at any time break your charity and peace, and make an enemy of your nearest friend, or

* Hardie's Sermons.

engage you in causeless lawsuits and contentions; when you are more careful to provide honours and riches for your children after you, than to save them from worldliness, voluptuousness, and pride, and to bring them up to be the heirs of heaven; when you can see your poor brother or neighbour in want, and shut up the bowels of your compassion from him, and do little good with what God hath given you, but flesh and self devoureth all; these be the plain marks of a worldly mind, whatever a blinded heart may devise to hide them."

One who is unwilling to hear the painful duty of restitution enjoined, may read what relates to it in *the whole duty of man*; a book, which, in few, and plain, and convincing words, has long been a monitor concerning sins and duties. Whitefield regretted that in his youth he had preached against that book.

§

INGENUITY is sometimes exercised to excuse or extenuate guilt, and the casuistry, ex-

posed in *Lettres Provinciales*, is listened to. Rousseau, under the pressure of pride and shame, tried to justify the abandoning of his children, but his own heart condemned him; and this will be the case with all who call evil good.

§

CASUISTRY often exhibits reasoning in cases when reason is not the judge. To fix the exact proportion of remorse to offence; to weigh a tear, and estimate the value of a sigh; to ascertain the boundaries of good and evil; and to tell in every case where good ends and evil begins; to calculate the merit of good works, and the demerit of evil works, and to strike the balance; to prognosticate by marks the future state of men: these are some of the feats of casuistry: they are very soothing to a worldly mind; he avoids the anguish of a contrite heart, for his sins may be expiated by attrition; he knows the utmost limit of virtue, and he goes to the utmost limit: he knows the quantity of good works that are necessary to escape damnation, and he will lay up no more: he has marks of election, and

it is enough. One precept of the Son of Syrac, is more for virtue than volumes of such casuistry, and supersedes them all: *In every good work consult thine own heart, for this is the keeping of the commandment.*

§

ST. PIERRE, inquiring how a philosopher could think beasts machines, had this solution from Rousseau, "When men begin to reason they cease to feel." The bashful often feel too much, and though reasoning on war, and taxes, and commerce, and population, and poor-rates, may harden the heart, yet when it is too soft, reason is an antidote. Had Rousseau and St. Pierre tempered feeling with reason, their lives would have been more tranquil. Abstract reasoning tranquillises the mind, and Horsley and Priestley might have found in science, in which they both excelled, a retreat, *ab ira theologica.*

Grief and fear are moderated by reasoning, and the artificial pity and terror of tragedy are checked by rhetorical disquisition.

Richardson, by appending a disquisition on romances to *Clarissa*, reminds us that it is a romance. The remarks of Wordsworth on his own poems, have the effect of a dissection, which shows the structure of the parts, but mars the beauty. *Richardson*, in his *Essay on Macbeth*, considers how the usurping principle became so powerful; how its powers were exerted in its conflict with opposing principles; and what were the consequences of its victory. One who studies the philosophy of the human mind, may profit by perusing the *Essay*; but *Shakspeare* it is thought needs no commentary; that his commentators, like those on the Bible, weaken the effect, which is most entire by a perusal of the text without note or comment. The perusal of *Macbeth* leaves horror at guilt. *Shakspeare* excels in giving utterance to remorse: it is a moral excellence.

While reason and feeling combine and cooperate, there is a progress from timid beginnings to decided virtue. The bashful *Nicodemus* went to *Jesus* by night, who, with his

usual condescension, received and instructed him. After the crucifixion, "Joseph of Arimathea, (being a disciple of Jesus Christ, but secretly, for fear of the Jews,) besought Pilate that he might take away the body. And there came also Nicodemus, which at first came to Jesus by night*."

§

THE means of bringing the mind, when too soft, to a due consistence, should be used with caution. The *Minute Philosopher* resolves moral virtue into shame, then laughs at shame as a weakness†. The French, in the reign of terror, applied ridicule, calling sensibility *sensiblerie*, and hardened their hearts by *bals a la guillotine*‡.

An ardent passion, like the sun in its meridian, needs to be reflected or obscured a little. This may be done by transition. "When evils press sore upon me, and there is no re-

* John xix, 38, 39. † Berkley's *Minute Philosopher*.

‡ Mercier, *Nouveau Paris*.

treat from them in this world, I leave it. Sweet pliability of man's spirit, that can at once surrender itself to illusions which cheat expectation and sorrow of its weary moments*." The soul of the dying patriarch, in fulfilling his last duty, is sustained by a devout transition. "I have waited for thy salvation, O Lord." Baalam, from the sublime height of prophecy, drops into a prayer, at the moment of utterance sincere and fervent; "Let me die the death of the righteous, and let my last end be like his." "Oh! that I could forget my friends, till my footsteps should cease to be seen, till I came among them with joy." † Monimia, in Logan's ode, while under the horrors of despair, sees the bower which her lover's hand had decked, and hears the nightingale:

Touch'd with the melody of woe,
More tender tears began to flow,
She mourns her mate like me.

The transition is to an associated object, which

* Sterne,

† Ossian

excites concordant, though less painful emotions.

§

THE late Doctor Adam, rector of the high school at Edinburgh, in explaining the doctrines of Cicero to his pupils, digressed on the doctrine of Christ. An unexpected diverging thought awakens attention. Butler, on resentment, says, "Of a less boisterous, but not of a less innocent kind is peevishness; which I mention with pity, with real pity to the unhappy creatures, who, from their inferior station, or other circumstances and relations, are obliged to be in the way of, and to serve for a supply to it." Such unhappy creatures are gratified to think that their case is attended to, and not despised. Smith, in illustrating his theory, says, "The affliction of an innocent young lady, on account of the groundless surmises which may have been circulated concerning her conduct, appears often perfectly amiable." A young female is led, by the incidental remark, to a sense of cha-

racter, added to a sense of duty. In a *Morning Walk* the eye unexpectedly meets

That plume!

These scatter'd plumes! with glowing colours tinged
So soft and lovely! the gay raiment late
Of a melodious warbler.

It furnishes a new theme to the moralizing mood.

In a Sermon on Alms, to the article of lending money and books is added, "The restitution of borrowed books is as much a duty as the restitution of borrowed money, or of any thing else that is borrowed."

An impassioned mind passes for a moment from its object and returns the next. In a mind at ease there is a regular train, but passion breaks in on other phantoms as they pass, and transforms them into its own image, or banishes them and recalls its own. Bossuet's funeral sermon on the Duchess of Orleans, is often interrupted by bursts of sorrow. It is indeed alleged in *Elements of Criticism*, that

this oration is a perfect *hodge podge* of cheerful and melancholy representations, following each other in the quickest succession. One who reads the oration, without recollecting and even realising the circumstances in which it was pronounced, will approve this criticism: but it is fair, in judging of a spoken composition, to consider its suitability to the occasion. Sorrow for one who has lingered and languished long is uniform and sedate: but sudden sorrow operates by starts; it is repelled by a momentary forgetfulness, and the next moment recalled and embittered: the vibration is quick and strong, in proportion to the greatness and suddenness of the affliction. Though the succession in Bossuet be too quick for a reader, yet if it suited his hearers, and if it be a genuine picture of great and sudden sorrow, he is justified. The effect it produced is a testimony in its favour: "It had the singular effect (says Voltaire) to make the court to weep."

Adversity is sustained and alleviated by hope. "I had fainted, (says the Psalmist,)

unless I had believed to see the goodness of the Lord." Christ, as Fenelon remarks, let his disciples know, by the promise of a comforter, that they would stand in need of comfort.

