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CHRISTIAN MORALS.

BY

SIR THOMAS Browne, Kt. M.D.

LONDON:

RIVINGTONS, WATERLOO PLACE.

1863.

CHRISTIAN

MORALS:

BY

Sir THOMAS Browne,

Of NORWICH, M. D.

AND AUTHOR OF

RELIGIO MEDICI.

THE SECOND EDITION.

WITH

A LIFE OF THE AUTHOR,

BY

SAMUEL J0HNS0N;

AND

EXPLANATORY NOTES.

L0ND0N:

Printed by Richard Hett,

For J. PAYNE, at Pope's Head, in

Pater-Noster row.

M DCC LVI.

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THE LIFE OF SIR THOMAS Browne.

THOUGH the writer of the following Essays seems to have had the fortune

common among men of letters, of raising little curiosity after his

private life, and has, therefore, few memorials preserved of his

felicities or misfortunes; yet, because an edition of a posthumous work

appears imperfect and neglected, without some account of the author, it

was thought necessary to attempt the gratification of that curiosity

which naturally inquires, by what peculiarities of nature or fortune

eminent men have been distinguished, how uncommon attainments have been

gained, and what influence learning has had on its possessors, or

virtue on its teachers.

Sir Thomas Browne was born at London, in the parish of St. Michael in

Cheapside, on the 19th of 0ctober, MDCV. [1] His father was a merchant

of an antient family at Upton in Cheshire. Of the name or family of his

mother, I find no account.

Of his childhood or youth, there is little known; except that he lost

his father very early; that he was, according to the common fate of

orphans, [2] defrauded by one of his guardians; and that he was placed

for his education at the school of Winchester.

His mother, having taken three thousand pounds, [3] as the third part

of her husband's property, left her son, by consequence, six thousand;

a large fortune for a man destined to learning, at that time when

commerce had not yet filled the nation with nominal riches. But it

happened to him as to many others, to be made poorer by opulence; for

his mother soon married Sir Thomas Dutton, probably by the inducement

of her fortune; and he was left to the rapacity of his guardian,

deprived now of both his parents and therefore helpless and

unprotected.

He was removed in the beginning of the year MDCXXIII from Winchester to

Oxford; and entered a gentleman-commoner of Broadgate-Hall, [4] which

was soon afterwards endowed, and took the name of Pembroke-College,

from the Earl of Pembroke, then chancellor of the University. He was

admitted to the degree of bachelor of arts, January 31, MDCXXVI-VII;

being, as Wood remarks, the first man of eminence graduated from the

new college, to which the zeal or gratitude of those that love it most,

can with little better, than that it may long proceed as it began.

Having afterwards taken his degree of master of arts, he turned his

studies to physick, and practised it for some time in Oxfordshire; [5]

but soon afterwards, either induced by curiosity, or invited by

promises, he quitted his settlement, and accompanied his father-in-law,

[6] who had some employment in Ireland, in a visitation of the forts

and castles, which the state of Ireland then made necessary.

He that has once prevailed on himself to break his connexions of

acquaintance, and begin a wandering life, very easily continues it.

Ireland had, at that time, very little to offer to the observation of a

man of letters: he, therefore, passed into France and Italy; [7] made

some stay at Montpellier and Padua, which were then the celebrated

schools of physick; and returning home through Holland, procured

himself to be created Doctor of Physick at Leyden.

When he began his travels, or when he concluded them, there is no

certain account; nor do there remain any observations made by him in

his passage through those countries which he visited. To consider,

therefore, what pleasure or instruction might have been received from

the remarks of a man so curious and diligent, would be voluntarily to

indulge a painful reflection, and load the imagination with a wish,

which, while it is formed, is known to be vain. It is, however, to be

lamented, that those who are most capable of improving mankind, very

frequently neglect to communicate their knowledge; either because it is

more pleasing to gather ideas than to impart them, or because to minds

naturally great, few things appear of so much importance as to deserve

the notice of the publick.

About the year MDCXXXIV, he is supposed to have returned to London; [8]

and the next year to have written his celebrated treatise, called

Religio Medici, "The Religion of a Physician," which he declares

himself never to have intended for the press, having composed it only

for his own exercise and entertainment. [9] It, indeed, contains many

passages, which, relating merely to his own person, can be of no great

importance to the publick: but when it was written, it happened to him

as to others, he was too much pleased with his performance, not to

think that it might please others as much; he, therefore, communicated

it to his friends, and receiving, I suppose, that exuberant applause

with which every man repays the grant of perusing a manuscript, he was

not very diligent to obstruct his own praise by recalling his papers,

but suffered them to wander from hand to hand, till at last, without

his own consent, they were in MDCXLII given to a printer.

This has, perhaps, sometimes befallen others; and this, I am willing to

believe, did really happen to Dr. Browne: but there is, surely, some

reason to doubt the truth of the complaint so frequently made of

surreptitious editions. A song, or an epigram, may be easily printed

without the author's knowledge; because it may be learned when it is

repeated, or may be written out with very little trouble: but a long

treatise, however elegant, is not often copied by mere zeal or

curiosity, but may be worn out in passing from hand to hand, before it

is multiplied by a transcript. It is easy to convey an imperfect book,

by a distant hand, to the press, and plead the circulation of a false

copy as an excuse for publishing the true, or to correct what is found

faulty or offensive, and charge the errors on the transcriber's

depravations.

This is a stratagem, by which an author panting for fame, and yet

afraid of seeming, to challenge it, may at once gratify his vanity, and

preserve the appearance of modesty; may enter the lists, and secure a

retreat: and this, candour might fuller to pass undetected as an

innocent fraud, but that indeed no fraud is innocent; for the

confidence which makes the happiness of society, is in some degree

diminished by every man whose practice is at variance with his words.

The Religio Medici was no sooner published than it excited the

attention of the publick, by the novelty of paradoxes, the dignity of

sentiment, the quick succession of images, the multitude of abstruse

allusions, the subtlety of disquisition, and the strength of language.

What is much read, will be much criticised. The Earl of Dorset

recommended this book to the perusal of Sir Kenelm Digby, who returned

his judgment upon it, not in a letter, but a book; in which, though

mingled with some positions fabulous and uncertain, there are acute

remarks, just censures, and profound speculations; yet its principal

claim to admiration is, that it was written in twenty-four hours, [10]

of which part was spent in procuring Browne's book, and part in reading

it.

Of these animadversions, when they were not yet all printed, either

officiousness or malice informed Dr. Browne; who wrote to Sir Kenelm

with much softness and ceremony, declaring the unworthiness of his work

to engage such notice, the intended privacy of the composition, and the

corruptions of the impression; and received an answer equally gentle

and respectful, containing high commendations of the piece, pompous

professions of reverence, meek acknowledgments of inability, and

anxious apologies for the hastiness of his remarks.

The reciprocal civility of authors is one of the most risible scenes in

the farce of life. Who would not have thought, that these two

luminaries of their age had ceased to endeavour to grow bright by the

obscuration of each other: yet the animadversions thus weak, thus

precipitate, upon a book thus injured in the transcription, quickly

passed the press; and Religio Medici was more accurately published,

with an admonition prefixed "to those who have, or shall peruse the

observations upon a former corrupt copy;" in which there is a severe

censure, not upon Digby, who was to be used with ceremony, but upon the

Observator who had usurped his name: nor was this invective written by

Dr. Browne, who was supposed to be satisfied with his opponent's

apology; but by some officious friend zealous for his honour, without

his consent.

Browne has, indeed, in his own preface, endeavoured to secure himself

from rigorous examination, by alleging, that "many things are delivered

rhetorically, many expressions merely tropical, and therefore many

things to be taken in a soft and flexible sense, and not to be called

unto the rigid test of reason." The first glance upon his book will

indeed discover examples of this liberty of thought and expression: "I

could be content (says he) to be nothing almost to eternity, if I might

enjoy my Saviour at the last." He has little acquaintance with the

acuteness of Browne, who suspects him of a serious opinion, that any

thing can be "almost eternal," or that any time beginning and ending is

not infinitely less than infinite duration.

In this book, he speaks much, and, in the opinion of Digby, too much of

himself; but with such generality and conciseness as affords very

little light to his biographer: he declares, that, besides the dialects

of different provinces, he understood six languages; that he was no

stranger to astronomy; and that he had seen several countries: but what

most awakens curiosity, is his solemn assertion, that "His life has

been a miracle of thirty years; which to relate, were not history but a

piece of poetry, and would sound like a fable."

There is, undoubtedly, a sense, in which all life is miraculous; as it

is an union of powers of which we can image no connexion, a succession

of motions of which the first cause must be supernatural: but life,

thus explained, whatever it may have of miracle, will have nothing of

fable; and, therefore, the author undoubtedly had regard to something,

by which he imagined himself distinguished from the rest of mankind.

Of these wonders, however, the view that can be now taken of his life

offers no appearance. The course of his education was like that of

others, such as put him little in the way of extraordinary casualties.

A scholastick and academical life is very uniform; and has, indeed,

more safety than pleasure. A traveller has greater opportunities of

adventure; but: Browne traversed no unknown seas, or Arabian deserts:

and, surely, a man may visit France and Italy, reside at Montpellier

and Padua, and at last take his degree at Leyden, without anything

miraculous. What it was, that would, if it was related, found so

poetical and fabulous, we are left to guess; I believe, without hope of

guessing rightly. The wonders probably were transacted in his own mind:

self-love, co-operating with an imagination vigorous and fertile as

that of Browne, will find or make objects of astonishment in every

man's life: and, perhaps, there is no human being, however hid in the

crowd from the observation of his fellow-mortals, who, if he has

leisure and disposition to recollect his own thoughts and actions, will

not conclude his life in some sort a miracle, and imagine himself

distinguished from all the rest of his species by many discriminations

of nature or of fortune.

The success of this performance was such, as might naturally encourage

the author to new undertakings. A gentleman of Cambridge, whose name

was Merryweather, [11] turned it not inelegantly into Latin; and from

his version it was again translated into Italian, German, Dutch, and

French; and at Strasburg the Latin translation was published with large

notes, by Lennus Nicolaus Moltfarius. Of the English annotations, which

in all the editions from. MDCXLIV accompany the book, the author is

unknown.

Of Merryweather, to whose zeal Browne was so much indebted for the

sudden extension of his renown, I know nothing, but that he published a

small treatise for the instruction of young persons in the attainment

of a Latin stile. He printed his translation in Holland with some

difficulty. [12] The first printer to whom he offered it, carried it to

Salmasius, "who laid it by (says he) in state for three months," and

then discouraged its publication: it was afterwards rejected by two

other printers, and at last was received by Hackius.

The peculiarities of this book raised the author, as is usual, many

admirers and many enemies; but we know not of more than one professed

answer, written under the title of "Medicus medicatus," [13] by

Alexander Ross, which was universally neglected by the world.

At the time when this book was published, Dr. Browne resided at

Norwich, where he had settled in MDCXXXVI, by the persuasion of Dr.

Lushington his tutor, [14] who was then rector of Barnham Westgate in

the neighbourhood. It is recorded by Wood, that his pratice was very

extensive, and that many patients resorted to him. In MDCXXXVII he was

incorporated Doctor of physick in Oxford. [15]

He married in MDCXLI Mrs. Mileham, of a good family in Norfolk; [16] "a

lady" (says Whitefoot) of such symmetrical proportion to her worthy

husband, both in the graces of her body and mind, that they seemed to

come together by a kind of natural magnetism."

This marriage could not but draw the raillery of contemporary wits upon

a man, [17] who had just been wishing in his new book, "that we might

procreate, like trees, without conjunction;" and had lately declared,

that "the whole world was made for man, but only the twelfth part of

man for woman;" [18] and that "man is the whole world, but woman only

the rib or crooked part of man."

Whether the lady had been yet informed of these contemptuous positions,

or whether she was pleased with the conquest of so formidable a rebel,

and considered it as a double triumph, to attract so much merit, and

overcome so powerful prejudices; or whether, like most others, she

married upon mingled motives, between convenience and inclination; she

had, however, no reason to repent: for she lived happily with him one

and forty years; and bore him ten children, of whom one son and three

daughters outlived their parents: she survived him two years, and

passed her widowhood in plenty, if not in opulence.

Browne having now entered the world as an author, and experienced the

delights of praise and molestations of censure, probably found his

dread of the publick eye diminished; and, therefore, was not long

before he trusted his name to the criticks a second time: for in

MDCXLVI he printed Enquiries into vulgar and common errors; [19] a

work, which as it arose not from fancy and invention, but from

observation and books, and contained not a single discourse of one

continued tenor, of which the latter part rose from the former, but an

enumeration of many unconnected particulars, must have been the

collection of years, and the effect of a design early formed and long

pursued, to which his remarks had been continually referred, and which

arose gradually to its present bulk by the daily aggregation of new

particles of knowledge. It is, indeed, to be wished, that he had longer

delayed the publication, and added what the remaining part of his life

might have furnished: the thirty-six years which he spent afterwards in

study and experience, would doubtless have made large additions to an

"Enquiry into vulgar errors." He published in MDCLXXIII the sixth

edition, with some improvements; but I think rather with explications

of what he had already written, than any new heads of disquisition. But

with the work, such as the author, whether hindered from continuing it

by eagerness of praise, or weariness of labour, thought fit to give, we

must be content; and remember, that in all sublunary things, there is

something to be wished, which we must wish in vain.

This book, like his former, was received with great applause, was

answered by Alexander Ross, and translated into Dutch and German, and

not many years ago into French. It might now be proper, had not the

favour with which it was at first received filled the kingdom with

copies, to reprint it with notes partly supplemental and partly

emendatory, to subjoin those discoveries which the industry of the last

age has made, and correct those mistakes which the author has committed

not by idleness or negligence, but for want of Boyle's and Newton's

philosophy.

He appears, indeed, to have been willing to pay labour for truth.

Having heard a flying rumour of sympathetick needles, by which,

suspended over a circular alphabet, distant friends or lovers might

correspond, he procured two such alphabets to be made, touched his

needles with the same magnet, and placed them upon proper spindles: the

result was, that when he moved one of his needles, the other, instead

of taking by sympathy the same direction, "stood like the pillars of

Hercules." That it continued motionless, will be easily believed; and

most men would have been content to believe it, without the labour of

so hopeless an experiment. Browne might himself have obtained the same

conviction by a method less operose, if he had thrust his needles

through corks, and then set them afloat in two basons of water.

Notwithstanding his zeal to detect old errors, he seems not very easy

to admit new positions; for he never mentions the motion of the earth

but with contempt and ridicule, though the opinion, which admits it,

was then growing popular, and was, surely, plausible, even before it

was confirmed by later observations.

The reputation of Browne encouraged some low writer to publish, under

his name, a book called "Nature's cabinet unlocked," [20] translated,

according to Wood, from the physicks of Magirus; of which Browne took

care to clear himself, by modestly advertising, that "if any man had

been benefited by it, he was not so ambitious as to challenge the

honour thereof, as having no hand in that work." [21]

In MDCLVIII the discovery of some antient urns in Norfolk gave him

occasion to write Hydriotaphia, Urn-burial, or a discourse of

sepulchral urns, in which he treats with his usual learning on the

funeral rites of the antient nations; exhibits their various treatment

of the dead; and examines the substances found in his Norfolcian urns.

There is, perhaps, none of his works which better exemplifies his

reading or memory. It is scarcely to be imagined, how many particulars

he has amassed together, in a treatise which seems to have been

occasionally written; and for which, therefore, no materials could have

been previously collected. It is, indeed, like other treatises of

antiquity, rather for curiosity than use; for it is of small importance

to know which nation buried their dead in the ground, which threw them

into the sea, or which gave them to birds and beasts; when the practice

of cremation began, or when it was disused; whether the bones of

different persons were mingled in the same urn; what oblations were

thrown into the pyre; or how the ashes of the body were distinguished

from those of other substances. Of the uselessness of all these

enquiries, Browne seems not to have been ignorant; and, therefore,

concludes them with an observation which can never be too frequently

recollected.

"All or most apprehensions rested in opinions of some future being,

which ignorantly or coldly believed, begat those perverted conceptions,

ceremonies, sayings, which christians pity or laugh at. Happy are they,

which live not in that disadvantage of time, when men could say little

for futurity, but from reason; whereby the noblest mind fell often upon

doubtful deaths, and melancholy dissolutions: with these hopes Socrates

warmed his doubtful spirits, against the cold potion; and Cato, before

he durst give the fatal stroke, spent part of the night in reading the

Immortality of Plato, thereby confirming his wavering hand unto the

animosity of that attempt.

"It is the heaviest stone that melancholy can throw at man, to tell him

he is at the end of his nature; or that there is no further state to

come, unto which this seems progressional, and otherwise made in vain:

without this accomplishment, the natural expectation and desire of such

a state, were but a fallacy in nature; unsatisfied considerators would

quarrel the justice of their constitution, and rest content that Adam

had fallen lower, whereby, by knowing no other original, and deeper

ignorance of themselves, they might have enjoyed the happiness of

inferior creatures, who in tranquillity possess their constitutions, as

having not the apprehension to deplore their own natures; and being

framed below the circumference of these hopes or cognition of better

things, the wisdom of God hath necessitated their contentment. But the

superior ingredient and obscured part of ourselves, whereto all present

felicities afford no resting contentment, will be able to tell us we

are more than our present selves; and evacuate such hopes in the

fruition of their own accomplishments."

To his treatise on Urnburial was added The Garden of Cyrus, or the

Quincunxial lozenge, or network plantation of the antients,

artificially, naturally, mystically considered.

This discourse he begins with the Sacred garden, in which the first man

was placed; and deduces the practice of horticulture from the earliest

accounts of antiquity to the time of the Persian Cyrus, the first man

whom we actually know to have planted a Quincunx; which, however, our

author is inclined to believe of longer date, and not only discovers it

in the description of the hanging gardens of Babylon, but seems willing

to believe, and to persuade his reader, that it was practised by the

feeders on vegetables before the flood.

Some of the most pleasing performances have been produced by learning

and genius exercised upon subjects of little importance. It seems to

have been, in all ages, the pride of wit, to shew how it could exalt

the low, and amplify the little. To speak not inadequately of things

really and naturally great, is a talk not only difficult but

disagreeable; because the writer is degraded in his own eyes by

standing in comparison with his subject, to which he can hope to add

nothing from his imagination: but it is a perpetual triumph of fancy to

expand a scanty theme, to raise glittering ideas from obscure

properties, and to produce to the world an object of wonder to which

nature had contributed little. To this ambition, perhaps, we owe the

Frogs of Homer, the Gnat and the Bees of Virgil, the Butterfly of

Spenser, the Shadow of Wowerus, and the Quincunx of Browne.

