THE ŒCONOMY OF HUMAN LIFE,

TRANSLATED FROM

AN INDIAN MANUSCRIPT,

WRITTEN BY AN ANCIENT BRAMIN.

TO WHICH IS PREFIXED

AN ACCOUNT OF THE MANNER IN WHICH THE SAID MANUSCRIPT WAS DISCOVERED.

IN A

LETTER

FROM AN ENGLISH GENTLEMAN NOW RESIDING IN CHINA

*TO THE EARL OF E****.*

London.

PRINTED BY T. RICKABY,

FOR E. HARDING, PALL-MALL.

1798.

Advertisement.

THE ſpirit of virtue and morality, which breathes in this ancient piece of Eaſtern inſtruction, its force and conciſeneſs, and the hopes that it may do good, have prevailed with the perſon to whom it was ſent, to communicate to the public what was tranſlated only for his particular amuſement. There are ſome reaſons which at preſent make it proper to conceal not only his own name, but the name of his correſpondent, who has now reſided in China ſeveral years, and been engaged in

a buſineſs very different from that of collecting literary curioſities. Theſe reaſons will not ſubſiſt long, and as he ſeems to intimate a deſign, on his return to England, of publiſhing an entire tranſlation of Cao-tſou's whole journey, the public will then, in all probability, have an opportunity of being ſatisfied concerning any particulars which they may be curious to know.

TO THE

EARL OF E****.

Peking, May 12, 1749.

My LORD,

IN the laſt letter which I had the honour of writing to your Lordſhip, dated Dec. 23, 1748, I think I concluded all I had to ſay in regard to the topography and natural hiſtory of this great empire. I purpoſed in this, and ſome ſucceeding ones, to have ſet down ſuch obſervations as I have been able to make on the laws, government, religion, and manners, of the people. But a remarkable occurrence has happened lately, which engroſſes the converſation of the literati here; and may hereafter, perhaps, afford matter of ſpeculation to the learned in Europe. As it is of a nature which I know will furniſh ſome entertainment to your Lordſhip, I will endeavour to give you as diſtinct and particular an account of it, as I have been able to obtain.

Adjoining to China on the weſt, is the large country of Thibet, called by ſome Barantola: in a province of this country, named Laſa, reſides the grand Lama, or high-prieſt of theſe idolaters, who is reverenced, and even adored as a god by moſt of the neighbouring nations. The high opinion which is entertained of his ſacred character induces prodigious numbers of religious people to reſort to Laſa to pay their homage to him, and to give him preſents, in order to receive his bleſſing. His reſidence is in a moſt magnificent pagod, or temple, built on the top of the mountain Poutala. The foot of this mountain, and even the whole diſtrict of Laſa, is inhabited by an incredible number of Lamas, of different ranks and orders, ſeveral of whom have very grand pagods erected to their honour, in which they receive a kind of inferior worſhip. The whole country, like Italy, abounds with prieſts, and they entirely ſubſiſt on the great number of rich preſents, which are ſent them from the utmoſt extent of Tartary, from the empire of the great Mogul, and from almoſt all parts of the Indies. When the grand Lama receives the adorations of the people, he is raiſed on a magnificent altar, and ſits croſs-legg'd upon a ſplendid cuſhion: his worſhippers proſtrate themſelves before him in the humbleſt and moſt abject manner; but he returns not the leaſt ſign of reſpect, or ever ſpeaks, even to the greateſt princes; he

only lays his hand upon their heads, and they are fully perſuaded that they receive from thence a full forgiveneſs of all their ſins. They are likewiſe ſo extravagant as to imagine, that he knows all things, even the ſecrets of the heart: and his particular diſciples, being a ſelect number of about two hundred of the moſt eminent Lamas, have the addreſs to make the people believe he is immortal; and that whenever he appears to die, he only changes his abode, and animates a new body.

The learned in China have long been of opinion, that in the archives of this grand temple, ſome very ancient books have for many years been concealed: and the preſent emperor, who is very curious in ſearching after the writings of antiquity, became at length ſo fully convinced of the probability of this opinion, that he determined to try whether any diſcovery of this ſort could be made. To this end, his firſt care was to find out a perſon eminently ſkilful in the ancient languages and characters. He at length pitched upon one of the *Hanlins*, or doctors of the firſt order, whoſe name was *Caotſou*, a man about fifty years of age, of a grave and noble aſpect, of great eloquence, and who, by an accidental friendſhip with a certain learned Lama, who had reſided many years at Peking, was become entirly maſter

of the language, which the Lamas of Thibet uſe among themſelves.

With theſe qualifications he ſet forward on his journey: and to give his commiſſion the greater weight, the emperor honoured him with the title of *Colao*, or prime miniſter; to which he added a moſt magnificent equipage and attendance, with preſents for the grand Lama, and the other principal Lamas, of an immenſe value; alſo, a letter written with his own hand, in the following terms:

TO THE GREAT

REPRESENTATIVE OF GOD.

Moſt high, moſt holy,
and worthy to be adored!

" WE, the emperor of China, ſovereign of all
" the ſovereigns of the earth, in the perſon of this our
" moſt reſpected prime miniſter *Cao-ſou*, with all reve-
" rence and humility proſtrate ourſelf beneath thy ſa-
" cred feet, and implore for ourſelf, our friends, and
" our empire, thy moſt powerful and gracious benedic-
" tion.

" Having a ſtrong deſire to ſearch into the records
" of antiquity, to learn and retrieve the wiſdom of the
" ages that are paſt; and being well informed that in the
" ſacred repoſitories of thy moſt ancient and venerable
" hierarchy, there are ſome valuable books, which, from
" their great antiquity, are become to the generality
" even of the learned, almoſt wholly unintelligible; in
" order, as far as in us lies, to prevent their being to-
" tally loſt, we have thought proper to authoriſe and
" employ our moſt learned and reſpected miniſter
" *Cao-ſou*, in this our preſent embaſſy to thy ſublime

" holineſs; the buſineſs of which is, to deſire that he
" may be permitted to read and examine the ſaid wri-
" tings; we expecting, from his great and uncommon
" ſkill in the ancient languages, that he will be able to
" interpret whatever may be found, though of the high-
" eſt and moſt obſcure antiquity. And we have com-
" manded him to throw himſelf at thy feet, with ſuch
" teſtimonies of our reſpect as we truſt will procure him
" the admittance we deſire."