Anticipating the future gives a change to thought. Frossard, on the slave-trade, anticipates the sentiments of future times, when they will hardly believe the atrocity. "I am hopeful, (says Lord Kaimes,) that within the next century it will be thought strange that persecution should have prevailed among social beings; it will perhaps be doubted if it was ever put in practice." The history of religious persecutions, and the conquest of South America, and savage torture, and the partition of Poland, and the French Revolution, and the inquisition, and of cruelty to slaves, and of lashes in Articles of War, is not suited to a mind of extreme sensibility. Legends of the saints foster gloom; and St. Bruno's tempted Boyle to suicide. Caleb Williams and the Sorrows of Werter harrow the heart. The wounds in Homer's battles,

and the butchery of Penelope's suitors are disagreeable fictions. Let the books of the pensive, (and they should not read too much) contain amiable views of God and of man, and lead to the knowledge of themselves.

§

A sinful passion has its effect by means of false lights which magnify the object, and obscure truth, and irradiate folly. "All Israel murmured against Moses and Aaron; and the whole congregation said unto them, would God we had died in Egypt, or would God we had died in this wilderness. Wherefore hath the Lord brought us out to fall by the sword? Were it not better for us to return to Egypt? and they said one to another let us make a captain, and let us return." The memory of bondage, with the memory of their deliverance, and the sense of dependence, and the sense of gratitude, are obscured; the evil which they dread is death, and their language is, Would God we had died: they have food, and raiment, and liberty, and a visible providence watching over them, and they pro-

pose to return to the house of bondage. Such is the operation of discontent. "The soul of the suicide, (says Montesquieu,) wholly occupied with the deed it is about to do, with the motives which determined it, and with the danger it is about to escape, sees not death."

An undisguised view of guilt would arrest the most impetuous passion.

Hadst thou but shook thy head or made a pause
 When I spoke darkly to thee what I purposed,
 Or turned an eye of doubt upon my face,
 Or bid me tell my tale in express words,
 Deep shame had struck me dumb, made me break off.

King John to Hubert.

Let a man confess to a friend, nay let him confess to his own mind, what it is that his guilty passion prompts him to perpetrate, and he will stand appalled. Let him open his eyes while the disguise is taken off, and the current of his mind will change. David was advancing stimulated by revenge, when Abigail represented to him the guilt and reproach of indulging it. "And David said to Abi-

gail, Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice; and blessed be thou which hast kept me from shedding blood, and from avenging myself*." "And Tamar said unto Amnon, Nay, my brother, do not this folly, for no such thing ought to be done in Israel. And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel†." The most forcible motives presented by another may be repelled; but the man who presents them to his own mind feels their power. "How shall I do this great wickedness and sin against God!"

One may advert to a passion, stop it for a moment, look it in the face, ask from whence it came, and whither it goes: this tends to strengthen virtuous, to suspend indifferent, and to extinguish guilty passions.

The complicated operation of the passions is adapted to a state of trial, it promotes vir-

* 1 Samuel xxv, 32, 33,

† 2 Samuel xiii, 13.

tue and discourages vice, but without excluding temptation. Evil desires are in many ways opposed and thwarted, from within and from without, and indulgence is followed by remorse. When the apparatus shall hereafter be withdrawn, and the machinery of the passions taken down; seeing them as they are, (a tyrant seeing his bloody acts, a slave-trader his cruelties, an undutiful child the anguish of parents, a licentious author his corrupting taint,) may in part constitute the state of retribution.

ESSAY

ON

BASHFULNESS.

PART FIFTH.

WHEN the bashful are old, and know themselves, and possess their own souls, they can attend to the precept of Paul, and to the example of Christ,

That aged men be grave or venerable.
The word implies a decency and sanctity of character, what is becoming, what indicates a sense of propriety, and commands respect; it is opposed to unsuitable inconsistent conduct,

to affectation, to whatever men are apt to despise. Though for eccentricities in youth an apology is often made, especially where there is promise of talents and virtues, yet the same allowance is not made for the old. Errors of youth are as clouds and hail-showers in spring, which darken the heavens for a little, and discourage the inexperienced husbandman; they pass, and the year comes forth in glory: errors of old age are the storms of winter, which long damp the face of nature, and expire only with the season. It is expected, that in old age the intellectual and active powers have ripened into wisdom, that the sense of propriety has gained a complete ascendancy. The aged must study to fulfil this expectation, and *to think on whatsoever things are honest*

This honest, or grave, or venerable character, supposes self-knowledge and right principles; that one be acquainted with his own powers and resources, what becomes his rank and office, what he owes to others and to himself; and that this knowledge be digested

into an estimable character, in which all with whom he is connected, and he himself, may repose confidence. He neither desires nor despises worldly honours, such as are offered him, or easily within his reach, he does not proudly and peevishly reject; should any of them be unsuitable to his rank, or character, or taste, he calmly declines them: titles of honour and forms of precedence he knows to be conventional for regulating external order, rather than indicating internal worth, and these he duly appreciates, both in giving and receiving.

§

THOUGH Christ did not live to old age, yet the character of grave is found in him for the imitation of the aged. From the time of his baptism, he had the foreknowledge of approaching death, and was grave in the habitual anticipation of it: the aged have, in like manner, the foreknowledge of approaching death, and though they know not the day, yet they know that it is near. From this point of resemblance, they may study *the*

mind that was in Christ, as suitable to them, and learn, from a perfect pattern, what the apostle means by grave or venerable.

Christ devoted himself exclusively to his own work, declining the offices of a judge and of a king; rebuking Peter when he savoured not the things which be of God, but the things which be of men. Aged men are followers of Christ, when they confine themselves within their own sphere, and resist all temptation to forsake it. It is particularly becoming in aged ministers, to adopt the resolute language of their Master, "I must do the work of him that sent me while it is day, the night cometh in which no man can work." If they have been in any degree diverted in former years from giving themselves wholly to the work of the ministry, by indolence, or worldly interest, or political ambition, or even by a thirst for various knowledge; it is the more necessary to give their remaining time to the grave and serious objects of their own profession, and so obey the precept, which some interpreters

think particularly addressed to them, "That aged men or presbyters be grave*."

Christ was grave in the exercise of his office. Nothing light, or frivolous, or ostentatious ever mingled: he taught with authority, and no man despised him, nor were his doctrines assailed by ridicule. All was consistent and suited to Messiah: his doctrine was his own, and he revealed it with simplicity: he wrought miracles by a word, and his conversation was often prophecy: he spake of heaven as his Father's house, from whence he came, which he fully knew, and whither he was going. His example in this view is indeed inimitable; yet his old disciple, by adhering to the truth as it is in him, without any degrading mixture, by exertions equal to his powers, and a consistent conduct, may partake of the fulness that is in him.

He persevered in preaching the doctrine of God that sent him, through evil report and

* Hammond.

good report ; and the teachers of his religion can look to him under discouragement and reproach. He did not cease to be useful when the multitude forsook and followed him no more, and when he gave an option to the apostles, "Will ye also go away?" Nor was his ministry less edifying when the people cried, Crucify him, crucify him, than when they cried, Hosannah to the son of David.

Christ rejected flattery, and did not flatter: the flatteries of the devil, and of the Herodians, and of his own disciples, could never excite vainglory, or the improper use of power; nor would he flatter Herod, or the Pharisees, or Pontius Pilate; his venerable mind was above the praise and the fear of man. Amidst the scramble of avarice and ambition, and the dread of arbitrary power, there are many and strong temptations to flatter; but they decrease with years, and the aged Roman senator, proposing decrees of flattery to Tiberius, was despised even by his abject fellow-senators. "Arrived at the threshold of the tomb, what has he to hope or to fear from

Cæsar*?" An aged Christian can feel no motive to flatter or to admit of flattery, superior to the obligation which he feels as a dying man, to be ingenuous, and to be humble.