In the prosecution of this sport of fancy, he considers every

production of art and nature, in which he could find any decussation or

approaches to the form of a Quincunx; and as a man once resolved upon

ideal discoveries, seldom searches long in vain, he finds his favourite

figure in almost every thing, whether natural or invented, antient or

modern, rude or artificial, sacred and civil; so that a reader, not

watchful against the power of his infusions, would imagine that

decussation was the great business of the world, and that nature and

art had no other purpose than to exemplify and imitate a Quincunx.

To shew the excellence of this figure, he enumerates all its

properties; and finds in it almost every thing of use or pleasure: and

to shew how readily he supplies what he cannot find, one instance may

be sufficient; "though therein (says he) we meet not with right angles,

yet every rhombus containing four angles equal unto two right, it

virtually contains two right in every one."

The fanciful sports of great minds are never without some advantage to

knowledge. Browne has interspersed many curious observations on the

form of plants, and the laws of vegetation; and appears to have been a

very accurate observer of the modes of germination, and to have watched

with great nicety the evolution of the parts of plants from their

seminal principles.

He is then naturally led to treat of the number five; and finds, that

by this number many things are circumscribed; that there are five kinds

of vegetable productions, five sections of a cone, five orders of

architecture, and five acts of a play. And observing that five was the

antient conjugal or wedding number, he proceeds to a speculation which

I shall give in his own words; "The antient numerists made out the

conjugal number by two and three, the first parity and imparity, the

active and passive digits, the material and formal principles in

generative societies."

These are all the tracts which he published: but many papers were found

in his closet, "Some of them, (says Whitefoot) designed for the press,

were often transcribed and corrected by his own hand, after the fashion

of great and curious writers."

Of these, two collections have been published; one by Dr. Tennison, the

other in MDCCXXII by a nameless editor. Whether the one or the other

selected those pieces which the author would have preferred, cannot now

be known: but they have both the merit of giving to mankind what was

too valuable to be suppressed; and what might, without their

interposition, have, perhaps, perished among other innumerable labours

of learned men, or have been burnt in a scarcity of fuel like the

papers of Pereskius.

The first of these posthumous treatises contains "Observations upon

several plants mentioned in Scripture." These remarks, though they do

not immediately either rectify the faith, or refine the morals of the

reader, yet are by no means to be censured as superfluous niceties or

useless speculations; for they often shew some propriety of

description, or elegance of allusion, utterly undiscoverable to readers

not skilled in oriental botany; and are often of more important use, as

they remove some difficulty from narratives, or some obscurity from

precepts.

The next is "Of garlands, or coronary and garland plants;" a subject

merely of learned curiosity, without any other end than the pleasure of

reflecting on antient customs, or on the industry with which studious

men have endeavoured to recover them.

The next is a letter "on the fishes eaten" by our Saviour with his

disciples, after "his resurrection from the dead;" which contains no

determinate resolution of the question, what they were, for indeed it

cannot be determined. All the information that diligence or learning

could supply, consists in an enumeration of the fishes produced in the

waters of Judea.

Then follow "Answers to certain queries about fishes, birds, and

insects;" and "A letter of hawks and falconry antient and modern:" in

the first of which he gives the proper interpretation of some antient

names of animals, commonly mistaken; and in the other has some curious

observations on the art of hawking, which he considers as a practice

unknown to the antients. I believe all our sports of the field are of

Gothick original; the antients neither hunted by the scent, nor seem

much to have practised horsemanship as an exercise; and though, in

their works, there is mention of "aucupium" and "piscatio," they seem

no more to have been considered as diversions, than agriculture or any

other manual labour.

In two more letters he speaks of "the cymbals of the Hebrews," but

without any satisfactory determination; and of "repalick or gradual

verses," that is, of verses beginning with a word of one syllable, and

proceeding by words of which each has a syllable more than the former;

as,

"O Deus, �tern� stationis conciliator." Ausonius.

and, after his manner, pursuing the hint, he mentions many other

restrained methods of versifying, to which industrious ignorance has

sometimes voluntarily subjected itself.

His next attempt is "On languages, and particularly the Saxon tongue."

He discourses with great learning, and generally with great justness,

of the derivation and changes of languages; but, like other men of

multifarious learning, he receives some notions without examination.

Thus he observes, according to the popular opinion, that the Spaniards

have retained so much Latin, as to be able to compose sentences that

shall be at once gramatically Latin and Castilian: this will appear

very unlikely to a man that considers the Spanish terminations; and

Howel, who was eminently skilful in the three provincial languages,

declares, that after many essays he never could effect it.

The principal design of this letter, is to shew the affinity between

the modern English and the antient Saxon; and he observes, very

rightly, that "though we have borrowed many substantives, adjectives,

and some verbs, from the French; yet the great body of numerals,

auxiliary verbs, articles, pronouns, adverbs, conjunctions, and

prepositions, which are the distinguishing and lasting parts of a

language, remain with us from the Saxon."

To prove this position more evidently, he has drawn up a short

discourse of six paragraphs, in Saxon and English; of which every word

is the same in both languages, excepting the terminations and

orthography. The words are, indeed, Saxon, but the phraseology is

English; and, I think, would not have been understood by Bede or

�lfric, notwithstanding the confidence of our author. He has, however,

sufficiently proved his position, that the English resembles its

parental language, more than any modern European dialect.

There remain five tracts of this collection yet unmentioned; one "Of

artificial hills, mounts, or burrows, in England;" in reply to an

interrogatory letter of E. D. whom the writers of Biographia Britannica

suppose to be, if rightly printed, W. D. or Sir William Dugdale, one of

Browne's correspondents. These are declared by Browne, in concurrence,

I think, with all other antiquarians, to be for the most part funeral

monuments. He proves, that both the Danes and Saxons buried their men

of eminence under piles of earth, "which admitting (says he) neither

ornament, epitaph, nor inscription, may, if earthquakes spare them,

outlast other monuments: obelisks have their term, and pyramids will

tumble; but these mountainous monuments may stand, and are like to have

the same period with the earth."

In the next, he answers two geographical questions; one concerning

Troas, mentioned in the Acts and Epistles of St. Paul, which he

determines to be the city built near the antient Ilium; and the other

concerning the dead sea, of which he gives the same account with other

writers.

Another letter treats "Of the answers" of the oracle of Apollo at

Delphos, to "Croesus king of Lydia." In this tract nothing deserves

notice, more than that Browne considers the oracles as evidently and

indubitably supernatural, and founds all his disquisition upon that

postulate. He wonders why the physiologists of old, having such means

of instruction, did not inquire into the secrets of nature: but

judiciously concludes, that such questions would probably have been

vain; "for, in matters cognoscible, and formed for our disquisition,

our industry must be our oracle, and reason our Apollo."

The pieces that remain are, "A prophecy concerning the future state of

several nations;" in which Browne plainly discovers his expedition to

be the same with that entertained lately with more confidence by Dr.

Berkley, "that America will be the seat of the fifth empire:" and

"Museum clausum, sive Bibliotheca abscondita;" in which the author

amuses himself with imagining the existence of books and curiosities,

either never in being, or irrecoverably lost.

These pieces I have recounted as they are ranged in Tennison's

collection, because the editor has given no account of the time at

which any of them were written. Some of them are of little value, more

than as they gratify the mind with the picture of a great scholar,

turning his learning into amusement; or shew, upon how great a variety

of enquiries the same mind has been successfully employed.

The other collection of his posthumous pieces, published in otavo,

London MDCCXXII, contains "Repertorium; or "some account of the tombs

and monuments in the cathedral of Norwich; where, as Tennison observes,

there is not matter proportionate to the skill of the Antiquary.

The other pieces are, "Answers to Sir William Dugdale's enquiries about

the fens; A letter concerning Ireland; Another relating to urns newly

discovered; Some short strictures on different subjects; and A letter

to a friend on the death of his intimate friend," published singly by

the author's son in MDCXC.

There is inserted, in the Biographia Britannica, "A letter containing

instructions for the study of physick;" which, with the Essays here

offered to the public, completes the works of Dr. Browne.

To the life of this learned man, there remains little to be added, but

that in MDCLXV he was chosen honorary fellow of the college of

physicians, as a man, "Virtute et literis ornatissimus,--eminently

embellished with literature and virtue:" and, in MDCLXXI, received, at

Norwich, the honour of knighthood from Charles II; a prince who, with

many frailties and vices, had yet skill to discover excellence, and

virtue to reward it, with such honorary distinctions at least as cost

him nothing, yet conferred by a king so judicious and so much beloved,

had the power of giving merit new lustre and greater popularity.

Thus he lived in high reputation; till in his seventy-sixth year he was

seized with a colick, which, after having tortured him about a week,

put an end to his life at Norwich, on his birthday, October 19,

MDCLXXXII. [22] Some of his last words were expressions of submission

to the will of God, and fearlessness of death.

He lies buried in the church of St. Peter, Mancroft, in Norwich, with

this inscription on a mural monument, placed on the south pillar of the

altar:

M. S.

Hic situs est Thomas Browne, M.D.

Et Miles.

A^o 1605. Londini natus

Generosa Familia apud Upton

In agro Cestriensi oriundus.

Schol� primum Wintoniensi, postea

In Coll. Pembr.

Apud Oxonienses bonis literis

Haud leviter imbutus

In urbe h�c Nordovicensi medicinam

Arte egregia, & f�lici successu professus,

Scriptis quibus tituli, Religio Medici

Et Pseudodoxia Epidemica aliisque

Per Orbem notissimus.

Vir Prudentissimus, Integerrimus, Doctissimus;

Obiit Octob^r. 19. 1682.

Pie posuit m�stissima Conjux

D^a. Doroth. Br.

Near the Foot of this Pillar

Lies Sir Thomas Browne, Kt. and Doctor in Physick,

Author of Religio Medici, and other Learned Books,

Who practic'd Physick in the City 46 Years,

And died Oct^r. 1682, in the 77 Year of his Age.

In Memory of whom

Dame Dorothy Browne, who had bin his Affectionate Wife

47 Years, caused this Monument to be Erected.

Besides his lady, who died in MDCLXXXV, he left a son and three

daughters. Of the daughters nothing very remarkable is known; but his

son, Edward Browne, requires a particular mention.

He was born about the year MDCXLII; and after having passed through the

classes of the school at Norwich, became bachelor of physick at

Cambridge; and afterwards removing to Merton-College in Oxford, was

admitted there to the same degree, and afterwards made a doctor. In

MDCLXVIII he visited part of Germany; and in the year following made a

wider excursion into Austria, Hungary, and Thessaly; where the Turkish

Sultan then kept his court at Larissa. He afterwards passed through

Italy. His skill in natural history made him particularly attentive to

mines and metallurgy. Upon his return he published an account of the

countries thro' which he had passed; which I have heard commended by a

learned traveller, who has visited many places after him, as written

with scrupulous and exalt veracity, such as is scarcely to be found in

any other book of the same kind. But whatever it may contribute to the

instruction of a naturalist, I cannot recommend it as likely to give

much pleasure to common readers: for whether it be, that the world is

very uniform, and therefore he who is resolved to adhere to truth, will

have few novelties to relate; or that Dr. Browne was, by the train of

his studies, led to enquire most after those things, by which the

greatest part of mankind is little affected; a great part of his book

seems to contain very unimportant accounts of his passage from one

place where he saw little, to another where he saw no more.

Upon his return, he practised physick in London; was made physician

first to Charles II, and afterwards in MDCLXXXII to St. Bartholomew's

hospital. About the same time he joined his name to those of many other

eminent men, in "A translation of Plutarch's lives." He was first

censor, then elect, and treasurer of the college of physicians; of

which in MDCCV he was chosen president, and held his office, till in

MDCCVIII he died in a degree of estimation suitable to a man so

variously accomplished, that King Charles had honoured him with this

panegyrick, that "He was as learned as any of the college, and as well

bred as any of the court."

Of every great and eminent character, part breaks forth into publick

view, and part lies hid in domestick privacy. Those qualities which

have been exerted in any known and lasting performances, may, at any

distance of time, be traced and estimated; but silent excellencies are

soon forgotten; and those minute peculiarities which discriminate every

man from all others, if they are not recorded by those whom personal

knowledge enabled to observe them, are irrecoverably lost. This

mutilation of character must have happened, among many others, to Sir

Thomas Browne, had it not been delineated by his friend Mr. Whitefoot,

who "esteemed it an especial favour of Providence, to have had a

particular acquaintance with him for two thirds of his life." Part of

his observations I shall, therefore, copy.

"For a character of his person, his complexion and hair was answerable

to his name; his stature was moderate, and habit of body neither fat

nor lean, but eusarkos

"In his habit of clothing, he had an aversion to all finery, and

affected plainness, both in the fashion and ornaments. He ever wore a

cloke, or boots, when few others did. He kept himself always very warm,

and thought it most safe so to do, though he never loaded himself with

such a multitude of garments, as Suetonius reports of Augustus, enough

to clothe a good family.

"The horizon of his understanding was much larger than the hemisphere

of the world: All that was visible in the heavens he comprehended so

well, that few that are under them knew so much: He could tell the

number of the visible stars in his horizon, and call them all by their

names that had any; and of the earth he had such a minute and exact

geographical knowledge, as if he had been by Divine Providence ordained

surveyor-general of the whole terrestrial orb, and its products,

minerals, plants, and animals. He was so curious a botanist, that

besides the specifical distinctions, he made nice and elaborate

observations, equally useful as entertaining.

"His memory, though not so eminent as that of Seneca or Scaliger, was

capacious and tenacious, insomuch as he remembred all that was

remarkable in any book that he had read; and not only knew all persons

again that he had ever seen at any distance of time, but remembred the

circumstances of their bodies, and their particular discourses and

speeches.

"In the latin poets he remembred every thing that was acute and

pungent; he had read most of the historians, antient and modern,

wherein his observations were singular, not taken notice of by common

readers; he was excellent company when he was at leisure, and expressed

more light than heat in the temper of his brain.

He had no despotical power over his affections and passions, (that was

a privilege of original perfection, forfeited by the neglect of the use

of it;) but as large a political power over them, as any Stoick, or man

of his time, whereof he gave so great experiment, that he hath very

rarely been known to have been overcome with any of them. The strongest

that were found in him, both of the irascible and concupiscible, were

under the controul of his reason. Of admiration, which is one of them,

being the only product, either of ignorance, or uncommon knowledge, he

had more, and less, than other men, upon the same account of his

knowing more than others; so that tho' he met with many rarities, he

admired them not so much as others do.

"He was never seen to be transported with mirth, or dejected with

sadness; always chearful, but rarely merry, at any sensible rate;

seldom heard to break a jest; and when he did, he would be apt to blush

at the levity of it: his gravity was natural without affectation.

"His modesty was visible in a natural habitual blush, which was

increased upon the least occasion, and oft discovered without any

observable cause.

"They that knew no more of him than by the briskness of his writings,

found themselves deceived in their expectation, when they came in his

company, noting the gravity and sobriety of his aspect and

conversation; so free from loquacity, or much talkativeness, that he

was something difficult to be engaged in any discourse; though when he

was so, it was always singular, and never trite or vulgar. Parsimonious

in nothing but his time, whereof he made as much improvement, with as

little loss as any man in it: when he had any to spare from his

drudging practice, he was scarce patient of any diversion from his

study; so impatient of sloth and idleness, that he would say, he could

not do nothing.

"Sir Thomas understood most of the European languages; viz. all that

are in Hutter's bible, which he made use of. The Latin and Greek he

understood critically; the Oriental languages, which never were

vernacular in this part of the world, he thought the use of them would

not answer the time and pains of learning them; yet had so great a

veneration for the matrix of them, viz. the Hebrew, consecrated to the

Oracles of God, that he was not content to be totally ignorant of it;

tho' very little of his science is to be found in any books of that

primitive language. And tho' much is said to be written in the

derivative idioms of that tongue, especially the Arabick, yet he was

satisfied with the translations, wherein he found nothing was

admirable.

"In his religion he continued in the same mind which he had declared in

his first book, written when he was but thirty years old, his Religio

Medici, wherein he fully assented to that of the Church of England,

preferring it before any in the world, as did the learned Grotius. He

attended the publick service very constantly, when he was not withheld

by his practice. Never missed the sacrament in his parish, if he were

in town. Read the best English sermons he could hear of, with liberal

applause; and delighted not in controversies. In his last sickness,

wherein he continued about a week's time, enduring great pain of the

cholick, besides a continual fever, with as much patience as hath been

seen in any man, without any pretence of Stoical apathy, animosity, or

vanity of not being concerned thereat, or suffering no impeachment of

happiness. Nihil agis dolor.

"His patience was founded upon the Christian philosophy, and a sound

faith of God's Providence, and a meek and humble submission thereunto,

which he expressed in few words: I visited him near his end, when he

had not strength to hear or speak much; the last words which I heard

from him, were, besides some expressions of dearness, that he did

freely submit to the will of God, being without fear: He had oft

triumphed over the king of terrors in others, and given many repulses

in the defence of patients; but when his own turn came, he submitted

with a meek, rational, and religious courage.

"He might have made good the old saying of Dat Galenus opes, had he

lived in a place that could have afforded it. But his indulgence and

liberality to his children, especially in their travels, two of his

sons in divers countries, and two of his daughters in France, spent him

moree a little. He was liberal in his house entertainments, and in his

charity; he left a comfortable, but no great estate, both to his lady

and children, gained by his own industry.

"Such was his sagacity and knowledge of all history, antient and

modern, and his observations thereupon so singular, that it hath been

said by them that knew him best, that if his profession, and place of

abode, would have suited his ability, he would have made an

extraordinary man for the privy-council, not much inferior to the

famous Padre, Paulo, the late oracle of the Venetian state.

"Tho' he were no prophet, nor son of a prophet, yet in that faculty

which comes nearest it, he excelled, i. e. the stochastick, wherein he

was seldom mistaken, as to future events, as well publick as private;

but not apt to discover any presages or superstition."

It is observable, that he who in his earlier years had read all the

books against religion, was in the latter part of his life averse from

controversies. To play with important truths, to disturb the repose of

established tenets, to subtilize objections, and elude proof, is too

often the sport of youthful vanity, of which maturer experience

commonly repents. There is a time, when every wife man is weary of

raising difficulties only to talk himself with the solution, and

desires to enjoy truth without the labour or hazard of contest. There

is, perhaps, no better method of encountering these troublesome

irruptions of scepticism, with which inquisitive minds are frequently

harassed, than that which Browne declares himself to have taken: "If

there arise any doubts in my way, I do forget them; or at least defer

them, till my better settled judgment and more manly reason be able to

resolve them: for I perceive, every man's reason is his best OEdipus,

and will, upon a reasonable truce, find a way "to loose those bonds,

wherewith the subtilties of error have enchained our more flexible and

tender judgments."