I will not detain your lordſhip with any particulars of his journey, though he had publiſhed a large account of it, abounding with many ſurpriſing relations, and which, at my return to England, I may probably tranſlate and publiſh entire: let it ſuffice at preſent, that when he arrived in theſe ſacred territories, the magnificence of his appearance, and the richneſs of his preſents, failed not to gain him a ready admiſſion. He had apartments appointed him in the ſacred college, and was aſſiſted in his enquiries by one of the moſt learned Lamas. He continued there near ſix months, during which time he had the ſatisfaction of finding many valuable pieces of antiquity, from ſome of which he hath made many curious extracts, and hath formed ſuch probable conjectures concerning their authors, and the times wherein they were written, as proves him to

be a man of great judgment and penetration, as well as moſt extenſive reading.

But the moſt ancient piece he hath diſcovered, and which none of the Lamas for many ages had been able to interpret or underſtand, is a ſmall ſyſtem of morality, written in the language and character of the ancient Gymnoſophiſts or Bramins; but by what particular perſon, or in what time, he does not pretend to determine. This piece, however, he wholly tranſlated; though, as he himſelf confeſſes, with an utter incapacity of reaching, in the Chineſe language, the ſtrength and ſublimity of the original. The judgments and opinions of the Bonzees, and the learned doctors, are very much divided concerning it. Thoſe who admire it the moſt highly, are very fond of attributing it to Confucius, their own great philoſopher; and get over the difficulty of its being written in the language and character of the ancient Bramins, by ſuppoſing this to be only a tranſlation, and that the original work of Confucius is loſt. Some will have it to be the inſtitutes of *Lao Kiun*, another Chineſe philoſopher, contemporary with Confucius, and founder of the ſect *Tao-sseë*; but theſe labour under the ſame difficulty in regard to the language with thoſe who attribute it to Confucius. There are others who, from ſome particular marks and ſentiments which

they find in it, ſuppoſe it to be written by the Bramin *Dandamis*, whoſe famous letter to Alexander the Great is recorded by the European writers. With theſe *Caotſou* himſelf ſeems moſt inclined to agree; at leaſt ſo far as to think that it is really the work of ſome ancient Bramin; being fully perſuaded, from the ſpirit with which it is written, that it is no tranſlation. One thing, however, occaſions ſome doubt amongſt them, and that is the plan of it; which is entirely new to the eaſtern people, and ſo unlike any thing they have ever ſeen, that if it was not for ſome turns of expreſſion peculiar to the Eaſt, and the impoſſibility of accounting for its being written in this very ancient language, many would ſuppoſe it to be the work of an European.

But whoever was the writer of it, the great noiſe which it makes in this city, and all over the empire; the eagerneſs with which it is read by all kinds of people, and the high encomiums which are given to it by ſome, at length determined me to attempt a tranſlation of it into Engliſh; eſpecially as I was perſuaded it would be an agreeable preſent to your lordſhip. And I was the more eaſily induced to make this trial, as, very happily for me, you cannot judge how far I have fallen ſhort of the original, or even of the Chineſe tranſlation. One thing, however, it may perhaps be neceſ-

ſary to apologiſe for, at leaſt to give ſome account of; and that is the ſtyle and manner in which I have tranſlated it. I can aſſure your lordſhip, that when I firſt ſat down to the work, I had not the leaſt intention of doing it in this way; but the ſublime manner of thinking, which appeared in the Introduction, the great energy of expreſſion, and the ſhortneſs of the ſentences, naturally led me into this kind of ſtyle; and I hope the having ſo elegant a pattern to form myſelf upon, as our verſion of the book of Job, the Pſalms, the works of Solomon, and the Prophets, hath been of ſome advantage to my tranſlation.

Such as it is, if it affords your lordſhip any entertainment, I ſhall think myſelf extremely happy; and in my next will reſume my account of this people and their empire.

I am, &c.

THE

ŒCONOMY

OF

HUMAN LIFE.

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INTRODUCTION.

BOW down your heads unto the duſt, O ye inhabitants of earth! be ſilent, and receive, with reverence, inſtruction from on high.

Wherefoever the fun doth fhine, wherefoever the wind doth blow, wherefoever there is an ear to hear, and a mind to conceive, there let the precepts of life be made known; let the maxims of truth be honour'd and obey'd.

All things proceed from God; his power is unbounded, his wifdom is from eternity, and his goodnefs endureth for ever.

He fitteth on his throne in the center; and the breath of his mouth giveth life to the world.

He toucheth the ftars with his finger, and they run their courfe rejoicing.

On the wings of the wind he walketh abroad, and performeth his will through all the regions of unlimited fpace.

Order, and grace, and beauty, fpring from his hand.

The voice of wiſdom ſpeaketh in all his works, but the human underſtanding comprehendeth it not.

The ſhadow of knowledge paſſeth over the mind of man as a dream; he ſeeth as in the dark; he reaſoneth, and is deceived.