Christ was grave in his words: as he did no sin neither was guile found in his mouth: all his words were sincere and true, and none of them were idle. In this too he far transcends his disciples; the perfect man, who offendeth not in word, is rarely if ever to be found: attention to words, however, is essential to the gravity of age: idle, vain, and foolish talking diminish respect, and lying annihilates it. Old age indeed is narrative, and the record of past events may be amusing and sometimes edifying; nor is chearful conversation, duly seasoned, wholly unsuitable to age: an old man who never unbends, and never mingles in easy, familiar, social converse, is disliked as morose: still the recollection how short a time he has to live, predisposes his mind to serious edifying conversation; and when he converses on subjects that are not so,

* Tacitus.

it is that he may accommodate himself to others, rather than to gratify his own propensity.

Christ was grave in his enjoyments. He came eating and drinking, but was neither a glutton nor a wine-bibber: "He went to a marriage, conversed with women and children, used perfumes, ate with publicans, and his disciples fasted not:" he did not austere-ly decline such enjoyments as refresh the spirits, alleviate care, and promote a social temper; but in him they were all subservient to the work and will of God, which he came to do: his mind was often occupied with the works of creation, and to them he often directed the attention of his disciples; they excite the calm pleasures of imagination, and convey wisdom to the heart: when his spirit rose to the highest joy, he gave thanks to God. The aged who know as Christ did that their time is short, are yet authorized by his example, to partake the pleasures of social intercourse, to enjoy the works of nature, and to rejoice in God.

Christ was grave in doing good: his good works were the dictates of benevolence and compassion, without any mixture of ostentation or caprice; resigning his own ease, he went about doing good: unappalled by the threatening that Herod would kill him, he answered, "Go and tell that fox, I do cures to-day and to-morrow, and the third day I am perfected." In him we behold the venerable image of God, who is good and doth good. Men are beneficent with a view sometimes to requital, and sometimes to applause, and when disappointed they are apt to be weary in well-doing. Though beneficence in every form and degree be amiable, yet it is only the judicious, modest, persevering practice of it which commands respect. The aged are respectable when in doing good, they seek praise not of men but of God.

Christ was venerable in poverty, and grief, and pain. Having no home nor patrimony, he accepted of hospitality from those who had, and of good women's kindness, who ministered to him of their substance, without cynical

pride, or envious murmur. He did not affect insensibility, but wept with Martha and Mary whom he loved, for the death of their common friend. He expressed his feeling of agony to his disciples, and prayed, if it were possible, that the cup might pass from him. Let the aged follow his steps, not affecting contempt for poverty, and grief, and pain, but bearing them with resignation.

After he rose from the dead, instead of exulting in the honours of his resurrection, he finished the work assigned him on earth: he convinced his apostles, by sensible proofs, that his body was restored to life, and, by his affectionate instructions, that it was animated by the same spirit. He did not show himself to all the people, nor to those who hated him; some would have said it is he, others it is like him; it might have revived the hatred of his enemies, and aggravated their guilt; but he committed the evidence to men who had companied with him, who were supported only by truth, and submitted it to the inquisition of a hostile nation who had power;

thereby ascertaining the fact, in the most effectual manner, to other nations, and to after ages.

The practice of piety completed the venerable character of Christ. He was praying when the heavens opened, and the Holy Ghost descended upon him, and a voice proclaimed him to be the Son of God; before choosing apostles to lay the foundation of his church, he continued all night in prayer; after his most splendid miracles, he withdrew from the praise and admiration of men, to humble himself before God; in his distress he was fervent in devout supplication; from the cross his spirit ascended in prayer into the hand of his Father; after he was risen from the dead, he led his disciples out to Bethany, and lifted up his hands and blessed them, and while he blessed them he was parted from them, and carried up into heaven. The aged disciple, who is instant in prayer and love, as knowing that he must shortly put off this tabernacle, associates with his master in his parting steps, and is made a partaker of the divine nature.

His remaining days are rendered venerable by communion with God and good will to men.

§

That aged men be temperate. There are trials of temper in old age, and unless the bashful, who are often irritable, study to be temperate, a peevish old age awaits them. Be sober and watch unto prayer.

Improve the circumstances in old age that are favourable to meekness. The tumultuous passions of youth have subsided. Look back on the inadequate causes of former anger and dispute. Anticipate the end of mortal men. "Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun." In the solitude of age we are disposed to converse with God; and as human supports fail, to lean on the everlasting arm. "When my heart was hot within me, (said the Psalmist,) then spake I with my tongue: Lord, make me to know my end,

and the measure of my days, what it is, that I may know how frail I am." As the end approaches, we more humbly and earnestly commit our way to God, and cast our remaining cares on him.

Suffer me not to be tempted above what I am able to bear. Subdue the remains of pride and wrath. Deliver me from unreasonable men. Inspire a forgiving spirit. Give kind affection to my friends. Lead me down to the grave in meekness and peace.

§

THOU gentle power, gentle as evening dews
 Descending on the flowery vale, and mild
 As the soft breathing of a vernal morn,
 Celestial meekness! on my soul descend.
 Come with thy holy influence, and infuse
 Soothing complacency. Veil or remove
 Those forms of fancied injury that rouse
 Wrathful impatience; kindly introduce
 Placid and pleasing images; correct
 Th' opinions of resentment; and inspire
 Benign emotion. Soften and subdue,
 And liken me, mild spirit, to thyself.

§

POLITICAL factions always agitate the higher ranks, and sometimes descend to the lower. They often mar that charity which is the bond of perfectness. *Charity rejoiceth not in iniquity, but rejoiceth in the truth.* A factious zealot rejoices in iniquity which promotes his faction; but in the truth which militates against it he has no joy. If a man's principles have been unhappily perverted in the heat of faction, so far as to judge of right and wrong by the interest of a party, rather than truth and virtue, it is necessary to rectify his opinions in old age, and old age has some advantages; the fervid ebullitions of his own mind have subsided; the fluctuation of political opinions and passions on which he looks back, invites reflection; the instances, which he himself has observed, of insincerity, duplicity, and selfishness, in the most noisy declaimers, discredit the political standard of right and wrong: in a calm reflecting hour his own heart tells him, that honest and good men of all parties, are the proper objects of esteem and love; and that he ought to withdraw

harsh thoughts and indiscriminate censure from those who differ on a subject so complicated as political good and evil; and to value those who agree, not so much for their political opinions, as for their moral virtues.

§

AN old man, who is no longer in the race of ambition, can view impartially those who are running in it. He is not tempted to depreciate by interfering interests. Himself no longer an image of jealousy to competitors and rivals, he escapes the shafts of envy. His judgment and his charity have free course. The candid and charitable sentiments which now arise reduce his mind to a sound temperate state; and they may likewise promote moderation among younger men with whom he converses.

§

THE calm of a vacant mind is easily ruffled. A taste for music, or flowers, or the play of children, may soften anger. Equanimity is maintained by being where we ought to be,

and doing what we ought to do. "I am doing a great work," was Nehemiah's reply to the insidious message of Sanballat. Lord Bacon, having read a refusal of royal favour, said to his amanuensis, "Let us go on with what will do," and proceeded to dictate his *History of the Winds*. We retire from insults, and disgrace, and rising anger, as into our own house when a storm rises, and while occupied we forget the storm. Vitringa, in the preface to his edifying work on Isaiah, says, "*Quero nunc laborem et exercitationem, nec fugio aut horreo difficilem et laboriosum: ut mentem ab aliarum contemplatione rerum, quarum recordatio injucunda ulcerat animum, avocem atque distraham.*" Some authors revise and polish their works in old age; it is an easy task, and interests by recalling the sentiments of their happiest hours. Lord Kaimes persevered to old age in filling up his leisure hours with literary labours; and his biographer observed, "That while his strength decreased, the serenity and cheerfulness of his temper remained unabated." A saint, who has been tried as gold in the furnace, is occupied at last, (as

Madame Guyon, a devout quietist, expressed it,) in polishing and wiping dust from the golden vessel.