The foregoing character may be confirmed and enlarged by many passages

in the Religio Medici; in which it appears, from Whitefoot's testimony,

that the author, though no very sparing panegyrist of himself, has not

exceeded the truth, with respect to his attainments or visible

qualities.

There are, indeed, some interior and secret virtues, which a man may

sometimes have without the knowledge of others; and may sometimes

assume to himself, without sufficient reasons for his opinion. It is

charged upon Browne by Dr. Watts, as an instance of arrogant temerity,

that, after a long detail of his attainments, he declares himself to

have escaped the first and father-sin of pride." A perusal of the

Religio Medici will not much contribute to produce a belief of the

author's exemption from this FATHER-SIN: pride is a vice, which pride

itself inclines every man to find in others, and to overlook in

himself.

As easily may we be mistaken in mating our own courage, as our own

humility; and, therefore, when Browne shews himself persuaded, that "he

could lose an arm without a tear, or with a few groans be quartered to

pieces," I am not sure that he felt in himself any uncommon powers of

endurance; or, indeed, any thing more than a sudden effervescence of

imagination, which, uncertain and involuntary as it is, he mistook for

settled resolution.

"That there were not many extant, that if in a noble way feared the

face of death less than himself," he might likewise believe at a very

easy expence, while death was yet at a distance; but the time will come

to every human being, when it must be known how well he can bear to

die; and it has appeared, that our author's fortitude did not desert

him in the great hour of trial.

It was observed by some of the remarkers on the Religio Medici, that

the author was yet alive, and might grow worse as well as better:" it

is, therefore, happy, that this suspicion can be obviated by a

testimony given to the continuance of his virtue, at a time when death

had set him free from danger of change, and his panegyrist from

temptation to flattery.

But it is not on the praises of others, but on his own writings, that

he is to depend for the esteem of posterity; of which he will not

easily be deprived, while learning shall have any reverence among men:

for there is no science, in which he does not discover some skill; and

scarce any kind of knowledge, profane or sacred, abstruse or elegant,

which he does not appear to have cultivated with success.

His exuberance of knowledge, and plenitude of ideas, sometimes obstruct

the tendency of his reasoning, and the clearness of his decisions: on

whatever subject he employed his mind, there started up immediately so

many images before him, that he lost one by grasping another. His

memory supplied him with so many illustrations, parallel or dependent

notions, that he was always starting into collateral considerations:

but the spirit and vigour of his pursuit always gives delight; and the

reader follows him, without reluctance, thro' his mazes, in themselves

flowery and pleasing, and ending at the point originally in view.

To have great excellencies, and great faults, "magn� virtutes nec

minora vitia, is the poesy," says our author, "of the best natures."

This poesy may be properly applied to the style of Browne: It is

vigorous, but rugged; it is learned, but pedantick; it is deep, but

obscure; it strikes, but does not please; it commands, but does not

allure: his tropes are harsh, and his combinations uncouth. He fell

into an age, in which our language began to lose the stability which it

had obtained in the time of Elizabeth; and was considered by every

writer as a subject on which he might try his plastick skill, by

moulding it according to his own fancy. Milton, in consequence of this

encroaching licence, began to introduce the Latin idiom: and Browne,

though he gave less disturbance to our structures and phraseology, yet

poured in a multitude of exotick words; many, indeed, useful and

significant, which, if rejected, must be supplied by circumlocution,

such as Commensality for the state of many living at the same table;

but many superfluous, as a Paralogical for an unreasonable doubt; and

some so obscure, that they conceal his meaning rather than explain it,

as Arthritical analogies for parts that serve some animals in the place

of joints.

His style is, indeed, a tissue of many languages; a mixture of

heterogeneous words, brought together from distant regions, with terms

originally appropriated to one art, and drawn by violence into the

service of another. He must, however, be confessed to have augmented

our philosophical diction; and in defence of his uncommon words and

expressions, we must consider, that he had uncommon sentiments, and was

not content to express in many words that idea for which any language

could supply a single term.

But his innovations are sometimes pleasing, and his temerities happy:

he has many "verba ardentia," forcible expressions, which he would

never have found, but by venturing to the utmost verge of propriety;

and flights which would never have been reached, but by one who had

very little fear of the shame of falling.

There remains yet an objection against the writings of Browne, more

formidable than the animadversions of criticism. There are passages,

from which some have taken occasion to rank him among Deists, and

others among Atheists. It would be difficult to guess how any such

conclusion should be formed, had not experience shewn that there are

two sorts of men willing to enlarge the catalogue of infidels.

It has been long observed, that an Atheist has no just reason for

endeavouring conversions; and yet none harass those minds which they

can influence, with more importunity of solicitation to adopt their

opinions. In proportion as they doubt the truth of their own doctrines,

they are desirous to gain the attestation of another understanding; and

industriously labour to win a proselyte, and eagerly catch at the

slightest pretence to dignify their sect with a celebrated name. [23]

The others become friends to infidelity only by unskilful hostility:

men of rigid orthodoxy, cautious conversation, and religious asperity.

Among these, it is too frequently the practice, to make in their heat

concessions to Atheism, or Deism, which their most confident advocates

had never dared to claim or to hope. A sally of levity, an idle

paradox, an indecent jest, an unseasonable objection, are sufficient,

in the opinion of these men, to efface a name from the lists of

Christianity, to exclude a soul from everlasting life. Such men are so

watchful to censure, that they have seldom much care to look for

favourable interpretations of ambiguities, to set the general tenor of

life against single failures, or to know how soon any slip of

inadvertency has been expiated by sorrow and retractation; but let fly

their fulminations, without mercy or prudence, against slight offences

or casual temerities, against crimes never committed, or immediately

repented.

The Infidel knows well, what he is doing. He is endeavouring to supply,

by authority, the deficiency of his arguments; and to make his cause

less invidious, by shewing numbers on his side: he will, therefore, not

change his conduct, till he reforms his principles. But the zealot

should recollect, that he is labouring, by this frequency of

excommunication, against his own cause; and voluntarily adding strength

to the enemies of truth. It must always be the condition of a great

part of mankind, to reject and embrace tenets upon the authority of

those whom they think wiser than themselves; and, therefore, the

addition of every name to infidelity, in some degree invalidates that

argument upon which the religion of multitudes is necessarily founded.

Men may differ from each other in many religious opinions, and yet all

may retain the essentials of Christianity; men may sometimes eagerly

dispute, and yet not differ much from one another: the rigorous

persecutors of error, should, therefore, enlighten their zeal with

knowledge, and temper their orthodoxy with Charity; that Charity,

without which orthodoxy is vain; Charity that "thinketh no evil," but

"hopeth all things," and "endureth" all things."

Whether Browne has been numbered among the contemners of religion, by

the fury of its friends, or the artifice of its enemies, it is no

difficult talk to replace him among the most zealous Professors of

Christianity. He may, perhaps, in the ardour of his imagination, have

hazarded an expression, which a mind intent upon faults may interpret

into heresy, if considered apart from the rest of his discourse; but a

phrase is not to be opposed to volumes: there is scarcely a writer to

be found, whose profession was not divinity, that has so frequently

testified his belief of the Sacred Writings, has appealed to them with

such unlimited submission, or mentioned them with such unvaried

reverence.

It is, indeed, somewhat wonderful, that He should be placed without the

pale of Christianity, who declares, that "he assumes the honourable

stile of A Christian," not because it is "the religion of his country,"

but because "having in his riper years and confirmed judgment seen and

examined all, he finds himself obliged, by the principles of Grace, and

the law of his own reason, to embrace no other name but this:" Who, to

specify his persuasion yet more, tells us, that he is of the Reformed

Religion; of the same belief our Saviour taught, the Apostles

disseminated, the Fathers authorized, and the Martyrs confirmed:" Who,

tho' "paradoxical in philosophy, loves in divinity to keep the beaten

road;" and pleases himself, that "he has no taint of heresy, schism, or

error:" To whom "where the Scripture is silent, the Church is a text;

where that speaks, 'tis but a comment; and who uses not the dictates of

his own reason, but where there is a joint silence of both:" Who

blesses himself, that he lived not in the days of miracles, when faith

had been thrust upon him; but enjoys that greater blessing, pronounced

to all that believe and saw not." He cannot surely be charged with a

defect of faith, who "believes that our Saviour was dead, and buried,

and rose again, and desires to see him in his glory:" and who affirms,

that "this is not much to believe;" that as we have reason, we owe this

faith unto history;" and that "they only had the advantage of a bold

and noble faith, who lived before his coming; and, upon obscure

prophecies and mystical types, could raise a belief." Nor can contempt

of the positive and ritual parts of religion be imputed to him, who

doubts, whether a good man would refuse a poisoned eucharist; and "who

would violate his own arm, rather than a church."

The opinions of every man must be learned from himself: concerning his

practice, it is safest to trust the evidence of others. Where these

testimonies concur, no higher degree of historical certainty can be

obtained; and they apparently concur to prove, that Browne was A

zealous adherent to the faith of CHRIST, that he lived in obedience to

his laws, and died in confidence of his mercy.

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[1] Life of Sir Thomas Browne, prefixed to the antiquities of Norwich.

[2] Whitefoot's character of Sir Thomas Browne in a marginal note.

[3] Life of Sir Thomas Browne.

[4] Wood's Athen� Oxoniensis.

[5] Wood.

[6] Life of Sir Thomas Browne.

[7] Ibid.

[8] Biographia Britannica.

[9] Letter to Sir Kenelm Digby, prefixed to the Religio Medici, folio

edit.

[10] Digby's letter to Browne, prefixed to the Religio Medici, folio

edit.

[11] Life of Sir Thomas Browne.

[12] Merryweather's letter, inserted in the life of Sir Thomas Browne.

[13] Life of Sir Thomas Browne.

[14] Wood's Athen� Oxonienses.

[15] Wood.

[16] Whitefoot.

[17] Howell's letters.

[18] Religio Medici.

[19] Life of Sir Thomas Browne.

[20] Wood, and Life of Thomas Browne.

[21] At the end of Hydriotaphia.

[22] Browne's Remains. Whitefoot.

[23]

Therefore no hereticks desire to spread

Their wild opinions like these epicures.

For so their stagg'ring thoughts are computed,

And other men's assent their doubt assures.

Davies.

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CHRISTIAN MORALS.

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TO THE RIGHT HONOURABLE

DAVID EARL OF BUCHAN,

VISCOUNT AUCHTERHOUSE, LORD CARDROSS

AND GLENDOVACHIE,

ONE OP THE LORDS COMMISSIONERS OF POLICE, AND LORD

LIEUTENANT OF THE COUNTIES OP STIRLING

AND CLACKMANNAN IN NORTH

BRITAIN.

My Lord,

THE Honour you have done our Family obligeth us to make all just

Acknowledgments of it: and there is no Form of Acknowledgment in our

Power, more worthy of your Lordship's Acceptance, than this Dedication

of the last Work of our Honoured and Learned Father. Encouraged

hereunto by the knowledge we have of Your Lordship's Judicious Relish

of universal Learning, and sublime Virtue, we beg the Favour of Your

Acceptance of it, which will very much oblige our Family in general,

and Her in particular, who is,

My Lord,

Your Lordship's

most humble Servant,

Elizabeth Littleton.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

THE PREFACE.

IF any one, after he has read Religio Medici, and the ensuing

Discourse, can make doubt, whether the same person was the author of

them both, he may be assured by the testimony of Mrs. Littleton, Sir

Thomas Brown's daughter, who lived with her father when it was composed

by him; and who, at the time, read it written by his own hand: and also

by the testimony of others (of whom I am one), who read the manuscript

of the author, immediately after his death, and who have since read the

same; from which it hath been faithfully and exactly transcribed for

the press. The reason why it was not printed sooner is, because it was

unhappily lost, by being mislay'd among other manuscripts for which

search was lately made in the presence of the Lord Archbishop of

Canterbury, of which his Grace, by letter, informed Mrs. Littleton,

when he sent the manuscript to her. There is nothing printed in the

discourse, or in the short notes, but what is found in the original

manuscript of the author, except only where an oversight had made the

addition or transposition of some words necessary.

John Jeffrey,

Arch-Deacon of Norwich

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CHRISTIAN MORALS.

PART I.

TREAD softly and circumspectly in this funambulatory [24] track and

narrow path of goodness: pursue virtue virtuously: leven not good

actions nor render virtues disputable. Stain not fair acts with foul

intentions: maim not uprightness by halting concomitances, nor

circumstantially deprave substantial goodness.

Consider whereabout thou art in Cebes's [25] table, or that old

philosophical pinax [26] of the life of man: whether thou art yet in

the road of uncertainties; whether thou hast yet entred the narrow

gate, got up the hill and asperous way, which leadeth unto the house of

sanity; or taken that purifying potion from the hand of sincere

erudition, which may send thee clear and pure away unto a virtuous and

happy life.

In this virtuous voyage of thy life hull not about like the ark,

without the use of rudder, mast, or sail, and bound for no port. Let

not disappointment cause despondency, nor difficulty despair. Think not

that you are failing from Lima to Manilla, [27] when you may fasten up

the rudder, and sleep before the wind; but expect rough seas, flaws,

[28] and contrary blasts: and 'tis well, if by many cross tacks and

veerings you arrive at the port; for we sleep in lions' skins [29] in

our progress unto virtue, and we slide not but climb unto it.

Sit not down in the popular forms and common level of virtues. Offer

not only peace-offerings but holocausts unto God: where all is due make

no reserve, and cut not a cummin-seed with the Almighty: to serve Him

singly to serve ourselves, were too partial a piece of piety; not like

to place us in the illustrious mansions of glory.

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REST not in an ovation [30] but a triumph over thy passions. Let anger

walk hanging down the head; let malice go manicled, and envy fetter'd

after thee. Behold within thee the long train of thy trophies, not

without thee. Make the quarrelling Lapithytes sleep, and Centaurs

within lie quiet. [31] Chain up the unruly legion of thy breast. Lead

thine own captivity captive, and he C�sar within thyself.

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HE that is chast and continent not to impair his strength, or honest

for fear of contagion, will hardly be heroically virtuous. Adjourn not

this virtue until that temper, when Cato [32] could lend out his wife,

and impotent satyrs write satyrs upon lust: but be chast in thy flaming

days, when Alexander dar'd not trust his eyes upon the fair sisters of

Darius, and when so many think there is no other way but Origen's.

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SOW thy art in honesty, and lose not thy virtue by the bad managery of

it. Be temperate and sober; not to preserve your body in an ability for

wanton ends; not to avoid the infamy of common transgressors that way,

and thereby to hope to expiate or palliate obscure and closer vices;

not to spare your purse, nor simply to enjoy health: but in one word,

that thereby you may truly serve God, which every sickness will tell

you you cannot well do without health. The sick man's sacrifice is but

a lame oblation. Pious treasures laid up in healthful days, plead for

sick non-performances without which we must needs look back with

anxiety upon the lost opportunities of health; and may have cause

rather to envy than pity the ends of penitent publick sufferers, who go

with healthful prayers unto the last scene of their lives, and in the

integrity of their faculties [33] return their spirit unto God that

gave it.

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BE charitable before wealth make thee covetous, and lose not the glory

of the mite. If riches increase, let thy mind hold pace with them; and

think it not enough to be liberal, but munificent. Though a cup of cold

water from some hand may not be without its reward, yet stick not thou

for wine and oil for the wounds of the distressed; and treat the poor,

as our Saviour did the multitude, to the reliques of some baskets.

Diffuse thy beneficence early, and while thy treasures call thee

master: there may be an Atropos [34] of thy fortunes before that of thy

life, and thy wealth cut off before that hour, when all men shall be

poor; for the justice of death looks equally upon the dead, and Charon

expects no more from Alexander than from Irus.

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GIVE not only unto seven, but also unto eight, that is, unto more than

many. [35] Though to give unto every one that asketh may seem severe

advice, [36] yet give thou also before asking; that is, where want is

silently clamorous, and men's necessities not their tongues do loudly

call for thy mercies. For though sometimes necessitousness be dumb, or

misery speak not out, yet true charity is sagacious, and will find out

hints for beneficence. Acquaint thyself with the physiognomy of want,

and let the dead colours and first lines of necessity suffice to tell

thee there is an object for thy bounty. Spare not where thou canst not

easily be prodigal, and fear not to be undone by mercy; for since he

who hath pity on the poor lendeth unto the Almighty rewarder, who

observes no ides [37] but every day for his payments, charity becomes

pious usury, Christian liberality the most thriving industry; and what

we adventure in a cockboat may return in a carrack unto us. He who thus

casts his bread upon the water, shall surely find it again; for though

it falleth to the bottom, it sinks but like the ax of the prophet, to

rise again unto him.

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IF avarice be thy vice, yet make it not thy punishment. Miserable men

commiserate not themselves, bowelless unto others, and merciless unto

their own bowels. Let the fruition of things bless the possession of

them, and think it more satisfaction to live richly than die rich. For

since thy good works, not thy goods, will follow thee; since wealth is

an appertinance of life, and no dead man is rich; to famish in plenty,

and live poorly, to die rich, were a multiplying improvement in

madness, and use upon use in folly.

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TRUST not to the omnipotency of gold, and say not unto it thou art my

confidence. Kiss not thy hand to that terrestrial sun, nor bore thy ear

unto its servitude. A slave unto mammon makes no servant unto God.

Covetousness cracks the sinews of faith; numbs the apprehension of any

thing above sense; and only affected with the certainty of things

present, makes a peradventure of things to come; lives but unto one

world, nor hopes but fears another; makes their own death sweet unto

others, bitter unto themselves; brings formal sadness, scenical

mourning, and no wet eyes at the grave.

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PERSONS lightly dipt, not grain'd [38] in generous honesty, are but

pale in goodness, and faint hued in integrity. But be thou what thou

virtuously art, and let not the ocean wash away thy tincture. Stand

magnetically [39] upon that axis, when prudent simplicity hath fixt

there; and let no attraction invert the poles of thy honesty. That vice

may be uneasy and even monstrous unto thee, let iterated good ads and

long confirmed habits make virtue almost natural, or a second nature in

thee. Since virtuous superstructions have commonly generous

foundations, dive into thy inclinations, and early discover what nature

bids thee to be, or tells thee thou may'st be. They who thus timely

descend into themselves, and cultivate the good seeds which nature hath

set in them, prove not shrubs but cedars in their generation. And to be

in the form of the best of the bad, or the worst of the good, [40] will

be no satisfaction unto them.

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MAKE not the consequence of virtue the ends thereof. Be not beneficent

for a name or cymbal of applause; nor exalt and just in commerce for

the advantages of trust and credit, which attend the reputation of true

and punctual dealing: for these rewards, though unsought for, plain

virtue will bring with her. To have other by-ends in good actions

sowers laudable performances, which must have deeper roots, motives,

and instigations, to give them the stamp of virtues.