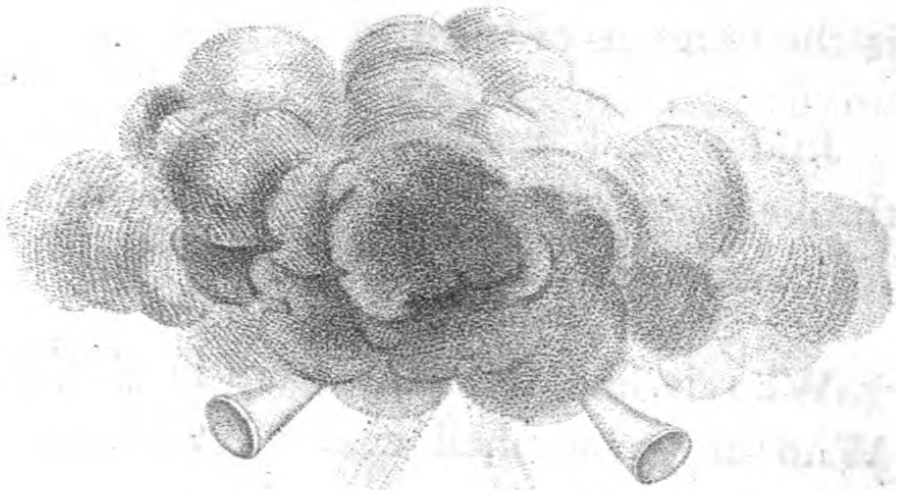
But the wiſdom of God is as the light of heaven; he reaſoneth not; his mind is the fountain of truth.

Juſtice and mercy wait before his throne; benevolence and love enlighten his countenance for ever.

Who is like unto the Lord in glory? Who in power ſhall contend with the Almighty? Hath he any equal in wiſdom? Can any in goodneſs be compared unto him?

He, it is, O man, who hath created thee; thy ſtation on earth is fixed by his appointment; the powers of thy mind are the gifts of his goodneſs, the wonders of thy frame are the work of his hand.

Hear then his voice, for it is gracious; and he that obeyeth ſhall eſtabliſh his ſoul in peace.



PART I.

DUTIES

THAT RELATE TO

MAN,

CONSIDERED AS AN

INDIVIDUAL.

SECTION I.

CONSIDERATION.

COMMUNE with thyſelf, O man, and conſider wherefore thou wert made.

Contemplate thy powers, contemplate thy wants and thy connections; ſo ſhalt thou diſcover the

duties of life, and be directed in all thy ways. Proceed not to ſpeak or to act before thou haſt weigh'd thy words, and examin'd the tendency of every ſtep thou ſhalt take; ſo ſhall diſgrace fly far from thee, and in thy houſe ſhall ſhame be a ſtranger: repentance ſhall not viſit thee, nor ſorrow dwell upon thy cheek.

The thoughtleſs man bridleth not his tongue; he ſpeaketh at random, and is entangled in the fooliſhneſs of his own words.

As one that runneth in haſte, and leapeth over a fence, may fall into a pit which he doth not ſee; ſo is the man that plungeth ſuddenly into any action, before he hath conſidered the conſequences thereof.

Hearken therefore unto the voice of Conſideration; her words are the words of Wiſdom, and her paths ſhall lead thee to ſafety and truth.

SECTION II.

MODESTY.

WHO art thou, O man, that preſumeſt on thine own wiſdom? or why doſt thou vaunt thyſelf on thine own acquirements? The firſt ſtep towards being wiſe, is to know that thou art

ignorant: and if thou wouldſt not be eſteem'd fooliſh in the judgment of others, caſt off the folly of being wiſe in thine own conceit.

As a plain garment beſt adorneth a beautiful woman, ſo a decent behaviour is the greateſt ornament of wiſdom.

The ſpeech of a modeſt man giveth luſtre to truth, and the diffidence of his words abſolveth his error.

He relyeth not on his own wiſdom; he weigheth the counſels of a friend, and receiveth the benefit thereof.

He turneth away his ear from his own praiſe, and believeth it not; he is the laſt in diſcovering his own imperfections.

Yet, as a veil addeth to beauty; ſo are his virtues ſet off by the ſhade which his modeſty caſteth upon them.

But, behold the vain man, and obſerve the arrogant; he cloatheth himſelf in rich attire, he walketh in the public ſtreet, he caſteth round his eyes, and courteth obſervation.

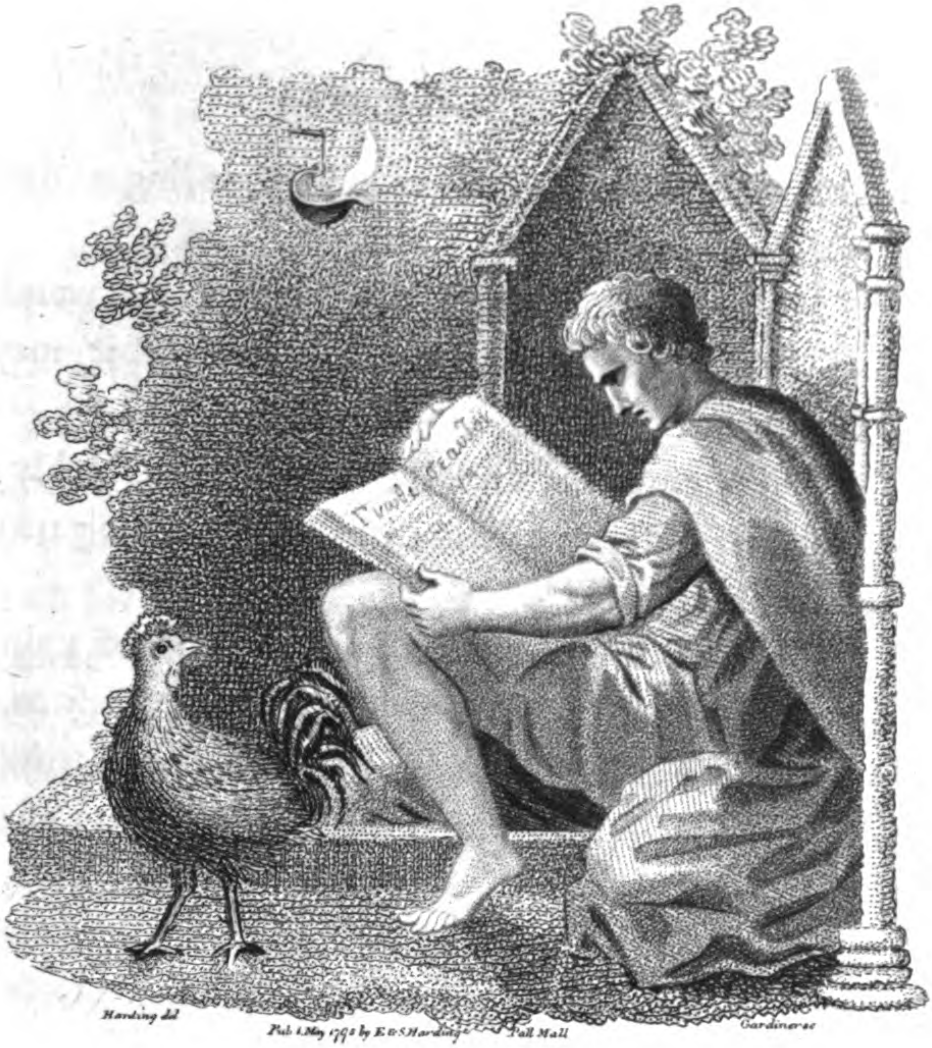
He toſſeth up his head and overlooketh the poor; he treateth his inferiors with inſolence,