§

“MEN of retirement and speculation, who are apt to sit brooding at home, over either grief or resentment, though they may often have more humanity, more generosity, and a nicer sense of honour, yet seldom possess that equality of temper, which is so common among men of the world*.” The bashful should study equality of temper; which, like other objects worth attaining, is attainable by the use of means.

One mean is to govern the tongue when anger riseth. Angry words discompose the man who utters them; angry answers discompose him more; and, in the strife of tongues, he loses the government of his own spirit; whereas, in the moment of self-imposing silence, he digests the provocation, and frames a soft answer, and turns the wrath away. *Be*

* Smith's Theory.

ed

not rash with thy mouth, speaking what comes uppermost, without a thought of the consequence; and let not the heart be hasty to utter any thing. When the heart is full, be cautious in giving it vent. Be swift to hear, slow to speak, slow to wrath. Be sober, and watch unto prayer.

A bashful man is apt, from his retired habits, to be dogmatical and warm in dispute. He may profit by the counsel of Taylor in his preface to the Scripture Doctrine of Original Sin. "If, in perusing this book, you have discovered any truth, which you did not before understand, it is my earnest request, you would rather lay it up in your heart for your own use, than make it the subject of contention and strife. Never converse upon this or any other subject with an angry man; nor with a bigot, who is determined for a scheme, and resolved to open his eyes to no further evidence. Whenever anger or bigotry appear in a conversation, already begun, break it off. Hold the truth in love."

In the progress of thought, different opinions arise, which may be canvassed calmly, and terminate with the saying of Neale, the historian of the Puritans, after conversing amicably on doubtful matters, "My friends, let us agree to differ."

Make no friendship with an angry man, a man addicted to anger. He may appear social and friendly, and perhaps court your friendship; but he is often uttering his resentments; he expects you should enter into them all; and if you do not, his anger rises. Religious zealots are often teasing and irritable. "I shall not forget, (says Job Orton,) the advice which a venerable old man of Northampton, with his point-collar-band, once gave me concerning such persons." "Neither bless them at all; neither curse them at all."

Beware of censoriousness, which may spring up in the back ground usually assigned to the bashful, and produce some ill of every one that is spoken of, and detract from the good that is said of them by others. Let the re-

tired man view others in a favourable light, and hide their infirmities, aware that in his own character, there are shades of error and of guilt; and how grating it is to be marked for the errors and infelicities of his life, rather than for the useful and meritorious parts. He feels, and if necessary, expresses an abhorrence of evil: but his heart is awake to all those circumstances of ignorance, weakness, seduction, pressing want, inveterate habit, sudden wrath, the bitter fruits of sin, the anguish of remorse, which excite compassion for the guilty, even when the guilt excites abhorrence.

§

WHEN a bashful man feels strong resentment at being duped or defrauded, and is meditating legal redress, the apostle's words occur, "Why do ye not rather suffer yourselves to be defrauded?" The question implies at least, that the subject is worth deliberating upon, and that it is by no means a decided point that we should never suffer ourselves to be wronged and defrauded. He

will deliberate with himself whether it be worth his while to vindicate his right. He will compare the inconvenience and loss with the risk of losing his time and his temper, in the tediousness and irksomeness of dispute.— He will count for something, the exercise of self-denial, and if the man with whom he has to do be an unbeliever, it may help to inform him what Christianity is. There are few temporal felicities which a modest man covets more than to pass through life without justling with his fellow-travellers, and to attain it, he sometimes gives way a little. In the significant language of Scripture, “He restores what he took not away.” For the losses he has sustained, and the wrongs he has forgiven, he finds a recompence in the enjoyment of quiet; and if he has reached the last stage of his journey without strife and contention, he anxiously avoids them in his parting steps.

The love of money, which is said to be the root of all evil, is certainly the root of much angry contention and disquiet; and if we

would lead a quiet life, we must make a due estimate of money, and not love it more than we should do, and not be proud of having much, nor discontent with little. It is an old saying, that meekness, and contentment, and humility, live and die together. Attention indeed is due to money, as an instrument of justice and mercy, and if needs be, minute attention. *He that despiseth small things shall fall by little and little.* The proverb is opposed to the proud and negligent, and shamefaced, who will not reckon about a shilling or two, or give directions as Christ did, about broken meat; but it is a culpable attention to small things, if you be often teasing your family about trifles. Boswell owned to Johnson that he had occasional fits of narrowness. "So have I, (said Johnson,) but I do not tell them."

Ridicule corrects fretfulness about trifles, as in the *Miseries of Human Life*, by Beresford.

§

THE Son of Syrac's observation, *A life at another man's table is not to be counted for a life*; and Solomon's counsel, *Withdraw thy foot from thy neighbour's house, lest he be weary of thee, and so hate thee*; and our own proverb, expressing the comfort of a home, are well understood by the bashful. St. Pierre, when invited to a country-seat, said, he loved the country, and could enjoy it, but only in a house which he could call his own. Madame D—y conducted Rousseau to a hermitage which she had fitted up for him, *Mon ours, voila votre asyle!* but, alas! it was not his own. "The best of all good things, if such there be in this world, is tranquillity and recess, free from want, and remote from dependence*." Contentment, and good temper, and patience, and piety, are cherished by a competency: in those who, through their own negligence and folly, have it not, peevishness, and complaint, and envy, and murmur, are the sour and bitter fruits. The foolishness of

* La Bruyere.

man perverteth his way, and then he fretteth against the Lord.

§

CARE in providing for the future is extreme, when you pinch yourself in order to hoard, and love money for its own sake, and make an idol of it. Montaigne, who has left an ingenuous record of his own experience, describes his passion for hoarding, and how he was cured, and pleased with himself for taking the use of his revenue, at an age inclined to avarice: "I husband my time, which is now short, and enjoy life even in its latest decay: it were ungrateful to the Giver of all, to refuse or disanull, or disfigure his gifts." "Montaigne, (says Dugald Stewart,) has produced a work unique in its kind, valuable in an eminent degree as an authentic record of many interesting facts relative to human nature; but more valuable by far, as holding up a mirror, in which every individual, if he does not see his own image, will at least occasionally perceive so many traits of resemblance to it as can scarcely fail to invite his curiosity to a

more careful review of himself. Without a union of these two powers (reflection and observation) the study of men can never be successfully prosecuted. It is only by retiring within ourselves, that we can obtain a key to the characters of others; and it is only by observing and comparing the characters of others that we can thoroughly understand and appreciate our own."

§

A MODEST conscientious tutor, when impatient, might reflect, that there is great variety in the capacity of receiving instruction, that the attention of the young is not easily fixed, that their versatility is a mean of progress, that the temper, though wayward and stubborn, may improve, and that one of the likeliest means of improving it is to set a pattern of meekness before their eyes. In choosing tutors you might inquire, not only what learning they possess, but what spirit they are of: if they be of a meek and quiet spirit, it is an unspeakable advantage to the pupil.