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LET not the law of thy country be the non ultra of thy honesty; nor

think that always good enough which the law will make good. Narrow not

the law of charity, equity, mercy. Join gospel righteousness with legal

right. Be not a mere Gamaliel in the faith, but let the sermon in the

mount be thy Targum [41] unto the law of Sinai.

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LIVE by old ethicks and the classical rules of honesty. Put no new

names or notions upon authentick virtues and vices. Think not, that

morality is ambulatory; that vices in one age are not vices in another;

or that virtues, which are under the everlasting seal of right reason,

may be stamped by opinion. And therefore though vicious times invert

the opinions of things, and set up new ethicks against virtue, yet hold

thou unto old morality; and rather than follow a multitude to do evil,

stand like Pompey's pillar conspicuous by thyself, and single in

integrity. And since the worst of times afford imitable examples of

virtue; since no deluge of vice is like to be so general but more than

eight will escape; [42] eye well those heroes who have held their heads

above water, who have touched pitch and not been defiled, and in the

common contagion have remained uncorrupted.

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LET age not envy draw wrinkles on thy cheeks; be content to be envy'd,

but envy not. Emulation may be plausible and indignation allowable, but

admit no treaty with that passion which no circumstance can make good.

A displacency at the good of others because they enjoy it, though not

unworthy of it, is an absurd depravity, sticking fast unto corrupted

nature, and often too hard for humility and charity, the great

suppressors of envy. This surely is a lion not to be strangled but by

Hercules himself, or the highest stress of our minds, and an atom of

that power which subdueth all things unto itself.

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WE not thy humility unto humiliation from adversity, but look humbly

down in that state when others look upwards upon thee. Think not thy

own shadow longer than that of others, nor delight to take the altitude

of thyself. Be patient in the age of pride, when men live by short

intervals of reason under the dominion of humor and passion, when it's

in the power of every one to transform thee out of thyself, and run

thee into the short madness. If you cannot imitate Job, yet come not

short of Socrates, [43] and those patient Pagans who tired the tongues

of their enemies, while they perceived they spit their malice at brazen

walls and statues.

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LET not the sun in capricorn [44] go down upon thy wrath, but write thy

wrongs in ashes. Draw the curtain of night upon injuries, shut them up

in the tower of oblivion, [45] and let them be as though they had not

been. To forgive our enemies, yet hope that God will punish them, is

not to forgive enough. To forgive them ourselves, and not to pray God

to forgive them, is a partial piece of charity. Forgive thine enemies

totally, and without any reserve that, however, God will revenge thee.

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WHILE thou so hotly disclaimest the devil, be not guilty of diabolism.

Fall not into one name with that unclean spirit, nor act his nature

whom thou so much abhorrest; that is, to accuse, calumniate, backbite,

whisper, detract, or sinistrously interpret others. Degenerous

depravities, and narrow-minded vices! not only below St. Paul's noble

Christian but Aristotle's true gentleman. [46] Trust not with some that

the epistle of St. James is apocryphal, and so read with less fear that

stabbing truth, that in company with this vice "thy religion is in

vain." Moses broke the tables, without breaking of the law; but where

charity is broke, the law itself is shattered, which cannot be whole

without Love, which is "the fulfilling of it." Look humbly upon thy

virtues; and though thou art rich in some, yet think thyself poor and

naked without that crowning grace, which "thinketh no evil, which

envieth not, which beareth, hopeth, believeth, endureth all things."

With these sure graces, while busy tongues are crying out for a drop of

cold water, mutes may be in happiness, and sing the Trisagion [47] in

heaven.

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HOWEVER thy understanding may waver in the theories of true and false,

yet fasten the rudder of thy will, steer straight unto good and fall

not foul on evil. Imagination is apt to rove, and conjecture to keep no

bounds. Some have run out so far, as to fancy the stars might be but

the light of the crystalline heaven shot through perforations on the

bodies of the orbs. Others more ingeniously doubt whether there hath

not been a vast tract of land in the Atlantick ocean, which earthquakes

and violent causes have long ago devoured. Speculative misapprehensions

may be innocuous, but immorality pernicious; theorical mistakes and

physical deviations may condemn our judgments, not lead us into

judgment. But perversity of will, immoral and sinful enormities walk

with Adraste and Nemesis [48] at their backs, pursue us unto judgment,

and leave us viciously miserable.

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BID early defiance unto those vices which are of thine inward family,

and having a root in thy temper plead a right and propriety in thee.

Raise timely batteries against those strong holds built upon the rock

of nature, and make this a great part of the militia of thy life.

Delude not thyself into iniquities from participation or community,

which abate the sense but not the obliquity of them. To conceive sins

less, or less of sins, because others also transgress, were morally to

commit that natural fallacy of man, to take comfort from society, and

think adversities less because others also suffer them. The politick

nature of vice must be opposed by policy; and, therefore, wiser

homilies project and plot against it: wherein, notwithstanding, we are

not to rest in generals, or the trite stratagems of art. That may

succeed with one, which may prove successless with another: there is no

community or commonweal of virtue: every man must study his own

oeconomy, and adapt such rules unto the figure of himself.

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BE substantially great in thyself, and more than thou appearest unto

others; and let the world be deceived in thee, as they are in the

lights of heaven. Hang early plummets upon the heels of pride, and let

ambition have but an epicycle [49] and narrow circuit in thee. Measure

not thyself by thy morning shadow, but by the extent of thy grave; and

reckon thyself above the earth, by the line thou must be contented with

under it. Spread not into boundless expansions either of designs or

desires. Think not that mankind liveth but for a few; and that the rest

are born but to serve those ambitions, which make but flies of men and

wildernesses of whole nations. Swell not into vehement actions which

imbroil and confound the earth; but be one of those violent ones which

force the kingdom of heaven. [50] If thou must needs rule, be Zeno's

king, [51] and enjoy that empire which every man gives himself. He who

is thus his own monarch contentedly sways the scepter of himself, not

envying the glory of crowned heads and elohims of the earth. Could the

world unite in the practise of that despised train of virtues, which

the divine ethicks of our Saviour hath so inculcated upon us, the

furious face of things must disappear; Eden would be yet to be found,

and the angels might look down, not with pity, but joy upon us.

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THOUGH the quickness of thine ear were able to reach the noise of the

moon, which some think it maketh in its rapid revolution; though the

number of thy ears should equal Argus his eyes; yet stop them all with

the wise man's wax, [52] and be deaf unto the suggestions of

tale-bearers, calumniators, pickthank or malevolent delators, who,

while quiet men sleep, sowing the tares of discord and division,

distract the tranquillity of charity and all friendly society. These

are the tongues that set the world on fire, cankers of reputation, and,

like that of Jonas his gourd, wither a good name in a night. Evil

spirits may sit still, while these spirits walk about and perform the

business of hell. To speak more strictly, our corrupted hearts are the

factories of the devil, which may be at work without his presence; for

when that circumventing spirit hath drawn malice, envy, and all

unrighteousness unto well rooted habits in his disciples, iniquity then

goes on upon its own legs; and if the gate of hell were shut up for a

time, vice would still be fertile and produce the fruits of hell. Thus

when God forsakes us, Satan also leaves us: for such offenders he looks

upon as sure and sealed up, and his temptations then needless unto

them.

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ANNIHILATE not the mercies of God by the oblivion of ingratitude: for

oblivion is a kind of annihilation; and for things to be as though they

had not been, is like unto never being. Make not thy head a grave, but

a repository of God's mercies. Though thou hadst the memory of Seneca,

or Simonides, and conscience the punctual memorist within us, yet trust

not to thy remembrance in things which need phylacteries. [53] Register

not only strange, but merciful occurrences. Let Ephemerides not

Olympiads [54] give thee account of his mercies: let thy diaries stand

thick with dutiful mementos and asterisks of acknowledgment. And to be

compleat and forget nothing, date not his mercy from thy nativity; look

beyond the world, and before the �ra of Adam.

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PAINT not the sepulcher of thy self, and strive not to beautify thy

corruption. Be not an advocate for thy vices, nor call for many

hour-glasses [55] to justify thy imperfections. Think not that always

good which thou thinkest thou canst always make good, nor that

concealed which the sun doth not behold: that which the sun doth not

now see, will be visible when the sun is out, and the stars are fallen

from heaven. Mean while there is no darkness unto conscience; which can

see without light, and in the deepest obscurity give a clear draught of

things, which the cloud of dissimulation hath conceal'd from all eyes.

There is a natural standing court within us, examining, acquitting, and

condemning at the tribunal of ourselves; wherein iniquities have their

natural thetas [56] and no nocent is absolved by the verdict of

himself. [57] And therefore although our transgressions shall be tried

at the last bar, the process need not be long: for the Judge of all

knoweth all, and every man will nakedly know himself; and when so few

are like to plead not guilty, the assize must soon have an end.

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COMPLY with some humours, bear with others, but serve none. Civil

complacency consists with decent honesty: Flattery is a juggler, and no

kin unto sincerity. But while thou maintainest the plain path, and

scornest to flatter others, fall not into self-adulation, and become

not thine own parasite. Be deaf unto thyself, and be not betrayed at

home. Self-credulity, pride, and levity lead unto self-idolatry. There

is no Damocles [58] like unto self-opinion, nor any Siren to our own

fawning conceptions. To magnify our minor things, or hug ourselves in

our apparitions; [59] to afford a credulous ear unto the clawing [60]

suggestions of fancy; to pass our days in painted mistakes of

ourselves; and tho' we behold our own blood, [61] to think ourselves

the sons of Jupiter; [62] are blandishments of self-love, worse than

outward delusion. By this imposture wise men sometimes are mistaken in

their elevation, and look above themselves. And fools, which are

antipodes [63] unto the wise, conceive themselves to be but their

Perioeci, [64] and in the same parallel with them.

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BE not a Hercules furens abroad, and a poltron within thyself. To chase

our enemies out of the field, and be led captive by our vices; to beat

down our foes, and fall down to our concupiscences; are solecisms in

moral schools, and no laurel attends them. To well manage our

affections, and wild horses of Plato, are the highest Circenses: [65]

and the noblest digladiation [66] is in the theatre of ourselves; for

therein our inward antagonists, not only like common gladiators, with

ordinary weapons and down-right blows make at us, but also, like

retiary and laqueary [67] combatants, with nets, frauds, and

entanglements, fall upon us. Weapons for such combats are not to be

forged at Lipara: [68] Vulcan's art doth nothing in this internal

militia; wherein not the armour of Achilles, but the armature of St.

Paul, gives the glorious day, and triumphs not leading up into

capitols, but up into the highest heavens. And, therefore, while so

many think it the only valour to command and master others, study thou

the dominion of thyself, and quiet thine own commotions. Let right

reason be thy Lycurgus, [69] and lift up thy hand unto the law of it:

move by the intelligences of the superiour faculties, not by the rapt

of passion, nor merely by that of temper and constitution. They who are

merely carried on by the wheel of such inclinations, without the hand

and guidance of sovereign reason, are but the automatous [70] part of

mankind, rather lived than living, or at least underliving themselves.

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LET not fortune, which hath no name in Scripture, have any in thy

divinity. Let Providence, not chance, have the honour of thy

acknowledgments, and be thy OEdipus in contingences. Mark well the

paths and winding ways thereof; but be not too wise in the

construction, or sudden in the application. The hand of Providence

writes often by abbreviatures, hieroglyphicks or short characters,

which, like the Laconism [71] on the wall, are not to be made out but

by a hint or key from that Spirit which indited them. Leave future

occurrences to their uncertainties, think that which is present thy

own; and since it is easier to foretel an eclipse, than a soul day, at

some distance, look for little regular below. Attend with patience the

uncertainty of things, and what lieth yet unexerted in the chaos of

futurity. The uncertainty and ignorance of things to come, makes the

world new unto us by unexpected emergencies; whereby we pass not our

days in the trite road of affairs affording no novity; for the

novelizing spirit of man lives by variety, and the new faces of things.

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THOUGH a contented mind enlargeth the dimension of little things; and

unto some 'tis wealth enough not to be poor; and others are well

content, if they be but rich enough to be honest, and to give every man

his due yet fall not into that obsolete affectation of bravery, to

throw away thy money, and to reject all honours or honourable stations

in this courtly and splendid world. Old generosity is superannuated,

and such contempt of the world out of date. No man is now like to

refuse the favour of great ones, or be content to say unto princes,

stand out of my sun. [72] And if any there be of such antiquated

resolutions, they are not like to be tempted out of them by great ones;

and 'tis fair if they escape the name of hypocondriacks from the genius

of latter times, unto whom contempt of the world is the most

contemptible opinion; and to be able, like Bias, to carry all they have

about them were to be the eighth wise-man. However, the old tetrick

philosophers [73] look'd always with indignation upon such a face of

things; and observing the unnatural current of riches, power, and

honour in the world, and withal the imperfection and demerit of persons

often advanced unto them, were tempted unto angry opinions, that

affairs were ordered more by stars than reason, and that things went on

rather by lottery than election.

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IF thy vessel be but small in the ocean of this world, if meanness of

possessions be thy allotment upon earth, forget not those virtues which

the great disposer of all bids thee to entertain from thy quality and

condition; that is, submission, humility, content of mind, and

industry. Content may dwell in all stations. To be low, but above

contempt, may be high enough to be happy. But many of low degree may be

higher than computed, and some cubits above the common commensuration;

for in all states virtue gives qualifications and allowances, which

make out defects. Rough diamonds are sometimes mistaken for pebbles;

and meanness may be rich in accomplishments, which riches in vain

desire. If our merits be above our stations, if our intrinsecal value

be greater than what we go for, or our value than our valuation, and if

we stand higher in God's, than in the Censor's book; [74] it may make

some equitable balance in the inequalities of this world, and there may

be no such vast chasm or gulph between disparities as common measures

determine. The Divine eye looks upon high and low differently from that

of man. They who seem to stand upon Olympus, [75] and high mounted unto

our eyes, may be but in the valleys, and low ground unto his; for he

looks upon those as highest who nearest approach his Divinity, and upon

those as lowest who are farthest from it.

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WHEN thou lookest upon the imperfections of others, allow one eye for

what is laudable in them, and the balance they have from some

excellency, which may render them considerable. While we look with fear

or hatred upon the teeth of the viper, we may behold his eye with love.

In venemous natures something may be amiable: poisons afford

antipoisons: nothing is totally, or altogether uselessly bad. Notable

virtues are sometimes dashed with notorious vices, and in some vicious

tempers have been found illustrious acts of virtue; which makes such

observable worth in some actions of king Demetrius, Antonius, and Ahab,

as are not to be found in the fame kind in Aristides, Numa, or David.

Constancy, generosity, clemency, and liberality, have been highly

conspicuous in some persons not mark'd out in other concerns for

example or imitation. But since goodness is exemplary in all, if others

have not our virtues, let us not be wanting in theirs; nor scorning

them for their vices whereof we are free, be condemned by their virtues

wherein we are deficient. There is dross, alloy, and embasement in all

human tempers; and he flieth without wings, who thinks to find ophir or

pure metal in any. For perfection is not, like light, center'd in any

one body; but, like the dispersed seminalities of vegetables at the

creation, scattered through the whole mass of the earth, no place

producing all, and almost all some. So that 'tis well, if a perfect man

can be made out of many men, and, to the perfect eye of God, even out

of mankind. Time, which perfects some things, imperfects also others.

Could we intimately apprehend the ideated man, and as he flood in the

intellect of God upon the first exertion by creation, we might more

narrowly comprehend our present degeneration, and how widely we are

fallen from the pure exemplar and idea of our nature: for after this

corruptive elongation from a primitive and pure creation, we are almost

lost in degeneration; and Adam hath not only fallen from his Creator,

but we ourselves from Adam, our Tycho [76] and primary generator.

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QUARREL not rashly with adversities not yet understood; and overlook

not the mercies often bound up in them: for we consider not

sufficiently the good of evils, nor fairly compute the mercies of

Providence in things afflictive at first hand. The famous Andreas Doria

being invited to a feast by Aloysio Fieschi with design to kill him,

just the night before fell mercifully into a fit of the gout and so

escaped that mischief. When Cato intended to kill himself, from a blow

which he gave his servant, who would not reach his sword unto him, his

hand so swell'd that he had much ado to effect his design. Hereby any

one but a resolved Stoick might have taken a fair hint of

consideration, and that some merciful genius would have contrived his

preservation. To be sagacious in such intercurrences is not

superstition, but wary and pious discretion; and to contemn such hints

were to be deaf unto the speaking hand of God, wherein Socrates and

Cardan [77] would hardly have been mistaken.

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BREAK not open the gate of destruction, and make no haste or bustle

unto ruin. Post not heedlessly on unto the non ultra of folly, or

precipice of perdition. Let vicious ways have their tropicks [78] and

deflexions, and swim in the waters of sin but as in the Asphaltick

lake, [79] though smeared and defiled, not to sink to the bottom. If

thou hast dipt thy foot in the brink, yet venture not over Rubicon.

[80] Run not into extremities from whence there is no regression. In

the vicious ways of the world it mercifully falleth out that we become

not extempore wicked, but it taketh some time and pains to undo

ourselves. We fall not from virtue, like Vulcan from heaven, in a day.

Bad dispositions require some time to grow into bad habits; bad habits

must undermine good, and often repeated acts make us habitually evil:

so that by gradual depravations, and while we are but staggeringly

evil, we are not left without parentheses of considerations, thoughtful

rebukes, and merciful interventions, to recal us unto ourselves. For

the wisdom of God hath methodiz'd the course of things unto the best

advantage of goodness, and thinking considerators overlook not the

tract thereof.

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SINCE men and women have their proper virtues and vices; and even twins

of different sexes have not only distinct coverings in the womb, but

differing qualities and virtuous habits after; transplace not their

proprieties, nor confound not their distinctions. Let masculine and

feminine accomplishments shine in their proper orbs, and adorn their

respective subjects. However unite not the vices of both sexes in one;

be not monstrous in iniquity, nor hermaphroditically vitious.

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IF generous honesty, valour, and plain dealing, be the cognisance of

thy family, or charateristick of thy country, hold fast such

inclinations suckt in with thy first breath, and which lay in the

cradle with thee. Fall not into transforming degenerations, which under

the old name create a new nation. Be not an alien in thine own nation;

bring not Orontes into Tiber; [81] learn the virtues not the vices of

thy foreign neighbours, and make thy imitation by discretion not

contagion. Feel something of thyself in the noble acts of thy

ancestors, and find in thine own genius that of thy predecessors. Rest

not under the expired merits of others, shine by those of thy own.

Flame not like the central fire which enlightneth no eyes, which no man

seeth, and most men think there's no such thing to be seen. Add one ray

unto the common lustre; add not only to the number but the note of thy

generation; and prove not a cloud but an asterisk [82] in thy region.