and his ſuperiors in return look down on his pride and folly with laughter.

He deſpiſeth the judgment of others, he relyeth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination; his delight is to hear and to ſpeak of himſelf all the day long.

He ſwalloweth with greedineſs his own praiſe, and the flatterer in return eateth him up.



SECTION III.

APPLICATION.

SINCE the days that are paſt are gone for ever, and thoſe that are to come, may not come to thee; it behoveth thee, O man, to employ the preſent time, without regretting the loſs of

that which is paſt, or too much depending on that which is to come.

This inſtant is thine, the next is in the womb of futurity, and thou knoweſt not what it may bring forth.

Whatſoever thou reſolveſt to do, do it quickly; defer not till the evening what the morning may accompliſh.

Idleneſs is the parent of want and of pain; but the labour of virtue bringeth forth pleaſure.

The hand of diligence defeateth want; proſperity and ſucceſs are the induſtrious man's attendants.

Who is he that hath acquired wealth, that hath riſen to power, that hath cloathed himſelf with honour, that is ſpoken of in the city with praiſe, and that ſtandeth before the king in his counſel? Even he that hath ſhut out Idleneſs from his houſe; and hath ſaid unto Sloth thou art mine enemy.

He riſes up early, and lyeth down late; he exerciſeth his mind with contemplation: and his body with action, and preſerveth the health of both.

The ſlothful man is a burden to himſelf, his hours hang heavy on his head: he loitereth about, and knoweth not what he would do.

His days paſs away like the ſhadow of a cloud, and he leaveth behind him no mark for remembrance.

His body is diſeaſed for want of exerciſe; he wiſheth for action, but hath not power to move, his mind is in darkneſs, his thoughts are confus'd; he longeth for knowledge, but hath no application. He would eat of the almond, but hateth the trouble of breaking its ſhell.

His houſe is in diſorder, his ſervants are wafteful and riotous, and he runneth on towards ruin: he ſeeth it with his eyes, he heareth it with his ears, he ſhaketh his head and wiſheth, but hath no reſolution; till ruin cometh upon him like a whirlwind, and ſhame and repentance deſcend with him to the grave.

[illegible]

[illegible] pleasure [illegible]

SECTION IV.

EMULATION.

IF thy ſoul thirſteth for honour, if thy ear hath any pleaſure in the voice of praiſe; raiſe thyſelf from the duſt whereof thou art made, and exalt thyſelf to ſomething that is praiſe-worthy.

The oak that now ſpreadeth its branches towards the heavens, was once but an acorn in the bowels of the earth.

Endeavour to be firſt in thy calling; whatever it be, neither let any one go before thee in well-doing: nevertheleſs, do not envy the merits of another, but improve thine own talents.

Scorn alſo to depreſs thy competitor by diſhoneſt or unworthy methods; ſtrive to raiſe thyſelf above him only by excelling him: ſo ſhall thy conteſt for ſuperiority be crowned with honour, if not with ſucceſs.

By a virtuous emulation the ſpirit of a man is exalted within him; he panteth after fame, and rejoiceth as a racer to run his courſe.

He riſeth like the palm-tree in ſpite of oppreſſion; and as an eagle in the firmament of heaven, he ſoareth aloft, and fixeth his eye upon the glories of the Sun.

The examples of eminent men are in his viſions by night; and his delight is to follow them all the day long.

He formeth great deſigns, he rejoiceth in the execution thereof, and his name goeth forth to

the ends of the world. But the heart of the envious man is gall and bitterneſs; his tongue ſpitteth venom; the ſucceſs of his neighbour breaketh his reſt.

He ſitteth in his cell repining; and the good that happeneth to another is to him an evil.

Hatred and malice feed upon his heart, and there is no reſt in him.

He feeleth in his own breaſt no love of goodneſs, and therefore believeth his neighbour is like unto himſelf.

He endeavours to depreciate thoſe that excel him, and putteth an evil interpretation on all their doings.

He lyeth on the watch, and meditates miſchief: but the deteſtation of man purſueth him, he is cruſhed as a ſpider in his own web.

SECTION V.

PRUDENCE.

HEAR the words of Prudence, give heed unto her counſels, and ſtore them in thine heart; her maxims are univerſal, and all the virtues lean upon her; ſhe is the guide and the miſtreſs of

human life. Put a bridle on thy tongue, fet a guard before thy lips, left the words of thine own mouth deftroy thy peace.

Let him that fcoffeth at the lame, take care that he halt not himfelf: whofoever fpeaketh of another's failings with pleafure, fhall hear of his own with bitternefs of heart.

Of much fpeaking cometh repentance, but in filence is fafety.

A talkative man is a nuifance to fociety, the ear is fick of his babbling, the torrent of his words overwhelmeth converfation.