§

A young minister, deeply affected by the awful futurity which he is to announce, has sanguine hope to persuade men: when his hope fails, he is discouraged and unhinged, and even thinks he does well to be angry: He must reason himself into calmness and self-possession. The success of preaching depends not on the efforts of Paul, or Apollos, or Cephas: the gospel is proposed to the reason and choice of men, the preacher is to state the arguments and the motives; and he serves his generation according to the will of God when he lifts up and transmits a testimony in the cause of truth and virtue, whether men will hear, or whether they will forbear.

§

Sound in faith. The bashful, who have doubts which they are ashamed to own, may peruse the *Reasons of the Christian Religion by Richard Baxter*. "Necessity, through perplexed thoughts, hath made this subject much of my meditation. It is the subject which I have found most necessary and most useful to

myself; and I have reason enough to think that others may be as weak as I, and I would have them partake of my satisfaction, who have been partakers of my difficulties. I undertake it as an important service to convince men that there is a God, and a life to come, and that the gospel is true. The utmost attention is due to this subject: it expecteth more than a transient salute, before it will unveil its glory, and illustrate, and beautify, and bless the soul*.”

The Reasonableness of Christianity as delivered in Scripture, by Locke. This work, like the former, was composed for the author's own satisfaction. An able author, earnestly inquiring after truth, surmounting difficulties that have occurred to himself, and establishing his own mind in the faith, is most likely to satisfy others.

Philosophical and Critical Inquiries concerning Christianity, by C. Bonnet of Geneva.
“The readers to whom I chiefly address my-

* Preface.

self are those whose doubts proceed from an honest heart, who have endeavoured to remove and settle those doubts, and to solve objections, but have not succeeded*.” “A serious and close perusal of the following inquiries confirmed my belief of Christianity †.”

Lardner's Sermons. This author is qualified above many to throw light on the gospel history. His sermons on the greatness of Jesus in his last sufferings, divine testimonials given him at his death, the resurrection of saints when he was crucified, internal marks of credibility in the New Testament, are the result of learned, patient, candid inquiry: they gratify the desire to understand more fully the things wherein we have been instructed, they strengthen our faith by convincing and affecting reasons, and they breathe throughout the spirit of Christ.

Credibility is a body of

Benson's Essay on the Man of Sin. “I have known, (says Bishop Watson,) the infi-

* Author's Preface.

† Translator's Preface.

delity of more than one young man happily removed, by showing him the characters of Popery delineated by St. Paul, in his prophecy concerning the man of sin, and in that concerning the apostacy of the latter times. The evidence arising from the completion of the prophecies relative to the rise, character, and fall of the man of sin, is an increasing evidence: it strikes us with more force than it struck our ancestors before the Reformation; and it will strike our posterity, who shall observe the different gradations of his decline, and his final catastrophe, with more force than it now strikes us.

“A writer often does more good by showing the use of those many volumes which we have already, than by offering new ones, though this be of much less use to his own character†.”

Bishop Butler was thoughtful and reserved. One of a similar temper will be assisted by

† Bishop Law.

the *Analogy*, in thinking for himself on the most important of all subjects. The ingenuity, the originality, and the solidity of his thoughts, give a pleasing exercise and expansion to the thinking powers: he meets the difficulties and objections that are most apt to arise in a thoughtful mind: he reasons calmly, fairly, and seriously: his arguments, if well digested, and retained, and pondered, will repel objections to religion of every kind, and leave a permanent conviction, that to be religious is to be truly wise.

The frequent, earnest, devout perusal of the Bible is the surest way to sound faith. While divine truth opens on the understanding and on the heart, in its enlightening, and purifying, and consoling power, doubts and difficulties gradually disappear.

The bashful who are isolated strangers upon earth can attend to the objects of faith. By often contemplating unseen things, they become sound in faith. The sublime ideas of Malbranch, though assailed by Locke, raise

the thoughts to God, and lead to communion with him. In ascending to God, things terrestrial diminish and disappear; the mist of scepticism is dispelled, the soul finds rest in an adequate satisfying object. Dr. Rush, in his Treatise on Old Age, makes mention of a man, aged a hundred and one, who declared that he had forgotten every thing he had ever known except his God.

§

Sound in charity. The bashful may exercise sound charity, at least in thoughts and words. View characters, ancient and modern, in the most favourable light in which they can fairly be placed. Socrates is accused of idolatry at his death. Jortin, in his Remarks on Ecclesiastical History, says, "When Socrates, just before he expired, ordered his friends to offer up a cock to Esculapius, it is possible he was delirious through the poison which he had taken, as a learned and ingenious physician observed to me." Scribonius Largus says, "Cicutam ergo potam, calias mentisque alienatio, et artuum gelatio inse-

quitur." Whichcote, whom Earl Shaftsbury, the editor of his sermons, calls the preacher of good nature, gives a different view. "Socrates, that gallant philosopher and martyr, (as I may call him,) to the unity of the Deity, being condemned by tyrants to die, doth encourage himself mightily against death by this consideration, what is death? it is but a separation of the soul from the body. This is that which I have affected to do all along in life, that I might be fitter to philosophise and for meditation; for I have always found my body an impediment: it hath limited, confined, and contracted my soul. And when he had drunk the deadly cup, very pleasantly bids his friends sacrifice a cock to Esculapius, referring to their custom and practice, when any one had been sick and recovered, to sacrifice a cock to Esculapius, intimating that he was now upon his recovery, and should soon be as a sick man recovered, when he should be discharged from his body, and his mind free to philosophise." This is the charitable opinion of it, and they are too severe against

the moralists, who say he died in heathenish superstition. "

Smith censures Massillon for preferring a monkish to a military life. "To compare the futile mortifications of a monastery, to the ennobling hazards of war, to suppose that one day or one hour employed in the former, should in the eye of the great Judge of the world, have more merit than a whole life spent honourably in the latter, is surely contrary to all our moral sentiments, to all the principles by which nature has taught us to regulate our contempt and admiration." A military life calls forth distinguished talents and virtues, though stained with blood: and monks, though often stained with indolence and superstition, have distinguished themselves in science and literature, in the education of youth, in pulpit eloquence, and in the ministry of consolation. When you judge of a profession, attend to the general utility and individual exertion, without invidious comparisons.

" C'est un etrange droit que celui que

donne un homme a un autre homme, d'aller assassiner des hommes qu'il ne connoit, qu'il n'a jamais vu, et qui ne lui firent jamais aucun mal; sans scavoir, souvent pour quelle cause, ou pire encore, sachant qu'elle est de plus injuste*."

“ La declaration de guerre est un arret de mort prononcé par un prince contres les sujets d' un autre prince qui s'opposent a l'execution des volenté de celni qui declare la guerre.

“ Les soldats sont les executeurs de cet arret: ces sont d'illustres bourreaux envoyés par le prince.

“ Il suffit pour etre innocent de leur mort que l'arret soit donné par une puissance legitime, et qu'il ne soit pas notoirement injuste. Ils ont alors le droit de vie et de mort entre leurs mains, et ceux qu'ils tuent sont justement tues, non par l'ordre particulier du prince

* Major Weisse. Principes philosophique, politique, et moraux.

qui les a condamnés mais par l'ordre general de monde, qui est une partie de la loi de Dieu, qui donne pouvoir de tuer a tous les soldats qui suivent un prince legitime dans une guerre douteuse.

“Ceux qui sont tues ne peuvent se plaindre, parce qu'ils meritent la mort : qu'il est juste que de gens qui meritent la mort soient tues.

“Ainsi les soldats, en l'executant, suivent, une lumiere certaine.”

Such is the decision of a celebrated casuist, Pere Nicol.

Some seek diversion in the tented field,
And make the sorrows of mankind their sport :
But war's a game, which, were their subjects wise,
Kings would not play at.