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SINCE thou hast an alarum [83] in thy breast, which tells thee thou

hast a living spirit in thee above two thousand times in an hour; dull

not away thy days in slothful supinity and the tediousness of doing

nothing. To strenuous minds there is an inquietude in overquietness,

and no laboriousness in labour; and to tread a mile after the flow pace

of a snail, or the heavy measures of the lazy of Brazilia, [84] were a

most tiring pennance, and worse than a race of some furlongs at the

Olympicks. [85] The rapid courses of the heavenly bodies are rather

imitable by our thoughts, than our corporeal motions; yet the solemn

motions of our lives amount unto a greater measure than is commonly

apprehended. Some few men have surrounded the globe of the earth; yet

many in the set locomotions and movements of their days have measured

the circuit of it, and twenty thousand miles have been exceeded by

them. Move circumspectly not meticulously, [86] and rather carefully

sollicitous than anxiously sollicitudinous. Think not there is a lion

in the way, nor walk with leaden sandals in the paths of goodness; but

in all virtuous motions let prudence determine thy measures. Strive not

to run like Hercules, a furlong in a breath: festination may prove

precipitation; deliberating delay may be wise cunctation, and slowness

no slothfulness.

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SINCE virtuous actions have their own trumpets, and, without any nose

from thyself, will have their resound abroad; busy not thy best member

in the encomium of thyself. Praise is a debt we owe unto the virtues of

others, and due unto our own from all, whom malice hath not made mutes,

or envy struck dumb. Fall not, however, into the common prevaricating

way of self-commendation and boasting, by denoting the imperfections of

others. He who discommendeth others obliquely, commendeth himself. He

who whispers their infirmities, proclaims his own exemption from them;

and, consequently, says, I am not as this publican, or hic niger, [87]

whom I talk of. Open ostentation and loud vain-glory is more tolerable

than this obliquity, as but containing some froth no ink, as but

confining of a personal piece of folly, nor complicated with

uncharitableness. Superfluously we seek a precarious applause abroad:

every good man hath his plaudite [88] within himself; and though his

tongue be fluent, is not without loud cymbals in his breast. Conscience

will become his panegyrist, and never forget to crown and extol him

unto himself.

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BLESS not thyself only that thou wert born in Athens; [89] but, among

thy multiplied acknowledgements, lift up one hand unto heaven, that

thou wert born of honest parents; that modesty, humility, patience, and

veracity, lay in the same egg, and came into the world with thee. From

such foundations thou mayst be happy in a virtuous precocity, [90] and

make an early and long walk in goodness; so mayst thou more naturally

feel the contrariety of vice unto nature, and resist some by the

antidote of thy temper. As charity covers, so modesty preventeth a

multitude of sins; withholding from noon-day vices and brazen-brow'd

iniquities, from sinning on the house-top, and painting our follies

with the rays of the sun. Where this virtue reigneth, though vice may

show its head, it cannot be in its glory. Where shame of sin sets, look

not for virtue to arise; for when modesty taketh wing, Astr�a [91] goes

soon after.

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THE heroical vein of mankind runs much in the soldiery, and courageous

part of the world; and in that form we oftenest find men above men.

History is full of the gallantry of that tribe; and when we read their

notable acts, we easily find what a difference there is between a life

in Plutarch [92] and in La�rtius. [93] Where true fortitude dwells,

loyalty, bounty, friendship, and fidelity may be found. A man may

confide in persons constituted for noble ends, who dare do and suffer,

and who have a hand to burn for their country and their friend. [94]

Small and creeping things are the product of petty souls. He is like to

be mistaken, who makes choice of a covetous man for a friend, or

relieth upon the reed of narrow and poltron friendship. Pitiful things

are only to be found in the cottages of such breath; but bright

thoughts, clear deeds, constancy, fidelity, bounty, and generous

honesty are the gems of noble minds; wherein, to derogate from none,

the true heroick English gentleman hath no peer.

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[24] Narrow, like the walk of a rope-dancer.

[25] The table or picture of Cebes, an allegorical representation of

the characters and conditions of mankind; which is translated by Mr.

Collier, and added to the meditations of Antoninus.

[26] Picture.

[27] Over the pacifick ocean, in the course of the ship which now sails

from Acapulco to Manilla, perhaps formerly from Lima, or more properly

from Callao, Lima not being a seaport.

[28] "Sudden gusts, or violent attacks of bad weather."

[29] That is, "in armour, in a state of military vigilance." One of the

Grecian chiefs used to represent open force by the "lion's skin," and

policy by the "fox's tail."

[30] Ovation, a petty and minor kind of triumph. Note to the first

edition.

[31] That is, "thy turbulent and irascible passions." For the

Lapithytes and Centaurs, see Ovid.

[32] The Censor, who is frequently confounded, and by Pope amongst

others, with Cato of Utica.

[33] "With their faculties unimpaired."

[34] Atropos is the lady of destiny that cuts the thread of life.

[35] Ecclesiasticus.

[36] Luke.

[37] ' The ides was the time when money lent out at interest was

commonly repaid.

Foenerator Alphius

Suam religit Idibus pecuniam,

Qu�trit calendis ponere.

Hor.

[38] Not deeply tinged, not died in grain.

[39] That is, "with a position as immutable as that of the magnetical

axis," which is popularly supposed to be invariably parallel to the

meridian, or to stand exactly north and south.

[40] Optimi malorum pessimi bonorum. First edit.

[41] A paraphrase or amplification.

[42] Alluding to the flood of Noah.

[43]

--Dulcique fenex vicinus Hymetto,

Qui partem accept� s�va inter vincla cicut�,

Accusatori nollet dare.

Juv.

Not so mild Thales, nor Chrysippus thought;

Nor the good man who drank the pois'nous draught

With mind serene, and could not wish to see

His vile accuser drink as deep as he:

Exalted Socrates!--

Creech.

[44] Even when the days are shortest. First edit.

[45] Alluding unto the tower of oblivion mentioned by Procopius, which

was the name of a tower of imprisonment among the Persians: whoever was

put therein was as it were buried alive, and it was death for any but

to name him. First edit.

[46] See Aritiotle's Ethicks, chapter of Magnanimity. Note to the first

edit.

[47] Holy, holy, holy. First edit.

[48] The powers of vengeance.

[49] An epicycle is a small revolution made by one planet in the wider

orbit of another planet. The meaning is, "Let not ambition form thy

circle of action, but move upon other principles; and let ambition only

operate as something extrinsick and adventitious."

[50] Matthew xi.

[51] That is, "the king of the Stoics," whole founder was Zeno, and who

held, that the wife man alone had power and royalty.

[52] Alluding to the Dory of Ulysses, who stopped the ears of his

companions with wax when they passed by the Sirens.

[53] A phylactery is a writing bound upon the forehead, containing

something to be kept constantly in mind. This was practised by the

Jewish doctors with regard to the Mosaic law.

[54] Particular journals of every day, not abstracts comprehending

several years under one notation. An Ephemeris is a diary, an Olympiad

is the space of four years.

[55] That is, "do not speak much or long in justification of "thy

faults." The antient pleaders talked by a Clepsydra, or measurer of

time.

[56] Th a theta inscribed upon the judge's tessera or ballot was a mark

for death or capital condemnation.

[57]

--Se

Judice nemo nocens absolvitur.

Juv.

[58] Damocles was a flatterer of Dionysius.

[59] Appearances without realities.

[60] Tickling, flattering. A clawback is an old word for a flatterer.

Jewel calls some writers for popery "the pope's clawbacks."

[61] That is, "though we bleed when we are wounded, though we find in

ourselves the imperfections of humanity."

[62] As Alexander the Great did. First edit.

[63] Opposites.

[64] Only placed at a distance in the same line.

[65] Circenses were Roman horse-races.

[66] Fencing-match.

[67] The Retiarius or Laquearius was a prize-fighter, who entangled his

opponent in a net, which by some dexterous management he threw upon

him.

[68] The Lipar�an islands, near Italy, being volcanos, were fabled to

contain the forges of the Cyclops.

[69] Thy lawgiver.

[70] Moved not by choice, but by some mechanical impulse.

[71] The short sentence written on the wall of Belshazzar. See Daniel.

[72] This was the answer made by Diogenes to Alexander, who asked him

what he had to request.

[73] Sour, morose.

[74] The book in which the Census, or account of every man's estate,

was registered among the Romans.

[75] An high mountain.

[76] Ho tuchon qui facit, Ho tuchon qui adeptus est: he that makes, or

he that possesses; as Adam might be said to contain within him the race

of mankind.

[77] Socrates, and Cardan, perhaps in imitation of him, talked of an

attendant spirit or genius, that hinted from time to time how they

should act.

[78] The tropick is the point where the sun turns back.

[79] The lake of Sodom; the waters of which being very salt, and,

therefore, heavy, will scarcely suffer an animal to sink.

[80] The river, by crossing which C�sar declared war against the

senate.

[81] In Tiberim defluxit Orontes: "Orontes has mingled her stream with

the Tiber," says Juvenal, speaking of the confluence of foreigners to

Rome.

[82] A small star.

[83] The motion of the heart, which beats about sixty times in a

minute; or, perhaps, the motion of respiration, which is nearer to the

number mentioned.

[84] An animal called more commonly the Sloth, which is said to be

several days in climbing a tree.

[85] The Olympick games, of which the race was one of the chief.

[86] Timidly.

[87] Hic niger est, hunc to Romane caveto. Hor. First edit.

This man is vile; here, Roman, fix your mark;

His soul is black, as his complexion's dark.

Francis.

[88] Plaudite was the term by which the antient theatrical performers

solicited a clap.

[89] As Socrates did. Athens a place of learning and civility. First

edit.

[90] A ripeness preceding the usual time.

[91] Astr�a Goddess of justice and consequently of all virtue. First

edit.

[92] Who wrote the lives, for the most part, of warriors.

[93] Who wrote the lives of philosophers.

[94] Like Mutius S�vola.

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CHRISTIAN MORALS.

PART II.

PUNISH not thyself with pleasure; glut not thy sense with palative

delights; nor revenge the contempt of temperance by the penalty of

satiety. Were there an age of delight or any pleasure durable, who

would not honour Volupia? but the race of delight is sport, and

pleasures have mutable faces. The pleasures of one age are not

pleasures in another, and their lives fall short of our own. Even in

our sensual days, the strength of delight [95] is in its seldomness or

rarity, and sting in its satiety: mediocrity is its life, and

immoderacy its confusion. The luxurious emperors of old inconsiderately

satiated themselves with the dainties of sea and land, till, wearied

through all varieties, their refections became a study unto them, and

they were fain to feed by invention: novices in true Epicurism! which

by mediocrity, paucity, quick and healthful appetite, makes delights

smartly acceptable; whereby Epicurus himself found Jupiter's brain [96]

in a piece of Cytheridian cheese, and the tongues of nightingales [97]

in a dish of onions. Hereby healthful and temperate poverty hath the

start of nauseating luxury; unto whose clear and naked appetite every

meal is a feast, and in one single dish the first course of Metellus;

[98] who are cheaply hungry, and never lose their hunger, or advantage

of a craving appetite, because obvious food contents it; while Nero,

[99] half famish'd, could not feed upon a piece of bread, and, lingring

after his snowed water, hardly got down an ordinary cup of Calda. [100]

By such circumscriptions of pleasure the contemned philosophers

reserved unto themselves the secret of delight, which the Helluo's

[101] of those days lost in their exorbitances. In vain we study

delight: it is at the command of every sober mind, and in every sense

born with us: but nature, who teacheth us the rule of pleasure,

instructeth also in the bounds thereof, and where its line expireth.

And therefore temperate minds, not pressing their pleasures until the

sting appeareth, enjoy their contentations contentedly, and without

regret, and so escape the folly of excess, to be pleased unto

displacency.

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BRING candid eyes unto the perusal of men's works, and let not Zoilism

[102] or detraction blast well-intended labours. He that endureth no

faults in men's writings must only read his own, wherein for the most

part all appeareth white. Quotation mistakes, inadvertency, expedition,

and human lapses, may make not only moles but warts in learned authors;

who, notwithstanding, being judged by the capital matter, admit not of

disparagement. I should unwillingly affirm that Cicero was but slightly

versed in Homer, because in his work "De Gloria" he ascribed those

verses unto Ajax, which were delivered by Hector. What if Plautus in

the account of Hercules mistaketh nativity for conception? Who would

have mean thoughts of Apollinaris Sidonius, who seems to mistake the

river Tigris for Euphrates? and though a good historian and learned

bishop of Avergne had the misfortune to be out in the story of David,

making mention of him when the ark was sent back by the Philistins upon

a cart; which was before his time. Though I have no great opinion of

Machiavel's learning, yet I shall not presently say that he was but a

novice in Roman history, because he was mistaken in placing Commodus

after the emperor Severus. Capital truths are to be narrowly eyed;

collateral lapses and circumstantial deliveries not to be too strictly

sifted. And if the substantial subject be well forged out, we need not

examine the sparks which irregularly fly from it.

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LET well-weighed considerations, not stiff and peremptory assumptions,

guide thy discourses, pen, and actions. To begin or continue our works

like Trismegistus of old, "verum cert� verum atque verissimum est,"

[103] would sound arrogantly unto present ears in this strict enquiring

age; wherein, for the most part, probably, and perhaps, will hardly

serve to mollify the spirit of captious contradictors. If Cardan faith

that a parrot is a beautiful bird, Scaliger will set his wits o' work

to prove it a deformed animal. The compage of all physical truths is

not so closely jointed, but opposition may find intrusion; nor always

so closely maintained, as not to suffer attrition. Many positions seem

quodlibetically [104] constituted, and like a Delphian blade [105] will

cut on both sides. Some truths seem almost falshoods, and some

falshoods almost truths; wherein falshood and truth seem almost

�quilibriously stated, and but a few grains of distinction to bear down

the balance. Some have digged deep, yet glanced by the royal vein;

[106] and a man may come unto the Pericardium, [107] but not the heart

of truth. Besides, many things are known, as some are seen, that is by

Parallaxis, [108] or at some distance from their true and proper

beings, the superficial regard of things having a different aspect from

their true and central natures. And this moves sober pens unto

suspensory and timorous assertions, nor presently to obtrude them as

Sibyls' leaves, [109] which after considerations may find to be but

solious apparances, and not the central and vital interiors of truth.

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VALUE the judicious, and let not mere acquests in minor parts of

learning gain thy preexistimation. 'Tis an unjust way of compute, to

magnify a weak head for some Latin abilities; and to undervalue a solid

judgment, because he knows not the genealogy of Hector. When that

notable king of France [110] would have his son to know but one

sentence in Latin, had it been a good one, perhaps it had been enough.

Natural parts and good judgments rule the world. States are not

governed by ergotisms. [111] Many have ruled well, who could not,

perhaps, define a commonwealth; and they who understand not the globe

of the earth, command a great part of it. Where natural logick prevails

not, artificial too often faileth. Where nature fills the sails, the

vessel goes smoothly on; and when judgment is the pilot, the ensurance

need not be high. When industry builds upon nature, we may expel

pyramids: where that foundation is wanting, the structure must be low.

They do most by books, who could do much without them; and he that

chiefly owes himself unto himself, is the substantial man.

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LET thy studies be free as thy thoughts and contemplations: but fly not

only upon the wings of imagination; join sense unto reason, and

experiment unto speculation, and so give life unto embryon truths, and

verities yet in their chaos. There is nothing more acceptable unto the

ingenious world, than this noble eluctation [112] of truth; wherein,

against the tenacity of prejudice and prescription, this century now

prevaileth. What libraries of new volumes aftertimes will behold, and

in what a new world of knowledge the eyes of our posterity may be

happy, a few ages may joyfully declare; and is but a cold thought unto

those, who cannot hope to behold this exantlation of truth, or that

obscured virgin half out of the pit: which might make some content with

a commutation of the time of their lives, and to commend the fancy of

the Pythagorean metempsychosis; [113] whereby they might hope to enjoy

this happiness in their third or fourth selves, and behold that in

Pythagoras, which they now but foresee in Euphorbus. [114] The world,

which took but six days to make, is like to take six thousand to make

out: meanwhile old truths voted down begin to resume their places, and

new ones arise upon us; wherein there is no comfort in the happiness of

Tully's Elizium, [115] or any satisfaction from the ghosts of the

antients, who knew so little of what is now well known. Men disparage

not antiquity, who prudently exalt new enquiries; and make not them the

judges of truth, who were but fellow enquirers of it. Who can but

magnify the endeavours of Aristotle, and the noble start which learning

had under him; or less than pity the slender progression made upon such

advantages? while many centuries were lost in repetitions and

transcriptions sealing up the book of knowledge. And therefore rather

than to swell the leaves of learning by fruitless repetitions, to sing

the fame song in all ages, nor adventure at essays beyond the attempt

of others, many would be content that some would write like Helmont or

Paracelsus; [116] and be willing to endure the monstrosity of some

opinions, for divers singular notions requiting such aberrations.

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DESPISE not the obliquities of younger ways, nor despair of better

things whereof there is yet no prospect. Who would imagine that

Diogenes, who in his younger days was a falsifier of money, should in

the after-course of his life be so great a contemner of metal? Some

Negros who believe the resurrection, think that they shall rise white.

[117] Even in this life, regeneration may imitate resurrection; our

black and vicious tinctures may wear off, and goodness clothe us with

candour. Good admonitions knock not always in vain. There will be

signal examples of God's mercy, and the angels must not want their

charitable rejoices for the conversion of lost sinners. Figures of most

angles do nearest approach unto circles, which have no angles at all.

Some may be near unto goodness, who are conceived far from it; and many

things happen, not likely to ensue from any promises of antecedencies.

Culpable beginnings have found commendable conclusions, and infamous

courses pious retractations. Detestable sinners have proved exemplary

converts on earth, and may be glorious in the apartment of Mary

Magdalen in heaven. Men are not the fame through all divisions of their

ages: time, experience, self-reflexions, and God's mercies, make in

some well-temper'd minds a kind of translation before death, and men to

differ from themselves as well as from other persons. Hereof the old

world afforded many examples to the infamy of latter ages, wherein men

too often live by the rule of their inclinations; so that, without any

astral prediction, the first day gives the last: [118] men are commonly

as they were; or rather, as bad dispositions run into worser habits,

the evening doth not crown, but sowerly conclude the day.