Boaft not of thyfelf, for it fhall bring contempt upon thee: neither deride another, for it is dangerous.

A bitter jeft is the poifon of friendfhip, and he that cannot refrain his tongue fhall have trouble.

Furnifh thyfelf with the proper accommodations belonging to thy condition; yet fpend not to the utmoft of what thou canft afford, that the providence of thy youth may be a comfort to thy old age.

Let thine own bufinefs engage thy attention; leave the care of the ftate to the governors thereof.

Let not thy recreations be expenſive, leſt the pain of purchaſing them exceed the pleaſure thou haſt in their enjoyment.

Neither let proſperity put out the eyes of circumſpection, nor abundance cut off the hands of frugality: he that too much indulgeth in the ſuperfluities of life, ſhall live to lament the want of its neceſſaries.

Truſt no man before thou haſt try'd him: yet miſtruſt not without reaſon; it is uncharitable.

But when thou haſt proved a man to be honeſt, lock him up in thine heart as a treaſure; regard him as a jewel of ineſtimable price.

Receive not the favours of a mercenary man; reject the proffer'd kindneſſes of him that is wicked; they will be a ſnare unto thee; the obligation ſhall be grievous to thy ſoul.

Uſe not to day what to-morrow may want; neither leave that to hazard which foreſight may provide for, or care prevent.

From the experience of others do thou learn wiſdom; and from their failings correct thine own faults.

Yet expect not even from Prudence infallible ſucceſs: for the day knoweth not what the night may bring forth.

The fool is not always unfortunate, nor the wiſe man always ſucceſsful; yet never had a fool a thorough enjoyment, never was a wiſe man wholly unhappy.

Sir JOHN [illegible]

FORTITUDE.

PERILS, and misfortunes, and wants, and pain, and injury, are [illegible] every man [illegible] comes [illegible] the world. It behoveth thee, therefore, O child of country! early

[illegible] from Prudence, [illegible] [illegible] for the day knoweth not what the night may bring forth.

The fool is not always unfortunate, nor the wise man always successful; yet never had a fool [illegible] enough [illegible] was a wise man [illegible]

SECTION VI.

FORTITUDE.

PERILS, and misfortunes, and wants, and pain, and injury, are more or lefs the certain lot of every man that cometh into the world. It behoveth thee, therefore, O child of calamity! early

to fortify thy mind with courage and patience, that thou mayeſt ſupport, with reſolution, thy allotted portion of human evil.

As the camel beareth labour, and heat, and hunger, and thirſt, through deſarts of ſand, and fainteth not: ſo the fortitude of a man ſhall ſuſtain him through perils and diſtreſs.

A noble ſpirit diſdaineth the malice of fortune: his greatneſs of ſoul is not to be caſt down.

He hath not ſuffer'd his happineſs to depend on her ſmiles, and therefore with her frowns he ſhall not be diſmayed.

As a rock on the ſea-ſhore he ſtandeth firm, and the daſhing of the waves diſturbeth him not.

He raiſeth his head like a tower on a hill, and the arrows of fortune drop at his feet.

In the inſtant of danger, the courage of his heart ſuſtaineth him; and the ſteadineſs of his mind beareth him out.

He meeteth the evils of life as a man that goeth forth unto battle, and returneth with victory in his hand.

Under the preſſure of misfortunes, his calmneſs alleviates their weight, and his conſtancy ſhall ſurmount them.

But the daſtardly ſpirit of a timorous man betrayeth him to ſhame.

By ſhrinking under poverty he ſtoopeth down to meanneſs; and by tamely bearing inſults he inviteth injuries.

As a reed is ſhaken with the breath of the air, ſo the ſhadow of evil maketh him tremble.

In the hour of danger he is embarraſs'd and confounded; in the day of misfortune he ſinketh, and deſpair overwhelmeth his ſoul.

CHATELAINE'S HEART

TORCET [illegible]
[illegible] is appointed by the [illegible]
[illegible] by which [illegible]

SECTION VII.

CONTENTMENT.

FORGET not, O man, that thy ſtation on earth is appointed by the wiſdom of the Eternal; who knoweth thy heart, who ſeeth the vanity of all thy wiſhes, and who often in mercy de-

nieth thy requeſts. Yet for all reaſonable deſires, for all honeſt endeavours, his benevolence hath eſtabliſhed, in the nature of things, a probability of ſucceſs.

The uneaſineſs thou feeleſt, the misfortunes thou bewaileſt, behold the root from whence they ſpring, even thine own folly, thine own pride, thine own diſtemper'd fancy.

Murmur not therefore at the diſpenſations of God, but correct thine own heart: neither ſay within thyſelf, If I had wealth, or power, or leiſure, I ſhould be happy; for know, they all of them bring to their ſeveral poſſeſſors, their peculiar inconveniencies.

The poor man ſeeth not the vexations and anxieties of the rich, he feeleth not the difficulties and perplexities of power, neither knoweth he the wariſomneſs of leiſure; and therefore it is that he repineth at his own lot.

But envy not the appearance of happineſs in any man; for thou knoweſt not his ſecret griefs.

To be ſatisfied with a little is the greateſt wiſdom; and he that encreaſeth his riches en-

creaſeth his cares: but a contented mind is a hidden treaſure, and trouble findeth it not.

Yet if thou ſuffereſt not the allurements of fortune to rob thee of juſtice, or temperance, or charity, or modeſty, even riches themſelves ſhall not make thee unhappy.

But hence ſhalt thou learn, that the cup of felicity, pure and unmixed, is by no means a draught for mortal man.

Virtue is the race which God hath ſet him to run, and happineſs the goal; which none can arrive at till he hath finiſhed his courſe, and receiveth his crown in the manſions of eternity.

TEMPERANCE

THE [illegible] approach [illegible]
happiness of [illegible]
[illegible] heaven and [illegible]
[illegible] hope of [illegible]

SECTION VIII.

TEMPERANCE.