§

HERESY at first signified an opinion either right or wrong : it came to signify a wrong opinion, and the church historian who called

a man *heretic* prejudged his cause. Crimes falsely imputed to the Christian heresy were afterwards with equal falsehood imputed to sects which arose in the church. Lardner, with his usual zeal for truth, composed a history of early heretics. The reformers were calumniated, and found apologists. Doctor Macrie did justice to the reformer John Knox, a great benefactor to his nation, and worthy of a national monument. Neale and his editor, Toulmin, vindicated many of the Puritans. John Biddle, who was aspersed and persecuted, and whom Neale had not treated with due respect, appears from Toulmin to have been a pattern of fervent sanctity and devotedness to the Bible. Toulmin has endeavoured to do justice to another, in his Life of Faustus Socinus. Kippis, in his Life of Lardner, who was a Socinian, says, "The glory of our holy religion stands firm on every scheme. Writers are apt to express themselves, as if the Christian religion would be of little value, unless their particular systems are adopted, a kind of language which is extremely injudicious, and which ought to

be discouraged and avoided. The apostle, speaking of Jesus Christ, says, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."— To this account of things every Christian, of every denomination, gives a most ready and cordial assent. But can any man be said to think meanly of the evangelical dispensation, or to detract from its excellence and dignity, who believes that God is the author of it, that it was communicated by Jesus Christ, and that he conveys to us knowledge, pardon, holiness and eternal life?

In meeting with hard sentences against heathens, infidels, and heretics, which often occur in pious writers, one is ready to ask, Have they studied the characters of charity, 1 Cor. xii.? Do they know what spirit they are of? Have they forgotten the words of Christ, *Judge not, that ye be not judged?*

Doctor Wallace, in his preface to various prospects of mankind, nature, and Providence, says, "The following speculations are

chiefly designed for the Freethinkers, who have not so high a relish, or so steady a faith of religious doctrines." Having these gentlemen in view, he has chosen to write in such a manner as he thought might best serve to gain their attention, and to remove their prejudices. This regard for the benefit of freethinkers, whom he would rather convert than irritate; an aversion to the bitterness of controversy, which he contracted at an early time of life; a sense of the difficulty of finding out the truth by the mere dint of criticism and philosophy; a remembrance of his own errors, and compassion for those of others; are the causes why he reasons so coolly, and appears less severe against the persons, or less to condemn the genius of his antagonists, than some others who have had the same good intentions, but have used greater sharpness of style. Two remarkable passages in the apostolical writings have been constantly in his view. "The wrath of man worketh not the righteousness of God*." "The servant of

* James i. 20.

the Lord must not strive, but be gentle unto all men, patient, in meekness instructing those who oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth*." Such a conduct is in its own nature most excellent; it is best calculated to preserve peace and friendship, and to promote the most sincere piety. It is true, keen and contemptuous expressions, with a positive air, may sometimes promote our temporal interests, gain a greater popularity, and a higher character for zeal; they may likewise have a greater influence with the multitude, who are ready to trust the men who assert with the greatest confidence; yet when we appear angry in a dispute, even the vulgar will sometimes suspect that we cannot trust to the strength of our arguments; and certainly a calm and a modest address bid fairest to have success with men of better education. "

§

MUCH has been written against Voltaire: his misrepresentations have been detected

† 2 Timothy ii. 24.

gravely by Doctor Finlay, and with wit equal to his own in Letters of certain Jews: he has sometimes been assailed with acrimony: but let his efficient zeal in the cause of religious tolerance be remembered. The affair of Calas occupied his soul upwards of three years—
 “During all this time a smile has not escaped me for which I have not reproached myself as for a crime.” “Je n’ai donc fait dans les horribles desastres de Calas et de Sirvens, que ce que font tous les hommes; J’ai suivi mon penchant: celui d’un philosophe n’est pas de plaindre les malheureux, cest de les servir.

“Vous dirai-je, que tandis que les desastres etonnants des Calas et des Sirven affligoient ma sensibilite, un homme dont vous devinerez l’etat a ses descourses me reprocha l’interet que je prenois a deux familles qui m’etoient etrangers! De quoi vous mêlez vous? laissez les morts ensevelir leur morts. Je lui repondis: J’ai trouvé dans mes deserts l’Israelite baigné dans son sang: souffrez que je repandè un peu de huile et de vin sur ses blessures: vous etes Levite, laissez moi etre Samaritain.—J’ai

fait un peu de bien; cest mon meilleur ouvrage.”

It has been said that “belief is a vivid forcible conception of an object.” The vivid abhorrence on the report of an atrocious act makes it readily believed. They who are sound in charity are aware that the atrocity which ought to awaken doubts suspends them; and they do not readily take up an ill report.

§

A sound is not an indiscriminating charity. It avoids the extremes of admiration and abhorrence. A young man is apt to praise and blame without mixture, to see no imperfection in the object of his praise, and no commendable quality in the object of his blame. The man who has lived long, and reflected much, discerns a mixture of good and evil in all, and his judgment approaches nearer to truth. Richard Baxter, in *Memoirs of his Life*, written by himself, has set down some reflections which old age dictated, and the

changes it had made upon his mind. “ I now see more good and more evil in all men than heretofore. I see that good men are not so good as I once thought them, but have more imperfections than their admirers at a distance think: and I find that few are so bad as either their enemies or censorious separating professors do imagine: and even in the wicked there is more for grace to make advantage of, and more to testify for God and holiness, than I believed there had been. I less admire gifts of utterance and bare profession of religion than I once did, and have more charity for many who do make an obscurer profession than they. I once thought that almost all who could pray fluently, and talk well of religion, had been saints; but experience hath opened to me what crimes may consist with high profession, and I have met with divers obscure persons not noted for any extraordinary profession, or forwardness in religion, but only to live a quiet blameless life, whom I have after found to have lived a godly sanctified life, in devotion and humility. I am not

so narrow in my special love as heretofore; being less censorious, and talking more than I did for saints, and I love their communion more." These are some of that pious man's reflections, when he reviewed the state of his mind in old age, and its progress to sound charity. It is edifying to read the experience of wise and good men in the same stage of life which we ourselves have reached, especially the last and most interesting period. The leisure and retirement which, as the outward man decays, is now forced upon us, may be usefully employed in reading a pious book: it nourishes and comforts the inward man, and helps to animate our faith and hope; it is listening to saints who are now in glory, and holding communion with them.

§

THE soul is sound or healthful when its moral parts are entire, and charity is a vital part. As the heart in the body sends animating blood through all its members, so charity pervades and invigorates the faculties of the soul, renewing the inward man from day

to day. Love waxeth cold by the course of nature, but is regenerated by grace, and the fruits of the spirit ripen under divine influence. The righteous are as trees planted in the courts of God's house; sheltered from the blast, and nourished by the blood of sacrifices, they yield fruit in old age, while the trees of the desert wither away.

They who are sound in charity partake the nature of angels, who are ministering spirits sent forth to minister to them who shall be heirs of salvation. In 1816 Mrs. Fry began a reform among the female prisoners in Newgate. She first instituted a school. Afterwards, with the concurrence of Magistrates, and the aid of a committee, consisting of a clergyman's wife and eleven members of the Society of Friends, all the females were employed. One or more of the ladies' committee attended daily, superintended their work, read a chapter of the Bible, and spoke kindly to them. A surprising change to the better took place. It was an experimental proof that there is rarely a period at which the ex-

piring embers of virtue may not be revived. The ladies, feeling that their design was intended for the good and happiness of others, trusted that it would receive the guidance and protection of Him who often is pleased to accomplish the highest purposes by the most feeble instruments.