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IF the Almighty will not spare us according to his merciful

capitulation at Sodom; if his goodness please not to pass over a great

deal of bad for a small pittance of good, or to look upon us in the

lump; there is slender hope for mercy, or sound presumption of

fulfilling half his will, either in persons or nations: they who excel

in some virtues being so often defective in others; few men driving at

the extent and amplitude of goodness, but computing themselves by their

best parts, and others by their worst, are content to rest in those

virtues which others commonly want. Which makes this speckled face of

honesty in the world; and which was the imperfection of the old

philosophers and great pretenders unto virtue, who well declining the

gaping vices of intemperance, incontinency, violence and oppression,

were yet blindly peccant in iniquities of closer faces, were envious,

malicious, contemners, scoffers, censurers, and stuft with vizard

vices, no less depraving the ethereal particle and diviner portion of

man. For envy, malice, hatred, are the qualities of Satan, close and

dark like himself; and where such brands smoke, the soul cannot be

white. Vice may be had at all prices; expensive and costly iniquities,

which make the noise, cannot be every man's sins: but the soul may be

fouly inquinated [119] at a very low rate; and a man may be cheaply

vicious, to the perdition of himself.

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OPINION rides upon the neck of reason; and men are happy, wise, or

learned, according as that empress shall set them down in the register

of reputation. However, weigh not thyself in the scales of thy own

opinion, but let the judgment of the judicious be the standard of thy

merit. Self-estimation is a flatterer too readily intitling us unto

knowledge and abilities, which others sollicitously labour after, and

doubtfully think they attain. Surely, such confident tempers do pass

their days in best tranquillity, who, resting in the opinion of their

own abilities, are happily gull'd by such contentation; wherein pride,

self-conceit, confidence, and opiniatrity, will hardly suffer any to

complain of imperfection. To think themselves in the right, or all that

right, or only that, which they do or think, is a fallacy of high

content; though others laugh in their sleeves, and look upon them as in

a deluded state of judgment: wherein, notwithstanding, 'twere but a

civil piece of complacency to suffer them to sleep who would not wake,

to let them rest in their securities, nor by dissent or opposition to

stagger their contentments.

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SINCE [120] the brow speaks often true, since eyes and noses have

tongues, and the countenance proclaims the heart and inclinations; let

observation so far instruct thee in physiognomical lines, as to be some

rule for thy distinction, and guide for thy affection unto such as look

most like men. Mankind, methinks, is comprehended in a few faces, if we

exclude all visages which any way participate of symmetries and schemes

of look common unto other animals. For as though man were the extra of

the world, in whom all were "in coagulato," [121] which in their forms

were "in soluto," [122] and at extension; we often observe that men do

most act those creatures, whose constitution, parts, and complexion do

most predominate in their mixtures. This is a corner-stone in

physiognomy, and holds some truth not only in particular persons but

also in whole nations. There are, therefore, provincial faces, national

lips and noses, which testify not only the natures of those countries,

but of those which have them elsewhere. Thus we may make England the

whole earth, dividing it not only into Europe, Asia, Africa, but the

particular regions thereof; and may in some latitude affirm, that there

are �gyptians, Scythians, Indians among us, who, though born in

England, yet carry the faces and air of those countries, and are also

agreeable and correspondent unto their natures. Faces look uniformly

unto our eyes: how they appear unto some animals of a more piercing or

differing sight, who are able to discover the inequalities, rubbs, and

hairiness of the skin, is not without good doubt: and, therefore, in

reference unto man, Cupid is said to be blind. Affection should not be

too sharp-eyed, and love is not to be made by magnifying glasses. If

things were seen as they truly are, the beauty of bodies would be much

abridged. And, therefore, the wise Contriver hath drawn the pictures

and outsides of things softly and amiably unto the natural edge of our

eyes, not leaving them able to discover those uncomely asperities,

which make oyster-shells in good faces, and hedghogs even in Venus's

moles.

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COURT not felicity too far, and weary not the favourable hand of

fortune. Glorious actions have their times, extent, and non ultra's. To

put no end unto attempts were to make prescription of successes, and to

bespeak unhappiness at the last: for the line of our lives is drawn

with white and black vicissitudes, wherein the extremes hold seldom one

complexion. That Pompey should obtain the surname of great at

twenty-five years, that men in their young and alive days should be

fortunate and perform notable things, is no observation of deep wonder;

they having the strength of their fates before them, nor yet ailed

their parts in the world for which they were brought into it: whereas

men of years, matured for counsels and designs, seem to be beyond the

vigour of their active fortunes, and high exploits of life,

providentially ordained unto ages best agreeable unto them. And,

therefore, many brave men finding their fortune grow faint, and feeling

its declination, have timely withdrawn themselves from great attempts,

and so escaped the ends of mighty men, disproportionable to their

beginnings. But magnanimous thoughts have so dimmed the eyes of many,

that forgetting the very essence of fortune, and the vicissitude of

good and evil, they apprehend no bottom in felicity; and so have been

frill tempted on unto mighty actions, reserved for their destructions.

For fortune lays the plot of our adversities in the foundation of our

felicities, blessing us in the first quadrate, [123] to blast us more

sharply in the last. And since in the highest felicities there lieth a

capacity of the lowest miseries, she hath this advantage from our

happiness to make us truly miserable: for to become acutely miserable

we are to be first happy. Affliction smarts most in the most happy

state, as having somewhat in it of Bellisarius at beggars bush, or

Bajazet in the grate. [124] And this the fallen angels severely

understand; who having acted their first part in heaven, are made

sharply miserable by transition, and more afflictively feel the

contrary state of hell.

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CARRY no careless eye upon the unexpected scenes of things; but ponder

the acts of Providence in the publick ends of great and notable men,

set out unto the view of all for no common memorandums. The tragical

exits and unexpected periods of some eminent persons, cannot but amuse

considerate observators; wherein, notwithstanding, most men seem to see

by extramission, [125] without reception or self-reflexion, and

conceive themselves unconcerned by the fallacy of their own exemption:

whereas, the mercy of God hath singled out but few to be the signals of

his justice, leaving the generality of mankind to the p�dagogy of

example. But the inadvertency of our natures not well apprehending this

favourable method and merciful decimation, [126] and that he sheweth in

some what others also deserve; they entertain no sense of his hand

beyond the stroke of themselves. Whereupon the whole becomes

necessarily punished, and the contrasted hand of God extended unto

universal judgments: from whence, nevertheless, the stupidity of our

tempers receives but faint impressions, and in the most tragical state

of tunes holds but starts of good motions. So that to continue us in

goodness there must be iterated returns of misery, and a circulation in

afflictions is necessary. And since we cannot be wise by warnings;

since plagues are insignificant, except we be personally plagued;

since, also, we cannot be punish'd unto amendment by proxy or

commutation, nor by vicinity, but contraction; there is an unhappy

necessity that we must smart in our own skins, and the provoked arm of

the Almightly must fall upon ourselves. The capital sufferings of

others are rather our monitions than acquitments. There is but one who

died salvifically [127] for us, and able to say unto death, hitherto

shalt thou go and no farther; only one enlivening death, which makes

gardens of graves, and that which was sowed in corruption to arise and

flourish in glory: when death itself shall die, and living shall have

no period; when the damned than mourn at the funeral of death; when

life not death shall be the wages of sin; when the second death shall

prove a miserable life, and destruction shall be courted.

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ALTHOUGH their thoughts may seem too severe, who think that few

ill-natur'd men go to heaven; yet it may be acknowledged that

good-natur'd persons are best founded for that place; who enter the

world with good dispositions and natural graces, more ready to be

advanced by impressions from above, and christianized unto pieties; who

carry about them plain and down-right dealing minds, humility, mercy,

charity, and virtues acceptable unto God and man. But whatever success

they may have as to heaven, they are the acceptable men on earth, and

happy is he who hath his quiver full of them for his friends. These are

not the dens wherein falshood lurks, and hypocrisy hides its head;

wherein frowardness makes its nest; or where malice, hard-heartedness,

and oppression love to dwell; not those by whom the poor get little,

and the rich some time lose all; men not of retracted looks, but who

carry their hearts in their faces, and need not to be look'd upon with

perspectives; not sordidly or mischievously ingrateful; who cannot

learn to ride upon the neck of the afflicted, nor load the heavy laden,

but who keep the temple of Janus shut by peaceable and quiet tempers;

[128] who make not only the best friends, but the best enemies, as

easier to forgive than offend, and ready to pass by the second offence

before they avenge the first; who make natural royalists, obedient

subjects, kind and merciful princes, verified in our own, one of the

best-natur'd kings of this throne. Of the old Roman emperors the best

were the best-natur'd; though they made but a small number, and might

be writ in a ring. Many of the rest were as bad men as princes;

humourists rather than of good humours; and of good natural parts

rather than of good natures, which did but arm their bad inclinations,

and make them wittily wicked.

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WITH what shift and pains we come into the world, we remember not; but

'tis commonly found no easy matter to get out of it. Many have studied

to exasperate the ways of death, but fewer hours have been spent to

soften that necessity. That the smoothest way unto the grave is made by

bleeding, as common opinion presumeth, beside the sick and fainting

languors which accompany that effusion, the experiment in Lucan and

Seneca [129] will make us doubt; under which the noble Stoick so deeply

laboured, that, to conceal his affliction, he was fain to retire from

the sight of his wife, and not ashamed to implore the merciful hand of

his physician to shorten his misery therein. Ovid, [130] the old

heroes, and the Stoicks, who were so afraid of drowning, as dreading

thereby the extinction of their soul, which they conceived to be a

fire, stood probably in fear of an easier way of death; wherein the

water, entring the possessions of air, makes a temperate suffocation,

and kills as it were without a fever. Surely many, who have had the

spirit to destroy themselves, have not been ingenious in the

contrivance thereof. 'Twas a dull way practised by Themistocles, to

overwhelm himself with bulls-blood, [131] who, being an Athenian, might

have held an easier theory of death from the state potion of his

country; from which Socrates in Plato seemed not to suffer much more

than from the fit of an ague. Cato is much to be pitied, who mangled

himself with poniards; and Hannibal seems more subtle, who carried his

delivery, not in the point but the pummel [132] of his sword.

The Egyptians were merciful contrivers, who destroyed their malefactors

by asps, charming their senses into an invincible sleep, and killing as

it were with Hermes his rod. [133] The Turkish emperor, [134] odious

for other cruelty, was herein a remarkable master of mercy, killing his

favourite in his sleep, and sending him from the shade into the house

of darkness. He who had been thus destroyed would hardly have bled at

the presence of his destroyer: when men are already dead by metaphor,

and pass but from one sleep unto another, wanting herein the eminent

part of severity, to feel themselves to die; and escaping the sharpest

attendant of death, the lively apprehension thereof. But to learn to

die, is better than to study the ways of dying. Death will find Tome

ways to untie or cut the most gordian knots of life, and make men's

miseries as mortal as themselves: whereas evil spirits, as undying

substances, are unseparable from their calamities; and, therefore, they

everlastingly struggle under their anguftias, [135] and bound up with

immortality can never get out of themselves.

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[95] Voluptates commendat rarior usus.

[96] Cerebrum Jovis, for a delicious bit. First edit.

[97] A dish used among the luxurious of antiquity.

[98] Metellus his riotous pontifical supper, the great variety whereat

is to be seen in Macrobius. First edit. The supper was not given by

Metellus, but by Lentulus when he was made priest of Mars, and recorded

by Metellus.

[99] Nero in his flight. Sueton. First edit.

[100] Warm water. Cald� gelid�que minister. First edit.

[101] Gluttons.

[102] From Zoilus the calumniator of Homer.

[103] In Tabula Smaragdina. First edit. "It is true, certainly true,

true in the highest degree."

[104] Determinable on either side.

[105] The Delphian sword became proverbial, not because it cut on both

sides, but because it was used to different purposes.

[106] I suppose the main vein of a mine.

[107] The integument of the heart.

[108] The parallax of a star is the difference between its real and

apparent place.

[109] On which the Sibyl wrote her oraculous answers. VIRGIL.

[110] Lewis the eleventh. Qui nescit dissimulare nescit Regnare. First

edit.

[111] Conclusions deduced according to the forms of logick.

[112] Forcible eruption.

[113] Transmigration of the soul from body to body,

[114] Ipse ego, nam memini, Trojani tempore belli

Panthoides Euphorbus eram.--Ovid. Note to the first edit.

[115] Who comforted himself that he should there converse with the old

Philosophers. First edit.

[116] Wild and enthusiastick authors of romantick chymystry.

[117] Mandelslo's travels.

[118] Primusque dies dedit extremum. First edit.

[119] Defiled.

[120] This is a very fanciful and indefensible section.

[121] "In a congealed or compressed mass."

[122] "In a state of expansion and separation."

[123] That is, "in the first part of our time," alluding to the four

quadratures of the moon.

[124] Bellisarius, after he had gained many victories, is said to have

been reduced, by the displeasure of the emperor, to actual beggary:

Bajazet, made captive by Tamerlane, is reported to have been shut up in

a cage. It may somewhat gratify those who deserve to be gratified, to

inform them that both these stories are FALSE.

[125] By the passage of sight from the eye to the object.

[126] The selection of every tenth man for punishment, a practice

sometimes used in general mutinies.

[127] "So as to procure salvation."

[128] The temple of Janus among the Romans was shut in time of peace,

and opened at a declaration of war.

[129] Seneca, having opened his veins, found the blood flow so slowly,

and death linger so long, that he was forced to quicken it by going

into a warm bath.

[130] Demito naufragium, mors mihi munus erit. Note to the first edit.

[131] Plutarch's lives. Note to the first edit.

[132] I Pummel, wherein he is said to have carried something, whereby

upon a struggle or despair he might deliver himself from all

misfortunes. First edit. Juvenal says, it was carried in a ring:--

Cannarum vindex, et tanti sanguinis ultor, Annulus.--

Nor swords at hand, nor hissing darts afar,

Are doom'd t' avenge the tedious bloody war,

But poison drawn thro' a ring's hollow plate.

Dryden.

[133] Which procured sleep by a touch.

[134] Solyman. Turkish history. Note to the first edit.

[135] Agonies.

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CHRISTIAN MORALS.

PART III.

TIS hard to find a whole age to imitate, or what century to propose for

example. Some have been far more approveable than others; but virtue

and vice, panegyricks and satyrs, scatteringly to be found in all.

History sets down not only things laudable, but abominable; things

which should never have been, or never have been known: so that noble

patterns must be fetched here and there from single persons, rather

than whole nations; and from all nations, rather than any one. The

world was early bad, and the first sin the most deplorable of any. The

younger world afforded the oldest men, and perhaps the best and the

worst, when length of days made virtuous habits heroical and

immoveable, vicious, inveterate, and irreclaimable. And since 'tis said

the imaginations of their hearts were evil, only evil, and continually

evil; it may be feared that their sins held pace with their lives; and

their longevity swelling their impieties, the longanimity of God would

no longer endure such vivacious abominations. Their impieties were

surely of a deep dye, which required the whole element of water to wash

them away, and overwhelmed their memories with themselves; and so shut

up the first windows of time, leaving no histories of those longevous

generations, when men might have been properly historians, when Adam

might have read long lectures unto Methuselah, and Methuselah unto

Noah. For had we been happy in just historical accounts of that

unparallel'd world, we might have been acquainted with wonders; and

have understood not a little of the acts and undertakings of Moses his

mighty men, and men of renown of old; which might have enlarged our

thoughts, and made the world older unto us. For the unknown part of

time shortens the estimation, if not the compute of it. What hath

escaped our knowledge, falls not under our consideration; and what is

and will be latent, is little better than non-existent.

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SOME things are dictated for our instruction, some acted for our

imitation; wherein 'tis best to ascend unto the highest conformity, and

to the honour of the exemplar. He honours God, who imitates him; for

what we virtuously imitate we approve and admire: and since we delight

not to imitate inferiors, we aggrandize and magnify those we imitate;

since also we are most apt to imitate those we love, we testify our

affection in our imitation of the inimitable. To affect to be like, may

be no imitation: to act, and not to be what we pretend to imitate, is

but a mimical conformation, and carrieth no virtue in it. Lucifer

imitated not God, when he said he would be like the Highest; and he

imitated not Jupiter, [136] who counterfeited thunder. Where imitation

can go no farther, let admiration step on, whereof there is no end in

the wisest form of men. Even angels and spirits have enough to admire

in their sublimer natures; admiration being the act of the creature,

and not of God, who doth not admire himself. Created natures allow of

swelling hyperboles: nothing can be said hyperbolically of God, nor

will his attributes admit of expressions above their own exuperances.

[137] Trismegistus his circle, whose center is every where, and

circumference no where, was no hyperbole. Words cannot exceed, where

they cannot express enough. Even the most winged thoughts fall at the

setting out, and reach not the portal of Divinity.

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IN bivious theorems, [138] and Janus-faced doctrines, let virtuous

considerations state the determination. Look upon opinions as thou dost

upon the moon, and choose not the dark hemisphere for thy

contemplation. Embrace not the opacous and blind side of opinions, but

that which looks most luciferously or influentially unto goodness. Tis

better to think that there are guardian spirits, than that there are no

spirits to guard us; that vicious persons are slaves, than that there

is any servitude in virtue; that times past have been better than times

present, than that times were always bad; and that to be men it

sufficeth to be no better than men in all ages, and so promiscuously to

swim down the turbid stream, and make up the grand confusion. Sow not

thy understanding with opinions, which make nothing of iniquities, and

fallaciously extenuate transgressions. Look upon vices and vicious

objects, with hyperbolical eyes; and rather enlarge their dimensions,

that their unseen deformities may not escape thy sense, and their

poisonous parts and stings may appear massy and monstrous unto thee:

for the undiscerned particles and atoms of evil deceive us, and we are

undone by the invisibles of seeming goodness. We are only deceived in

what is not discerned, and to err is but to be blind or dim-lighted as

to some perceptions.

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TO be honest in a right line, [139] and virtuous by epitome, be firm

unto such principles of goodness, as carry in them volumes of

instruction and may abridge thy labour. And since instructions are

many, hold close unto those, whereon the rest depend: so may we have

all in a few, and the law and the prophets in a rule; the Sacred Writ

in stenography, [140] and the Scripture in a nut-shell. To pursue the

osseous and solid part of goodness, which gives stability and rectitude

to all the rest; to settle on fundamental virtues, and bid early

defiance unto mother-vices, which carry in their bowels the seminals of

other iniquities; makes a short cut in goodness, and strikes not off an

head but the whole neck of Hydra. For we are carried into the dark

lake, like the �gyptian river into the sea, by seven principal

ostiaries: the mother-sins [141] of that number are the deadly engins

of evil spirits that undo us, and even evil spirits themselves; and he

who is under the chains thereof is not without a possession. Mary

Magdalene had more than seven devils, if these with their imps were in

her; and he who is thus possessed, may literally be named "Legion."

Where such plants grow and prosper, look for no champain or region void

of thorns; but productions like the tree of Goa, [142] and forests of

abomination.