THE neareſt approach thou canſt make to happineſs on this ſide the grave, is to enjoy from heaven underſtanding and health. Theſe bleſſings if thou poſſeſſeſt, and wouldeſt preſerve to

old age; avoid the allurements of *Voluptuouſneſs*, and fly from her temptations.

When ſhe ſpreadeth her delicacies on thy board, when her wine ſparkleth in thy cup, when ſhe ſmileth upon thee, and perſuadeth thee to be joyful and happy; then is the hour of danger, and let Reaſon ſtand firmly on her guard:

For if thou hearkeneſt unto the words of her adverſary, thou art deceiv'd and betray'd.

The joy which ſhe promiſeth changeth to madneſs, and her enjoyments lead on to diſeaſes and death.

Look round her board, caſt thine eyes upon her gueſts; and obſerve thoſe who have been allur'd by her ſmiles, who have liſten'd to her temptations.

Are they not meager? are they not ſickly? are they not ſpiritleſs?

Their ſhort hours of jollity and riot are followed by tedious days of pain and dejection; ſhe hath debauch'd and pall'd their appetites, that they have now no reliſh for her niceſt dainties: her votaries are become her victims; the juſt and natural conſequence which God hath ordain'd

in the conſtitution of things, for the puniſhment of thoſe who abuſe his gifts.

But who is ſhe that with graceful ſteps, and with a lively air, trips over yonder plain?

The roſe bluſheth on her cheeks, the ſweetneſs of the morning breatheth from her lips; joy, temper'd with innocence and modeſty, ſparkleth in her eyes, and from the cheerfulneſs of her heart ſhe ſingeth as ſhe walks.

Her name is health, ſhe is the daughter of Exerciſe, who begot her on Temperance; their ſons inhabit the mountains that ſtretch over the northern regions of *San Ton Hoë.*

They are brave, active, and lively; and partake of all the beauties and virtues of their ſiſter.

Vigour ſtringeth their nerves, ſtrength dwelleth in their bones, and labour is their delight all the day long.

The employments of their father excite their appetites, and the repaſts of their mother refreſh them.

To combat the paſſions is their delight, to conquer evil habits their glory.

Their pleaſures are moderate, and therefore they endure: their repoſe is ſhort, but ſound and undiſturbed.

Their blood is pure, their minds are ſerene, and the phyſician knoweth not the way to their habitations.

But ſafety dwelleth not with the ſons of men; neither is ſecurity found within their gates.

Behold them expoſed to new dangers from without, while a traitor within lurketh to betray them.

Their health, their ſtrength, their beauty and activity have raiſed deſire in the boſom of *laſcivious Love.*

She ſtandeth in her bower, ſhe courteth their regard, ſhe ſpreadeth her temptations.

Her limbs are ſoft and delicate, her attire is looſe and inviting; Wantonneſs ſpeaketh in her eyes, and on her boſom ſits Temptation: ſhe beckoneth them with her finger, ſhe wooeth them with her looks, and by the ſmoothneſs of her tongue ſhe endeavoureth to deceive.

Ah! fly from her allurements, ſtop thy ears to her enchanting words: if thou meeteſt the

languiſhing of her eyes, if thou heareſt the ſoftneſs of her voice, if ſhe caſteth her arms about thee, ſhe bindeth thee in chains for ever.

Shame followeth, and diſeaſe, and want, and care, and repentance.

Enfeebled by dalliance, with luxury pamper'd, and ſoften'd by ſloth; ſtrength ſhall forſake thy limbs, and health thy conſtitution: thy days ſhall be few, and thoſe inglorious; thy griefs ſhall be many, yet meet with no compaſſion.

PART II.

THE

PASSIONS.

SECTION I.

HOPE AND FEAR.

THE promiſes of Hope are ſweeter than roſes in the bud, and far more flattering to expectation: but the threatnings of fear are a terror to the heart. Nevertheleſs, let not Hope allure, nor

Fear deter thee from doing that which is right; ſo ſhalt thou be prepared to meet all events with an equal mind.

The terrors even of death are no terrors to the good: reſtrain thy hand from evil, and thy ſoul ſhall have nothing to fear.

In all thy undertakings let a reaſonable aſſurance animate thy endeavours; if thou deſpaireſt of ſucceſs thou ſhalt not ſucceed.

Terrify not thy ſoul with vain fears, neither let thy heart ſink within thee from the phantoms of imagination.

From Fear proceedeth misfortune; but he that hopeth helpeth himſelf.

As the oſtrich when purſued hideth his head, but forgetteth his body; ſo the fears of a coward expoſe him to danger.

If thou believeſt a thing impoſſible, thy deſpondency ſhall make it ſo; but he that perſevereth ſhall overcome all difficulties.

A vain hope flattereth the heart of a fool, but he that is wiſe purſueth it not.

In all thy deſires let reaſon go along with thee, and fix not thy hopes beyond the bounds

[illegible]

[illegible]

Fear deter thee from doing [illegible] which is right, so that thou be prepared to meet all events with equal mind.

The [illegible] of death are [illegible] terrors to the [illegible] from evil, and thou shalt have no [illegible] to fear.

In [illegible] let a reasonable [illegible] and [illegible]; [illegible] disappointed [illegible].

Thirdly, [illegible] the phantoms of imagination.

Even Fear [illegible] fortune; but [illegible] himself.

As the [illegible] when [illegible] his head, [illegible] the heart of a coward [illegible] to danger.

If thou believest a thing impossible, thy desponding [illegible] make it so; but a [illegible] perseverance shall overcome all difficulties.

A [illegible] the heart of a fool, but [illegible] not.

In all thy [illegible] let reason go along with thee, and [illegible] not thy hopes beyond the bounds

of probability: ſo ſhall ſucceſs attend thy undertakings, and thy heart ſhall not be vexed with diſappointments.