§
SOUND in patience. The bashful, as they grow old, find reasons for contentment in an obscure station, and for patience under trouble. The *secretum iter, et fallentis semita vitæ*, of which poets sing, is the real wish of the shame-faced. In sickness they check the propensity to complain. "A querulous disposition is never pleasing: next to the danger of murmuring against our Maker, I consider the temptation to disturb the peace, perhaps to destroy the comfort of those about us, as one of the greatest evils that accompany pain*." Doctor Black, whose modesty veiled the splendour of his science, was apprehensive

* A Sermon on Pain by Doctor Fordyce.

of a long-continued sick-bed, and this, perhaps, less from any selfish motive, than from the humane consideration of the trouble and distress occasioned to attending friends; and never was this modest and generous wish more completely gratified: he expired without any convulsion, shock, or stupor, to announce or retard the approach of death. So ended a life which had passed in the most correct application of reason and good sense to all the objects of pursuit which Providence had prescribed to his lot*.

The venerable Doctor Gillies, when unable for active service, comforted himself with his favourite Milton's words:

They also serve who only stand and wait.

When in the last years of his life, he was only able to appear in church at sacramental occasions, and to exhort one table, the most indifferent spectator could not but observe the

* Life of Doctor Black, by Robison.

sympathy and love which shone in the faces of his hearers, and the tears which they could not restrain when he solemnly blessed them in the name of the Lord, and spake of his dissolution as being near at hand with looks of humility, serenity, and joy*.

§

WHILE some ~~wait~~ for all the formalities of a last farewell, the bashful are willing, and even desirous, to omit them all. They are averse from giving trouble, and dread a record of dying sayings, and wish to be alone. wrs

§

SOLITUDE accords with humble penitence. The aggregate of guilt contracted in early, and ripe, and declining years, arises in awful retrospect. In the silence and secrecy of thought the sacrifice of a broken heart is consummated—A broken and a contrite heart, O Lord, thou wilt not despise. Thou rememberest that I am dust, with a Father's pity for

* Account of Doctor Gillies, by Doctor John Erskine.

his frail and erring child. Blot out my transgressions as a thick cloud. Renew the inward, as the outward man decays. Support my parting steps with patience and faith:

Jesus can make a dying bed
Seem soft as downy pillows are,
While on his breast I lean my head,
And breathe my soul out sweetly there.—WATTE.

holy angels. What do you feel when
they must blush for you a friend for your in-
gratitude. Let the Son of Man will be ashamed
of those who have despised the natural light
he bestowed, and basely neglected and dis-
owned so generous a friend, why for their

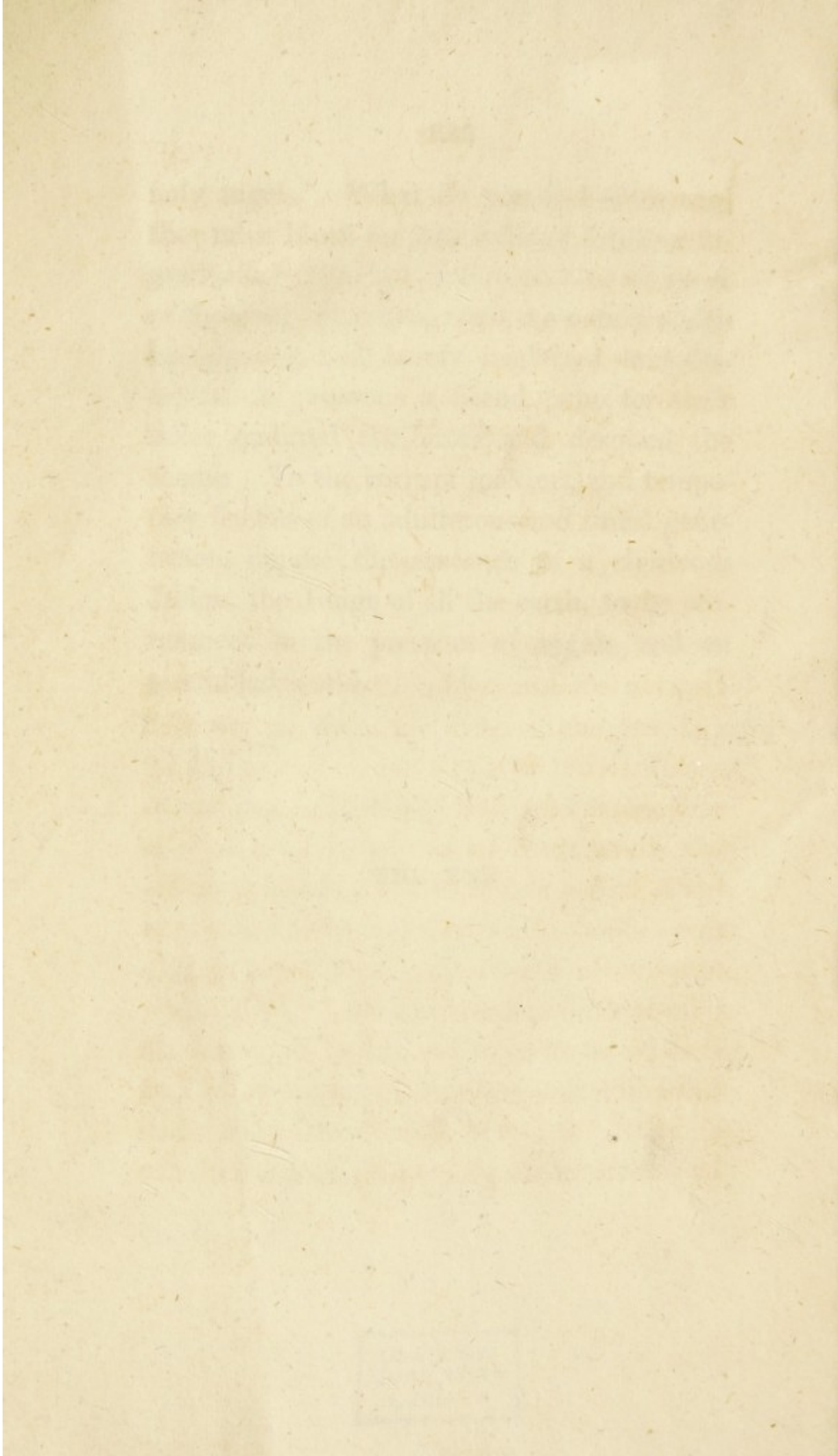
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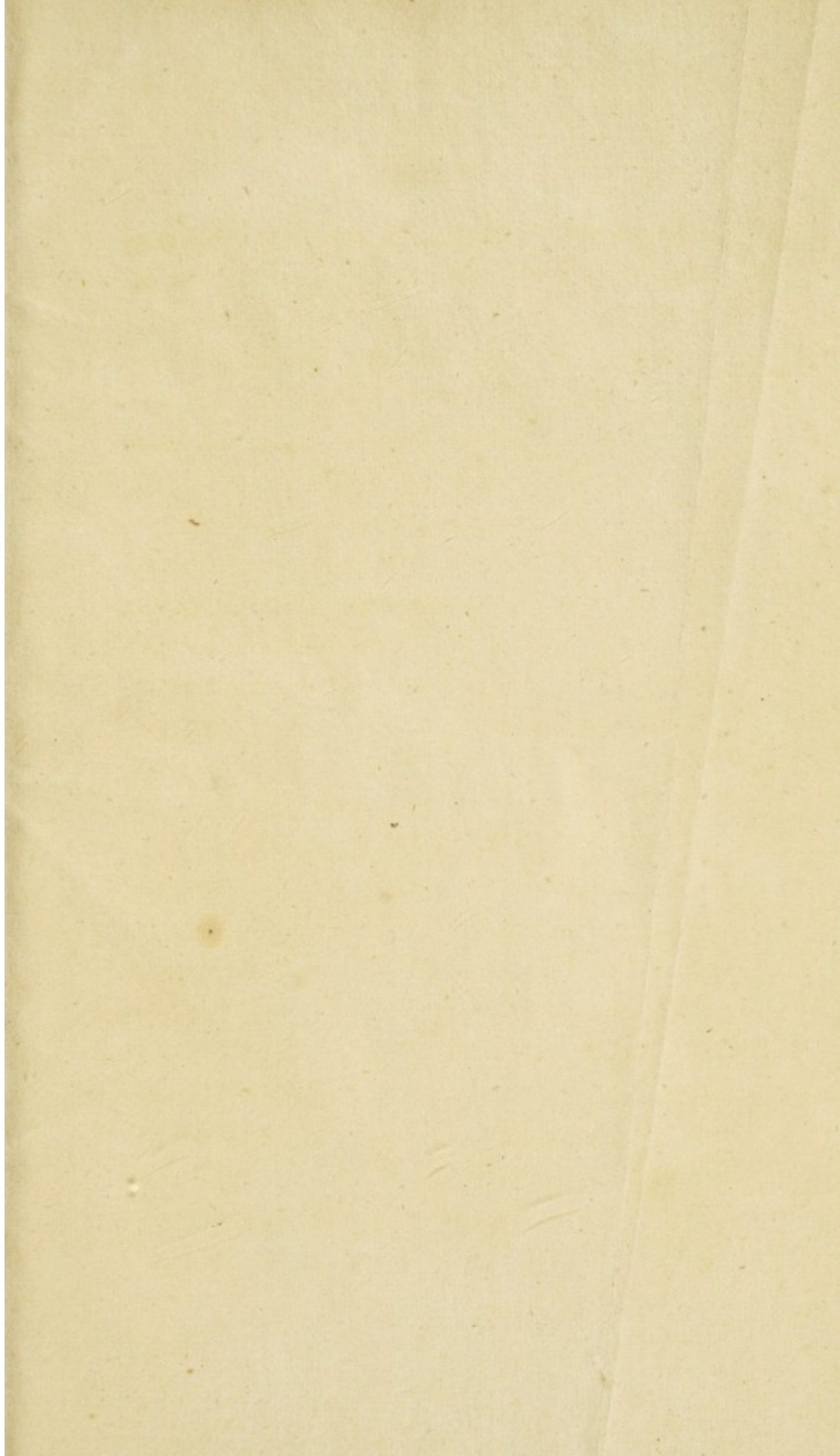
shame. To the corrupt maxims and tempo-
rary frowns of an adulterous and sinful gene-
ration, oppose the steady light of a righteous
Judge, the Judge of all the earth, to be pro-
nounced in the presence of angels, and an