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GUIDE not the hand of God, nor order the finger of the Almighty unto

thy will and pleasure; but sit quiet in the soft showers of Providence,

and favourable distributions in this world, either to thyself or

others. And since not only judgments have their errands, but mercies

their commissions; snatch not at every favour, nor think thyself passed

by if they fall upon thy neighbour. Rake not up envious displacences at

things successful unto others, which the WISE DISPOSER of all thinks

not fit for thyself. Reconcile the events of things unto both beings,

that is, of this world and the next: so will there not seem so many

riddles in Providence, nor various inequalities in the dispensation of

things below. If thou dost not anoint thy face, yet put not on

sackcloth at the felicities of others. Repining at the good, draws on

rejoicing at the evils of others: and so falls into that inhumane vice,

[143] for which so few languages have a name. The blessed Spirits above

rejoice at our happiness below: but to be glad at the evils of one

another, is beyond the malignity of hell; and falls not on evil

spirits, who, tho' they rejoice at our unhappiness, take no pleasure at

the afflictions of their own society or of their fellow natures.

Degenerous heads! who must be fain to learn from such examples, and to

be taught from the school of hell.

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GRAIN [144] not thy vicious stains; nor deepen those swart tinctures,

which temper, infirmity, or ill habits have set upon thee; and fix not,

by iterated depravations, what time might efface, or virtuous washes

expunge. He, who thus still advanceth in iniquity, deepneth his

deformed hue; turns a shadow into night, and makes himself a Negro in

the black jaundice; and so becomes one of those lost ones, the

disproportionate pores of whose brains afford no entrance unto good

motions, but reflect and frustrate all counsels, deaf unto the thunder

of the laws, and rocks unto the cries of charitable commiserators. He

who hath had the patience of Diogenes, to make orations unto statues,

may more sensibly apprehend how all words fall to the ground, spent

upon such a surd and earless generation of men, stupid unto all

instruction, and rather requiring an exorcist than an orator for their

conversion!

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BURDEN not the back of Aries, Leo, or Taurus, [145] with thy faults;

nor make Saturn, Mars, or Venus, guilty of thy follies. Think not to

fasten thy imperfections on the stars, and so despairingly conceive

thyself under a fatality of being evil. Calculate thyself within; seek

not thyself in the moon, but in thine own orb or microcosmical

circumference. [146] Let celestial aspects admonish and advertise, not

conclude and determine thy ways. For since good and bad stars moralize

not our actions, and neither excuse or commend, acquit or condemn our

good or bad deeds at the present or last bar; since some are

astrologically well disposed, who are morally highly vicious; not

celestial figures, but virtuous schemes, must denominate and state our

actions. If we rightly understood the names whereby God calleth the

stars; if we knew his name for the dog-star, or by what appellation

Jupiter, Mars, and Saturn obey his will; it might be a welcome

accession unto astrology, which speaks great things, and is fain to

make use of appellations from Greek and barbarick systems. Whatever

influences, impulsions, or inclinations there be from the lights above,

it were a piece of wisdom to make one of those wise men who overrule

their stars, [147] and with their own militia contend with the host of

heaven. Unto which attempt there want not auxiliaries from the whole

strength of morality, supplies from christian ethicks, influences also

and illuminations from above, more powerful than the lights of heaven.

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CONFOUND not the distinctions of thy life which nature hath divided;

that is, youth, adolescence, manhood, and old age: nor in these divided

periods, wherein thou art in a manner four, conceive thyself but one.

Let every division be happy in its proper virtues, nor one vice run

through all. Let each distinction have its salutary transition, and

critically deliver thee from the imperfections of the former; so

ordering the whole, that prudence and virtue may have the largest

section. Do as a child but when thou art a child, and ride not on a

reed at twenty. He who hath not taken leave of the follies of his

youth, and in his maturer state scarce got out of that division,

disproportionately divideth his days, crowds up the latter part of his

life, and leaves too narrow a corner for the age of wisdom; and so hath

room to be a man, scarce longer than he hath been a youth. Rather than

to make this confusion, anticipate the virtues of age, and live long

without the infirmities of it. So mayst thou count up thy days as some

do Adam's, [148] that is by anticipation; so mayst thou be coetaneous

unto thy elders, and a father unto thy contemporaries.

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WHILE others are curious in the choice of good air, and chiefly

sollicitous for healthful habitations, study thou conversation, and be

critical in thy consortion. The aspects, conjunctions, and

configurations of the stars, which mutually diversify, intend, or

qualify their influences, are but the varieties of their nearer or

farther conversation with one another, and like the consortion of men,

whereby they become better or worse, and even exchange their natures.

Since men live by examples, and will be imitating something; order thy

imitation to thy improvement, not thy ruin. Look not for rotes in

Attalus his garden, [149] or wholesome flowers in a venomous

plantation. And since there is scarce any one bad, but some others are

the worse for him; tempt not contagion by proximity, and hazard not

thyself in the shadow of corruption. He who hath not early suffered

this shipwreck, and in his younger days escaped this Charybdis, may

make a happy voyage, and not come in with black sails [150] into the

port. Self-conversation, or to be alone, is better than such

consortion. Some schoolmen tell us, that he is properly alone, with

whom in the same place there is no other of the same species.

Nabuchodonozor was alone, though among the beasts of the field; and a

wise man may be tolerably said to be alone, though with a rabble of

people little better than beasts about him. Unthinking heads, who have

not learn'd to be alone, are in a prison to themselves, if they be not

also with others: whereas, on the contrary, they whose thoughts are in

a fair, and hurry within, are sometimes fain to retire into company, to

be out of the crowd of themselves. He who must needs have company, must

needs have sometimes bad company. Be able to be alone. Lose not the

advantage of solitude, and the society of thyself; nor be only content,

but delight to be alone and single with Omnipresency. He who is thus

prepared, the day is not uneasy nor the night black unto him. Darkness

may bound his eyes, not his imagination. In his bed he may lie, like

Pompey and his sons, in all quarters of the earth; [151] may speculate

the universe, and enjoy the whole world in the hermitage of himself.

Thus the old Ascetick christians found a paradise in a desert, and with

little converse on earth held a conversation in heaven; thus they

astronomiz'd in caves, and though they beheld not the stars, had the

glory of heaven before them.

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LET the characters of good things stand indelibly in thy mind, and thy

thoughts be active on them. Trust not too much unto suggestions from

reminiscential amulets, [152] or artificial memorandums. Let the

mortifying Janus of Covarrubias [153] be in thy daily thoughts, not

only on thy hand and signets. Rely not alone upon fluent and dumb

remembrances. Behold not death's heads till thou doest not see them,

nor look upon mortifying objects till thou overlook'st them. Forget not

how assuefaction unto any thing minorates the passion from it; how

constant objects lose their hints, and steal an inadvertisement upon

us. There is no excuse to forget what every thing prompts unto us. To

thoughtful observators, the whole world is a phylactery; [154] and

every thing we see an item of the wisdom, power, or goodness of God.

Happy are they who verify their amulets, and make their phylacteries

speak in their lives and actions. To run on in despight of the

revulsions and pull-backs of such remoras, aggravates our

transgressions. When death's-heads on our hands have no influence upon

our heads, and fleshless cadavers abate not the exorbitances of the

flesh; when crucifixes upon men's hearts suppress not their bad

commotions, and his image who was murdered for us withholds not from

blood and murder; phylacteries prove but formalities, and their

despised hints sharpen our condemnations.

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LOOK not for whales in the Euxine sea, or expect great matters where

they are not to be found. Seek not for profundity in shallowness, or

fertility in a wilderness. Place not the expectation of great happiness

here below, or think to find heaven on earth; wherein we must be

content with embryon-felicities, and fruitions of doubtful faces: for

the circle of our felicities makes but short arches. In every clime we

are in a periscian state; [155] and, with our light, our shadow and

darkness walk about us. Our contentments stand upon the tops of

pyramids ready to fall off, and the insecurity of their enjoyments

abrupteth our tranquillities. What we magnify is magnificent, but, like

to the Colossus, noble without, stuft with rubbidge and coarfe metal

within. Even the sun, whose glorious outside we behold, may have dark

and smoky entrails. In vain we admire the lustre of any thing seen:

that which is truly glorious, is invisible. Paradise was but a part of

the earth, lost not only to our fruition but our knowledge. And if,

according to old dictates, no man can be said to be happy before death;

the happiness of this life goes for nothing before it be over, and

while we think ourselves happy we do but usurp that name. Certainly,

true beatitude groweth not on earth, nor hath this world in it the

expectations we have of it. He swims in oil, [156] and can hardly avoid

sinking, who hath such light foundations to support him: 'tis,

therefore, happy, that we have two worlds to hold on. To enjoy true

happiness, we must travel into a very far country, and even out of

ourselves; for the pearl we seek for is not to be found in the Indian,

but in the Empyrean ocean. [157]

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ANSWER not the spur of fury, and be not prodigal or prodigious in

revenge. Make not one in the Historia horribilis; [158] stay not thy

servant for a broken glass, [159] nor pound him in a mortar who

offendeth thee; [160] supererogate not in the worst sense, and overdo

not the necessities of evil; humour not the injustice of revenge. Be

not stoically mistaken in the equality of sins, nor commutatively

iniquous in the valuation of transgressions; but weigh them in the

scales of heaven, and by the weights of righteous reason. Think that

revenge too high, which is but level with the offence. Let thy arrows

of revenge fly short; or be aimed like those of Jonathan, to fall

beside the mark. Too many there be to whom a dead enemy smells well,

and who find musk and amber in revenge. The ferity of such minds holds

no rule in retaliations, requiring too often a head for a tooth, and

the supreme revenge for trespasses which a night's rest should

obliterate. But patient meekness takes injuries like pills, not chewing

but swallowing them down, laconically suffering, and fluently passing

them over; while angered pride makes a nose, like Homerican Mars, [161]

at every scratch of offences. Since women do most delight in revenge,

[162] it may seem but feminine manhood to be vindicative. If thou must

needs have thy revenge of thine enemy, with a soft tongue break his

bones, [163] heap coals of fire on his head, forgive him and enjoy it.

To forgive our enemies is a charming way of revenge, and a short

C�sarian conquest overcoming without a blow; laying our enemies at our

feet, under sorrow, shame, and repentance; leaving our foes our

friends, and sollicitously inclined to grateful retaliations. Thus to

return upon our adversaries, is a healing way of revenge; and to do

good for evil a soft and melting ultion, a method taught from heaven to

keep all smooth on earth. Common forceable ways make not an end of

evil, but leave hatred and malice behind them. An enemy thus reconciled

is little to be trusted, as wanting the foundation of love and charity,

and but for a time restrained by disadvantage or inability. If thou

hast not mercy for others, yet be not cruel unto thyself. To ruminate

upon evils, to make critical notes upon injuries, and be too acute in

their apprehensions; is to add unto our own tortures, to feather the

arrows of our enemies, to lath ourselves with the scorpions of our

foes, and to resolve to sleep no more: for injuries long dreamt on,

take away at hit all rest; and he sleeps but like Regulus, who busieth

his head about them.

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AMUSE not thyself about the riddles of future things. Study prophecies

when they are become histories, and part hovering in their causes. Eye

well things past and present, and let conjectural sagacity suffice for

things to come. There is a sober latitude for prescience in

contingences of discoverable tempers, whereby discerning heads see

sometimes beyond their eyes, and wise men become prophetical. Leave

cloudy predictions to their periods, and let appointed seasons have the

lot of their accomplishments. 'Tis too early to study such prophecies

before they have been long made, before some train of their causes have

already taken fire, laying open in part what lay obscure and before

buried unto us. For the voice of prophecies is like that of

whisfpering-places: they who are near, or at a little distance, hear

nothing; those at the farthest extremity will understand all. But a

retrograde cognition of times past, & things which have already been,

is more satisfactory than a suspended knowledge of what is yet

unexistent. And the greatest part of time being already wrapt up in

things behind us; it's now somewhat late to bait after things before

us; for futurity still shortens, and time present sucks in time to

come. What is prophetical in one age proves historical in another, and

so must hold on unto the last of time; when there will be no room for

prediction, when Janus shall loose one face, and the long beard of time

shall look like those of David's servants, shorn away upon one side, &

when, if the expected Elias should appear, he might say much of what is

past, not much of what's to come.

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LIVE unto the dignity of thy nature, and leave it not disputable at

last, whether thou hast been a man; or, since thou art a composition of

man and beast, how thou hast predominantly passed thy days, to state

the denomination. Un-man not, therefore, thyself by a bestial

transformation, nor realize old fables. Expose not thyself by

four-footed manners unto monstrous draughts, and caricatura

representations. Think not after the old Pythagorean conceit, what

beast thou mayst be after death. Be not under any brutal metempsychofis

[164] while thou livest, and walkest about erectly under the scheme of

man. In thine own circumference, as in that of the earth, let the

rational horizon be larger than the sensible, and the circle of reason

than of sense: let the divine part be upward, and the region of beast

below; otherwise, 'tis but to live invertedly, and with thy head unto

the heels of thy antipodes. Desert not thy title to a divine particle

and union with invisibles. Let true knowledge and virtue tell the lower

world, thou art a part of the higher. Let thy thoughts be of things

which have not entred into the hearts of beasts: think of things long

past, and long to come: acquaint thyself with the choragium [165] of

the stars, and consider the vast expansion beyond them. Let

intellectual tubes give thee a glance of things, which visive organs

reach not. Have a glimpse of incomprehensibles; and thoughts of things,

which thoughts but tenderly touch. Lodge immaterials in thy head:

ascend unto invisibles; fill thy spirit with spirituals, with the

mysteries of faith, the magnalities of religion, and thy life with the

honour of God; without which, though giants in wealth and dignity, we

are but dwarfs and pygmies in humanity, and may hold a pitiful rank in

that triple division of mankind into heroes, men, and beasts. For

though human souls are said to be equal, yet is there no small

inequality in their operations; some maintain the allowable station of

men; many are far below it; and some have been so divine, as to

approach the Apogeum [166] of their natures, and to be in the consinium

of spirits.

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BEHOLD thyself by inward opticks and the crystalline of thy soul. [167]

Strange it is, that in the most perfect sense there should be so many

fallacies, that we are fain to make a doctrine, and often to see by

art. But the greatest imperfection is in our inward sight, that is, to

be ghosts unto our own eyes; and while we are so sharp-sighted as to

look thorough others, to be invisible unto ourselves; for the inward

eyes are more fallacious than the outward. The vices we scoff at in

others, laugh at us within ourselves. Avarice, pride, falshood, lie

undiscerned and blindly in us, even to the age of blindness: and,

therefore, to see ourselves interiourly, we are fain to borrow other

men's eyes; wherein true friends are good informers, and censurers no

bad friends. Conscience only, that can see without light, fits in the

Areopagy [168] and dark tribunal of our hearts, surveying our thoughts

and condemning their obliquities. Happy is that state of vision that

can see without light, though all should look as before the creation,

when there was not an eye to see, or light to actuate a vision:

wherein, notwithstanding, obscurity is only imaginable respectively

unto eyes: for unto God there was none; eternal light was ever; created

light was for the creation, not himself; and as he saw before the fun,

may still also see without it. In the city of the new Jerusalem there

is neither sun nor moon; where glorified eyes must see by the

Archetypal [169] sun, or the light of God, able to illuminate

intellectual eyes, and make unknown visions. Intuitive perceptions in

spiritual beings may, perhaps, hold some analogy unto vision; but yet

how they see us, or one another, what eye, what light, or what

perception is required unto their intuition, is yet dark unto our

apprehension; and even how they see God, or how unto our glorified eyes

the beatifical vision will be celebrated, another world must tell us,

when perceptions will be new, and we may hope to behold invisibles.

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WHEN all looks fair about, and thou seest not a cloud so big as a hand

to threaten thee, forget not the wheel of things: think of sullen

vicissitudes, but beat not thy brains to foreknow them. Be armed

against such obscurities, rather by submission than fore-knowledge. The

knowledge of future evils mortifies present felicities, and there is

more content in the uncertainty or ignorance of them. This favour our

Saviour vouchsafed unto Peter, when he foretold not his death in plain

terms, and so by an ambiguous and cloudy delivery dampt not the spirit

of his disciples. But in the assured fore-knowledge of the deluge, Noah

lived many years under the affliction of a flood; and Jerusalem was

taken unto Jeremey, before it was besieged. And, therefore, the wisdom

of astrologers, who speak of future things, hath wisely softened the

severity of their doctrines; and even in their sad predictions, while

they tell us of inclination not coaction from the stars, they kill us

not with Stygian oaths and merciless necessity, but leave us hopes of

evasion.

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IF thou hast the brow to endure the name of traitor, perjur'd, or

oppressor, yet cover thy face when ingratitude is thrown at thee. If

that degenerous vice possess thee, hide thyself in the shadow of thy

shame, and pollute not noble society. Grateful ingenuities are content

to be obliged within some compass of retribution; and being depressed

by the weight of iterated favours, may so labour under their

inabilities of requital, as to abate the content from kindnesses. But

narrow self-ended souls make prescription of good offices, and obliged

by often favours think others still due unto them: whereas, if they but

once fail, they prove so perversely ungrateful, as to make nothing of

former courtesies, and to bury all that's past. Such tempers pervert

the generous course of things; for they discourage the inclinations of

noble minds, and make beneficency cool unto acts of obligation, whereby

the grateful world should subsist, and have their consolation. Common

gratitude must be kept alive by the additionary fuel of new courtesies:

but generous gratitudes, though but once well obliged, without

quickening repetitions or expectation of new favours, have thankful

minds for ever; for they write not their obligations in sandy but

marble memories, which wear not out but with themselves.

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THINK not silence the wisdom of fools; but, if rightly timed, the

honour of wife men, who have not the infirmity, but the virtue of

taciturnity; and speak not out of the abundance, but the well-weighed

thoughts of their hearts. Such silence may be eloquence, and speak thy

worth above the power of words. Make such a one thy friend, in whom

princes may be happy, and great counsels successful. Let him have the

key of thy heart, who hath the lock of his own, which no temptation can

open; where thy secrets may lastingly lie, like the lamp in Olybius his

urn, [170] alive, and light, but close and invisible.

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LET thy oaths be sacred, and promises be made upon the altar of thy

heart. Call not Jove [171] to witness, with a stone in one hand, and a

straw in another; and so make chaff and stubble of thy vows. Worldly

spirits, whose interest is their belief, make cobwebs of obligations;

and, if they can find ways to elude the urn of the Pr�tor, [172] will

trust the thunderbolt of Jupiter: and, therefore, if they should as

deeply swear as Osman to Bethlem Gabor; [173] yet whether they would be

bound by those chains, and not find ways to cut such Gordian knots, we

could have no just assurance. But honest men's words are Stygian oaths,

and promises inviolable. These are not the men for whom the fetters of

law were first forged; they needed not the solemness of oaths; by

keeping their faith they swear, [174] and evacuate such confirmations.