JOY AND GRIEF

LET not thy mirth be so extravagant [illegible] [illegible] the mind; nor thy forrow [illegible] heavy [illegible] to oppreſs any heart: [illegible] [illegible] [illegible] no good for tranſporting, nor inflicteth any evil

JOY AND GRIEF.

LET not thy mirth be ſo extravagant as to intoxicate thy mind; nor thy ſorrow ſo heavy as to depreſs thy heart: this world affordeth no good ſo tranſporting, nor inflicteth any evil

ſo ſevere, as ſhould raiſe thee far above, or ſink thee much beneath, the balance of moderation.

Lo! yonder ſtandeth the houſe of *Joy;* it is painted on the outſide, and looketh gay; thou may'ſt know it from the continual noiſe of mirth and exultation that iſſueth from it.

The miſtreſs ſtandeth at the door, and calleth aloud to all that paſs by: ſhe ſingeth, and ſhouteth, and laugheth without ceaſing.

She inviteth them to go in and taſte the pleaſures of life; which ſhe telleth them are no where to be found but beneath her roof.

But enter not thou into her gate: neither aſſociate thyſelf with thoſe who frequent her houſe.

They call themſelves the ſons of *Joy*, they laugh and ſeem delighted; but madneſs and folly are in all their doings.

They are linked with miſchief hand in hand, and their ſteps lead down to evil: dangers beſet them round about, and the pit of deſtruction yawneth beneath their feet.

Look now on the other ſide; and behold in that vale, overſhadow'd with trees, and hid from the ſight of men, the habitation of *Sorrow*.

Her bofom heaveth with ſighs, her mouth is filled with lamentation, ſhe delighteth to dwell on the ſubject of human miſery.

She looketh on the common accidents of life, and weepeth: the weakneſs and wickedneſs of man are the theme of her lips.

All nature to her teemeth with evil; every object ſhe ſeeth is ting'd with the gloom of her own mind; and the voice of complaint ſaddeneth her dwelling day and night.

Come not near her cell; her breath is contagious; ſhe will blaſt the fruits and wither the flowers, that adorn and ſweeten the garden of life.

In avoiding the houſe of *Joy*, let not thy feet betray thee to the borders of this diſmal manſion; but purſue with care the middle path, which ſhall lead thee, by gentle aſcent, to the bower of *Contentment*.

With her dwelleth peace; with her dwell ſafety and tranquillity. She is cheerful, but not gay: ſhe is ſerious, but not grave: ſhe vieweth the joys and the ſorrows of life with ſteadineſs and ſerenity.

From hence, as from an eminence, ſhalt thou behold the folly and the miſery of thoſe, who,

led by the gaiety of their hearts, take up their abode with the companions of jollity and riotous mirth; or, infected by gloominess and melancholy, spend all their days in complaining of the woes and calamities of human life.

Thou shalt view them both with pity, and the error of their ways shall keep thy feet from straying.

ANGER.

AS the whirlwind in its [illegible] sweeteth up [illegible] and [illegible] before [illegible] as [illegible] in its [illegible] so the rage of an angry man throwes [illegible] but

[illegible] by the gaiety of their hearts [illegible] the [illegible] abode with the companions of jollity and pleasure [illegible] or, infected by the vapours and melancholy [illegible] their days in complaining of the woes [illegible] of human life.

Then the [illegible] with [illegible] the [illegible] of [illegible] shall be [illegible] from [illegible]

Pub. 1 May 1798 by R.S. Harding Pall Mall

SECTION III.

ANGER.

AS the whirlwind in its fury teareth up trees, and deformeth the face of nature; or as an earthquake in its convulſions overturneth whole cities; ſo the rage of an angry man throweth miſchief

around him; danger and deſtruction wait on his hand.

But conſider, and forget not, thine own weakneſs; ſo ſhalt thou pardon the failings of others.

Indulge not thyſelf in the paſſion of Anger; it is whetting a ſword to wound thine own breaſt, or murder thy friend.

If thou beareſt ſlight provocations with patience, it ſhall be imputed unto thee for wiſdom: and if thou wipeſt them from thy remembrance, thy heart ſhall feel reſt, thy mind ſhall not reproach thee.