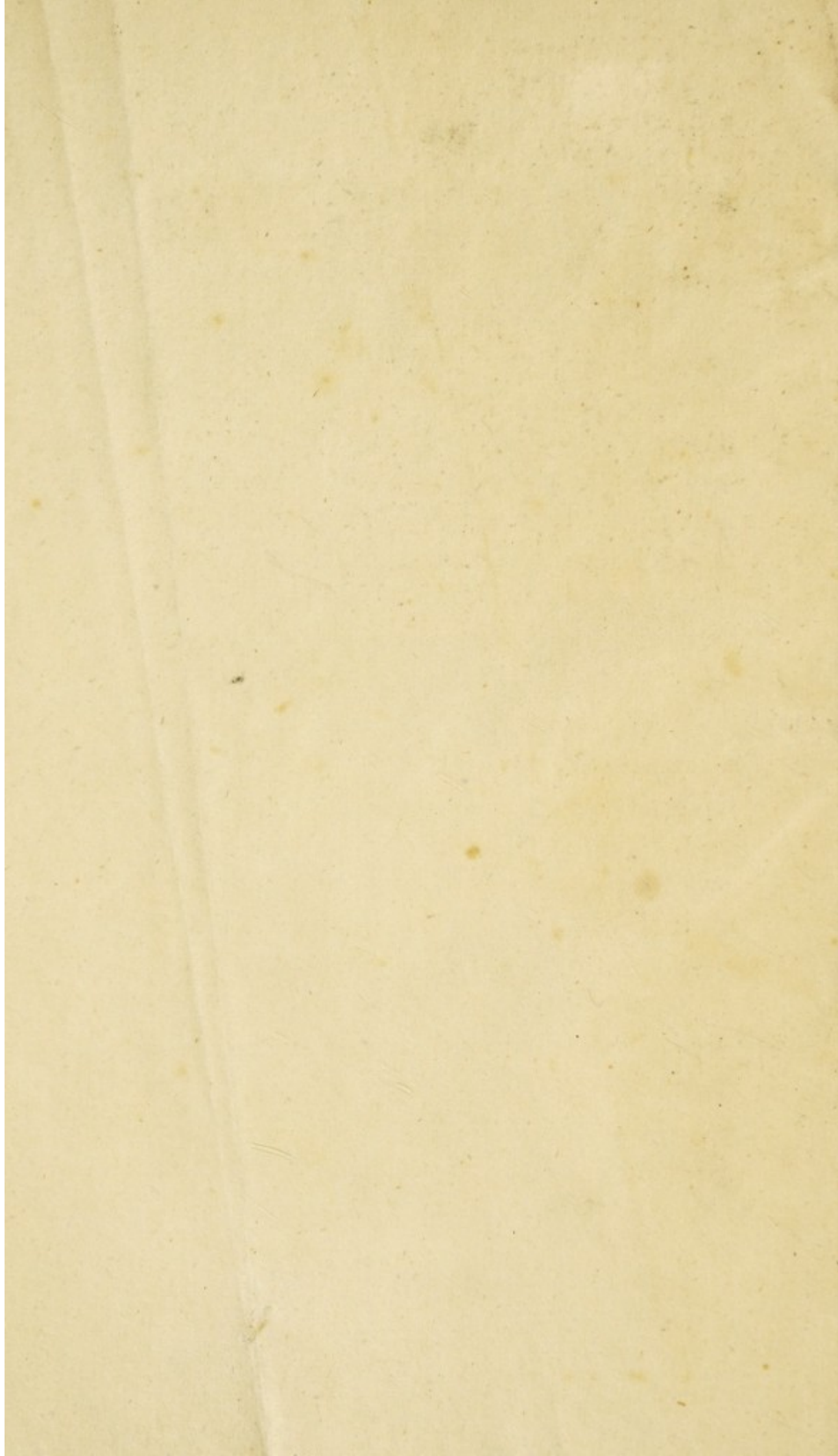
SHAME is influenced by the opinion of others,
and enforces respect for such as are well
founded: but it may likewise be assailed by
such as are false, and hypocritical, and immo-
ral: these must be combated by a love of
truth, and a regard to the will and approba-
tion of God. He who knew what was in man
adapted the doctrines and motives of his reli-
gion to the human character. " Whosoever
shall be ashamed of me and of my words in
this adulterous and sinful generation, of him
also shall the Son of Man be ashamed when
he cometh in the glory of his Father with the

holy angels." What do you feel when another must blush for you, a friend for your ingratitude? The Son of Man will be ashamed of those who have disgraced the nature which he adorned, and basely neglected and disowned so generous a friend, who for their sakes endured the cross and despised the shame. To the corrupt maxims, and temporary frowns of an adulterous and sinful generation, oppose the sentence of a righteous Judge, the Judge of all the earth, to be pronounced in the presence of angels, and an assembled world.

THE END.







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