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THOUGH the world be histrionical, and most men live ironically, yet be

thou what thou singly art, and personate only thyself. Swim smoothly in

the stream of thy nature, and live but one man. To single hearts

doubling is discruciating: such tempers must sweat to dissemble, and

prove but hypocritical hypocrites. Simulation must be short: men do not

easily continue a counterfeiting life, or dissemble unto death. He who

counterfeiteth, acts a part; and is, as it were, out of himself: which,

if long, proves so irksome, that men are glad to pull off their

vizards, and resume themselves again; no practice being able to

naturalize such unnaturals, or make a man rest content not to be

himself. And, therefore, since sincerity is thy temper, let veracity be

thy virtue, in words, manners, and actions. To offer at iniquities,

which have so little foundations in thee, were to be vicious up-hill,

and strain for thy condemnation. Persons viciously inclined, want no

wheels to make them actively vicious; as having the elater and spring

of their own natures to facilitate their iniquities. And, therefore, so

many, who are sinistrous unto good actions, are ambi-dexterous unto

bad; and Vulcans in virtuous paths, Achilleses in vicious motions.

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REST not in the high-strain'd paradoxes of old philosophy, supported by

naked reason, and the reward of mortal felicity; but labour in the

ethicks of faith, built upon heavenly assistance, and the happiness of

both beings. Understand the rules, but swear not unto the doctrines of

Zeno or Epicurus. [175] Look beyond Antoninus, [176] and terminate not

thy morals in Seneca or Epidetus. [177] Let not the twelve, but the two

tables be thy law: let Pythagoras be thy remembrancer, not thy textuary

and final instructer; and learn the vanity of the world, rather from

Solomon than Phocylydes. [178] Sleep not in the dogmas of the

Peripatus, Academy, or Porticus. [179] Be a moralist of the mount,

[180] an Epictetus in the faith, and christianize thy notions.

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IN seventy or eighty years, a man may have a deep gust of the world;

know what it is, what it can afford, and what 'tis to have been a man.

Such a latitude of years may hold a considerable corner in the general

map of time; and a man may have a curt epitome of the whole course

thereof in the days of his own life; may clearly see he hath but acted

over his fore-fathers; what it was to live in ages past, and what

living will be in all ages to come.

He is like to be the best judge of time, who hath lived to see about

the sixtieth part thereof. Persons of short times may know what 'tis to

live, but not the life of man, who, having little behind them, are but

Januses of one face, and know not singularities enough to raise axioms

of this world: but such a compass of years will shew new examples of

old things, parallelisms of occurrences through the whole course of

time, and nothing be monstrous unto him; who may in that time

understand not only the varieties of men, but the variation of himself,

and how many men he hath been in that extent of time.

He may have a close apprehension what it is to be forgotten, while he

hath lived to find none who could remember his father, or scarce the

friends of his youth; and may sensibly see with what a face in no long

time oblivion will look upon himself. His progeny may never be his

posterity; he may go out of the world less related than he came into

it; and, considering the frequent mortality in friends and relations,

in such a term of time, he may pass away divers years in sorrow and

black habits, and leave none to mourn for himself; orbity may be his

inheritance, and riches his repentance.

In such a thred of time, and long observation of men, he may acquire a

physiognomical intuitive knowledge; judge the interiors by the outside,

and raise conjectures at first fight; and knowing what men have been,

what they are, what children probably will be, may in the present age

behold a good part and the temper of the next; and since so many live

by the rules of constitution, and so few overcome their temperamental

inclinations, make no improbable predictions.

Such a portion of time will afford a large prospect backward, and

authentick reflections how far he hath performed the great intention of

his being, in the honour of his Maker; whether he hath made good the

principles of his nature, and what he was made to be; what

characteristick and special mark he hath left, to be observable in his

generation; whether he hath lived to purpose or in vain; and what he

hath added, acted, or performed, that might considerably speak him a

man.

In such an age, delights will be undelightful, and pleasures grow stale

unto him; antiquated theorems will revive, and Solomon's maxims [181]

be demonstrations unto him; hopes or presumptions be over, and despair

grow up of any satisfaction below. And having been long tossed in the

ocean of this world, he will by that time feel the indraught of

another, unto which this seems but preparatory, and without it of no

high value. He will experimentally find the emptiness of all things,

and the nothing of what is pail; and wifely grounding upon true

christian expectations, finding so much pall, will wholly fix upon what

is to come. He will long for perpetuity, and live as though he made

haste to be happy. The last may prove the prime part of his life, and

those his best days which he lived nearest heaven.

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LIVE happy in the Elizium of a virtuously composed mind, and let

intellectual contents exceed the delights wherein mere pleasurists

place their paradise. Bear not too slack reins upon pleasure, nor let

complexion or contagion betray thee unto the exorbitancy of delight.

Make pleasure thy recreation or intermissive relaxation, not thy Diana,

life and profession. Voluptuousness is as insatiable as covetousness.

Tranquillity is better than jollity, and to appease pain than to invent

pleasure. Our hard entrance into the world, our miserable going out of

it, our sicknesses, disturbances, and sad rencounters in it, do

clamorously tell us we come not into the world to run a race of

delight, but to perform the sober ads and serious purposes of man;

which to omit were foully to miscarry in the advantage of humanity, to

play away an uniterable life, and to have lived in vain. Forget not the

capital end, and frustrate not the opportunity of once living. Dream

not of any kind of metempsychosis [182] or transanimation, but into

thine own body, and that after a long time; and then also unto wail or

bliss, according to thy first and fundamental life. Upon a curricle in

this world depends a long course of the next, and upon a narrow scene

here an endless expansion hereafter. In vain some think to have an end

of their beings with their lives. Things cannot get out of their

natures, or be or not be in despight of their constitutions. Rational

existences in heaven perish not at all, and but partially on earth:

that which is thus once, will in some way be always: the first living

human soul is still alive, and all Adam hath found no period.

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SINCE the stars of heaven do differ in glory; since it hath pleased the

Almighty hand to honour the north-pole with lights above the south;

since there are some stars so bright that they can hardly be looked on,

some so dim that they can scarce be seen, and vast numbers not to be

seen at all even by artificial eyes; read thou the earth in heaven, and

things below from above. Look contentedly upon the scattered difference

of things, and expect not equality, in lustre, dignity, or perfection,

in regions or persons below; where numerous numbers must be content to

stand like lacteous or nebulous stars, little taken notice of, or dim

in their generations. All which may be contentedly allowable in the

affairs and ends of this world, and in suspension unto what will be in

the order of things hereafter, and the new system of mankind which will

be in the world to come; when the last may be the first, and the first

the last; when Lazarus may sit above C�sar, and the just obscure on

earth shall thine like the sun in heaven; when personations shall

cease, and histrionism of happiness be over; when reality shall rule,

and all shall be as they shall be for ever.

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WHEN the Stoick said that life would not be accepted if it were offered

unto such as knew it, [183] he spoke too meanly of that state of being

which placeth us in the form of men. It more depreciates the value of

this life, that men would not live it over again; for although they

would still live on, yet few or none can endure to think of being twice

the same men upon earth, and some had rather never have lived than to

tread over their days once more. Cicero in a prosperous state had not

the patience to think of beginning in a cradle again. [184] Job would

not only curse the day of his nativity, but also of his renascency, if

he were to act over his disasters and the miseries of the dunghill. But

the greatest underweening of this life is to undervalue that, unto

which this is but exordial or a passage leading unto it. The great

advantage of this mean life is thereby to stand in a capacity of a

better; for the colonies of heaven must be drawn from earth, and the

sons of the first Adam are only heirs unto the second. Thus Adam came

into this world with the power also of another; nor only to replenish

the earth, but the everlasting mansions of heaven. Where we were when

the foundations of the earth were laid, when the morning stars sang

together, [185] and all the sons of God shouted for joy, He must answer

who asked it; who understands entities of preordination, and beings yet

unbeing; who hath in his intellect the ideal existences of things, and

entities before their extances. Though it looks but like an imaginary

kind of existency, to be before we are; yet since we are under the

decree or prescience of a sure and Omnipotent Power, it may be somewhat

more than a non-entity, to be in that mind, unto which all things are

present.

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IF the end of the world shall have the same foregoing signs, as the

period of empires, states, and dominions in it, that is, corruption of

manners, inhuman degenerations, and deluge of iniquities; it may be

doubted, whether that final time be so far off, of whose day and hour

there can be no prescience. But while all men doubt, and none can

determine how long the world shall last, some may wonder that it hath

spun out so long and unto our days. For if the Almighty had not

determin'd a fixed duration unto it, according to his mighty and

merciful designments in it; if he had not said unto it, as he did unto

a part of it, hitherto shalt thou go and no farther; if we consider the

incessant and cutting provocations from the earth; it is not without

amazement, how his patience hath permitted so long a continuance unto

it; how he, who cursed the earth in the first days of the first man,

and drowned it in the tenth generation after, should thus lastingly

contend with flesh, and yet defer the last flames. For since he is

sharply provoked every moment, yet punisheth to pardon, and forgives to

forgive again; what patience could be content to ad over such

vicissitudes, or accept of repentances which must have

after-penitences, his goodness can only tell us. And surely if the

patience of Heaven were not proportionable unto the provocations from

earth, there needed an intercessor not only for the sins, but the

duration of this world, and to lead it up unto the present computation.

Without filch a merciful longanimity, the heavens would never be so

aged as to grow old like a garment. It were in vain to infer from the

doctrine of the sphere, that the time might come, when Capella, a noble

northern star, would have its motion in the �quator; that the northern

zodiacal signs would at length be the southern, the southern the

northern, and Capricorn become our Cancer. However, therefore, the

wisdom of the Creator hath ordered the duration of the world, yet since

the end thereof brings the accomplishment of our happiness, since some

would be content that it should have no end, since evil men and spirits

do fear it may be too short, since good men hope it may not be too

long; the prayer of the saints under the altar will be the supplication

of the righteous world that his mercy would abridge their languishing

expectation, and hasten the accomplishment of their happy state to

come.

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THOUGH good men are often taken away from the evil to come; though some

in evil days have been glad that they were old, nor long to behold the

iniquities of a wicked world, or judgments threatened by them; yet is

it no small satisfaction unto honest minds, to leave the world in

virtuous well-temper'd times, under a prospect of good to come, and

continuation of worthy ways acceptable unto God and man. Men who die in

deplorable days, which they regretfully behold, have not their eyes

closed with the like content; while they cannot avoid the thoughts of

proceeding or growing enormities, displeasing unto that Spirit unto

whom they are then going, whose honour they desire in all times and

throughout all generations. If Lucifer could be freed from his dismal

place, he would little care though the rest were left behind. Too many

there may be of Nero's mind, who, if their own turn were served, would

not regard what became of others; [186] and, when they die themselves,

care not if all perish. But good men's wishes extend beyond their

lives, for the happiness of times to come, and never to be known unto

them. And, therefore, while so many question prayers for the dead, they

charitably pray for those who are not yet alive; they are not so

enviously ambitious to go to heaven by themselves: they cannot but

humbly with, that the little flock might be greater, the narrow gate

wider, and that, as many are called, so not a few might be chosen.

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THAT a greater number of angels remained in heaven, than fell from it,

the school-men will tell us; that the number of blessed souls will not

come short of that vast number of fallen spirits, we have the

favourable calculation of others. What age or century hath sent most

souls unto heaven, he can tell who vouchsafeth that honour unto them.

Though the number of the blessed must be complete before the world can

pass away; yet since the world itself seems in the wane, and we have no

such comfortable prognosticks of latter times; since a greater part of

time is spun than is to come, and the blessed roll already much

replenished; happy are those pieties, which sollicitously look about,

and hasten to make one of that already much filled and abbreviated list

to come.

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THINK not thy time short in this world, since the world itself is not

long. The created world is but a small parenthesis in eternity; and a

short interposition for a time between such a state of duration, as was

before it and may be after it. And if we should allow of the old

tradition, that the world should last six thousand years, it could

scarce have the name of old, since the first man lived near a sixth

part thereof, and seven Methuselahs would exceed its whole duration.

However, to palliate the shortness of our lives, and somewhat to

compensate our brief term in this world, it's good to know as much as

we can of it; and also, so far as possibly in us lieth, to hold such a

theory of times past, as though we had seen the same. He who hath thus

considered the world, as also how therein things long past have been

answered by things present; how matters in one age have been acted over

in another; and how there is nothing new under the sun; may conceive

himself in some manner to have lived from the beginning, and to be as

old as the world; and if he should still live on, 'twould be but the

same thing.

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LASTLY; if length of days be thy portion, make it not thy expectation.

[187] Reckon not upon long life: think every day the last, and live

always beyond thy account. He that so often surviveth his expectation

lives many lives, and will scarce complain of the shortness of his

days. Time past is gone like a shadow; make time to come present.

Approximate thy latter times by present apprehensions of them: be like

a neighbour unto the grave, and think there is but little to come. And

since there is something of us that will still live on, join both lives

together, and live in one but for the other. He who thus ordereth the

purposes of this life, will never be far from the next; and is in some

manner already in it, by a happy conformity, and close apprehension of

it. And if, as we have elsewhere declared, [188] any have been so

happy, as personally to underhand christian annihilation, extasy,

exolution, transformation, the kiss of the spouse, and ingression into

the divine shadow, according to mystical theology, they have already

had an handsome anticipation of heaven; the world is in a manner over,

and the earth in ashes unto them.

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[136] Salmoneus.

[137] Exaggerations.

[138] Speculations which open different tracks to the mind.

[139] Linea recta brevissima. First edit.

[140] In Short-hand.

[141] Pride, covetousness, lull, envy, gluttony, anger, sloth.

[142] Arbor Goa de Ruyz, or Ficus Indica, whose branches send down

shoots which root in the ground, from whence there successively rise

others, till one tree becomes a wood. First edit.

[143] Epikairekakia. First edit.

[144] See note 1, page 16.

[145] The Ram, Lion, or Bull, signs in the zodiack.

[146] "In the compass of thy own little world."

[147] Sapiens dominabitur astris. First edit.

[148] Adam, thought to be created in the state of man, about thirty

years old. First edit.

[149] Attalus made a garden which contained only venomous plants. First

edit.

[150] Alluding to the story of Theseus, who had black sails when he

went to engage the Minotaur in Crete.

[151] Pompeios Juvenes Asia atque Europa, sed ipsum Terra tegit Libyes.

First edit.

[152] Any thing worn on the hand or body, by way of monition or

remembrance.

[153] Don Sebastian de Covarrubias, writ three centuries of moral

emblems in Spanish. In the 88th of the second century he sets down two

faces averse, and conjoined Janus-like; the one a gallant beautiful

face, the other a death's-head face, with this motto out of Ovid's

Metamorphosis,

Quid fuerim, quid simque, vide.

First edit.

--You discern

What now I am, and what I was shall learn. Addis.

[154] See page 31, note 1.

[155] "With shadows all round us." The Periscii are those, who, living

within the polar circle, see the sun move round them, and consequently

project their shadows in all directions.

[156] Which being a light fluid, cannot support any heavy body.

[157] "In the expanses of the highest heaven."

[158] A book so intitled, wherein are sundry horrid accounts. First

edit.

[159] When Augustus supped with one of the Roman senators, a slave

happened to break a glass, for which his master ordered him to be

thrown into his pond to feed his lampreys. Augustus, to punish his

cruelty, ordered all the glasses in the house to be broken.

[160] Anaxarchus, an antient philosopher, was beaten in a mortar by a

tyrant.

[161]

Tu miser exclamas, ut Stentora vincere possis,

Vel potius quantum Gradivus Homericus. Juv.

First edit.

You rage and storm, and blasphemously loud,

As Stentor bellowing to the Grecian crowd,

Or Homer's Mars.--

Creech.

[162]

----Minuti

Semper et infirmi est animi exiguique voluptas,

Ultio----Sic collige, quod vindict�

Nemo magis gaudet, quam foemina. Juv.

----Revenge! which Rill we find

The weaken frailty of a feeble mind.

Degenerous passion, and for man too base,

It seats its empire in the female race.

Creech.

[163] A soft tongue breaketh the bones. Prov. xxv. 15. First edit.

[164] See page 65, note 2.

[165] Dance.

[166] To the utmost point of distance from earth and earthly things.

[167] Alluding to the crystalline humour of the eye.

[168] The great court, like the Areopagus of Athens.

[169] Original.

[170] Which after many hundred years was found burning under ground,

and went out as soon as the air came to it. First edit.

[171] Jovem lapidem jurare. First edit.

[172] The vessel, into which the ticket of condemnation or acquittal

was cast.

[173] See the oath of Sultan Osman in his life, in the addition to

Knolls his Turkish history. First edit.

[174] Colendo fidem jurant. Curtius. First edit.

[175] The authors of the Stoical and Epicurean philosophy.

[176] Stoical philosophers.

[177] Stoical philosophers.

[178] A writer of moral sentences in verse.

[179] Three schools of philosophy.

[180] That is, according to the rules laid down in our Saviour's sermon

on the mount.

[181] That all is vanity.

[182] See note 2, page 65.

[183] Vitam nemo acciperct, si daretur scientibus. Seneca. First edit.

[184] Si quis Deus mihi largiatur, ut repuerascam et in cunis vagiam,

valde recusem. Cic. de Senectute.

[185] Job xxxviii.

[186] Nero often had this laying in his mouth, Emou thanontos gaia

michtheto puri: "when I am once dead, let the earth and fire be jumbled

together."

[187] Omnem crede diem tibi diluxisse supremum,

Grata superveniet qu� non sperabitur hora. Hor.

Believe, that ev'ry morning's ray

Hath lighted up thy latest day;

Then, if to-morrow's sun be thine,

With double lustre shall it shine.

Francis.

[188] In his treatise of Urnburial. Some other parts of these essays

are printed in a letter among Browne's posthumous works. Those

references to his own books prove these essays to be genuine.

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25. file://localhost/ccel/b/browne/morals/cache/morals.html3#ii-p128.3

26. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.v-p96.1

27. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.iii-p30.1

28. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.iii-p105.1

29. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.v-p25.1

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32. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.iv-p22.1

33. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.iii-p37.8

34. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.iii-p73.1

35. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.v-p19.1

36. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.iii-p60.5

37. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.v-p86.1

38. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.iii-p23.5

39. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.v-p41.1

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41. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.v-p84.1

42. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.iv-p2.1

43. file://localhost/ccel/b/browne/morals/cache/morals.html3#ii-p68.1

44. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.iii-p102.1

45. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.iv-p38.1

46. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.iv-p39.1

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52. file://localhost/ccel/b/browne/morals/cache/morals.html3#ii-p143.1

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263. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.v-Page\_141

264. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.v-Page\_142

265. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.v-Page\_143

266. file://localhost/ccel/b/browne/morals/cache/morals.html3#iii.v-Page\_144