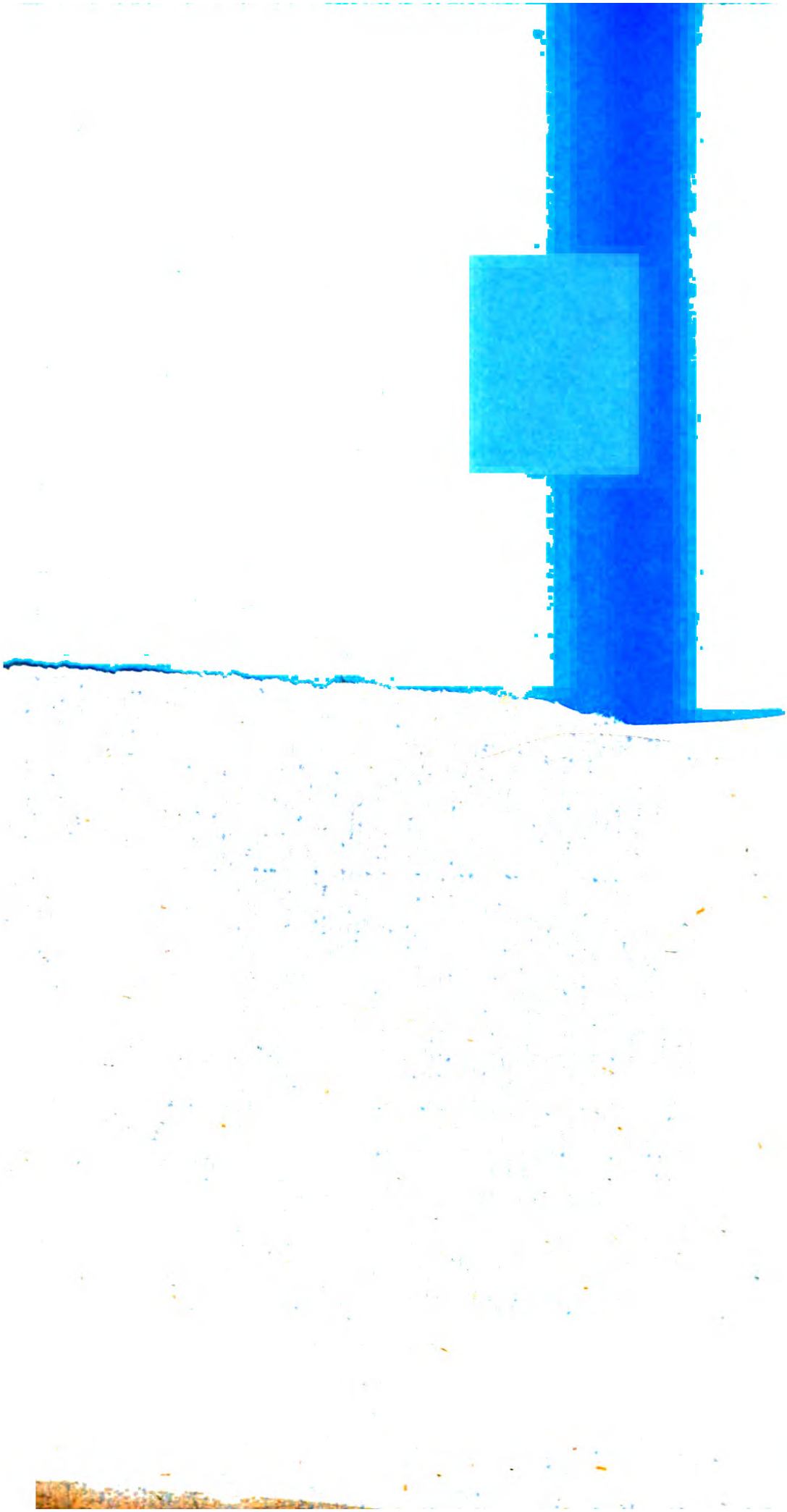
Seeſt thou not that the angry man loſeth his underſtanding? Whilſt thou art yet in thy ſenſes let the madneſs of another be a leſſon to thyſelf.

Do nothing in thy paſſion: Why wilt thou put to ſea in the violence of a ſtorm?

If it be difficult to rule thine anger, it it wiſe to prevent it: avoid, therefore, all occaſions of falling into wrath, or guard thyſelf againſt them whenever they occur.

A fool is provoked with inſolent ſpeeches, but a wiſe man laugheth them to ſcorn.

Harbour not revenge in thy breaſt, it will torment thy heart, and diſcolour its beſt inclinations.



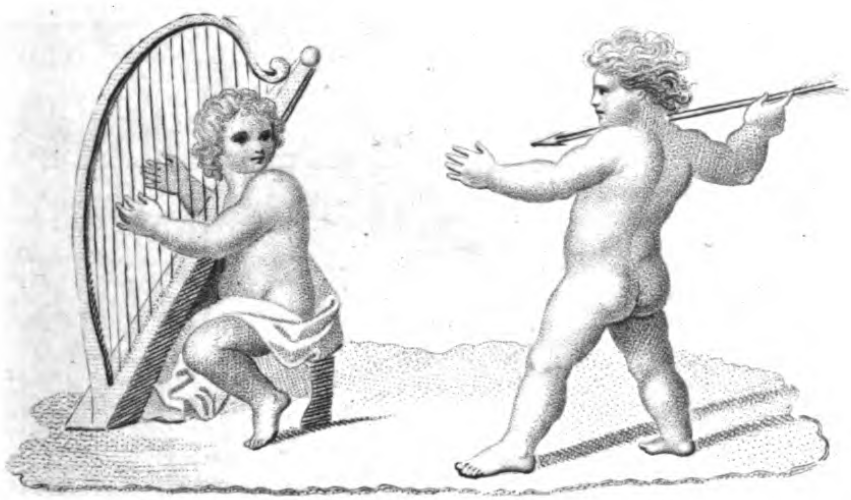
Be always more ready to forgive than to return an injury: he that watches for an opportunity of revenge, lieth in wait againſt himſelf, and draweth down miſchief on his own head.

A mild anſwer to an angry man, like water caſt upon the fire, abateth his heat, and from an enemy he ſhall become thy friend.

Conſider how few things are worthy of anger, and thou wilt wonder that any but fools ſhould be wroth.

In folly or weakneſs it always beginneth; but remember, and be well aſſured, it ſeldom concludeth without repentance.

On the heels of Folly treadeth Shame: at the back of Anger ſtandeth Remorſe.



SECTION VI.

PITY.

As blossoms and flowers are strewed upon the earth by the hand of Spring; as the kindness of Summer produceth in perfection the bounties of harvest; so the smiles of Pity shed blessings on

the children of Misfortune. He who pitieth another, recommendeth himſelf; but he who is without compaſſion, deſerveth it not.

The butcher relenteth not at the bleating of the lamb; neither is the heart of the cruel moved with diſtreſs.

But the tears of the compaſſionate are ſweeter than the dew-drops falling from roſes on the boſom of the earth.

Shut not thine ear, therefore, againſt the cries of the poor; neither harden thine heart againſt the calamities of the innocent.

When the fatherleſs call upon thee, when the widow's heart is ſunk, and ſhe imploreth thy aſſiſtance with tears of ſorrow, O pity her affliction, and extend thy hand to thoſe who have none to help them.

When thou ſeeſt the naked wanderer of the ſtreet ſhivering with cold, and deſtitute of habitation, let bounty open thine heart, let the wings of charity ſhelter him from death, that thine own ſoul may live.

Whilſt the poor man groaneth on the bed of ſickneſs, whilſt the unfortunate languiſh in the

horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity; O how canſt thou riot in ſuperfluous enjoyments, regardleſs of their wants, unfeeling of their woes?

SECTION V.

DESIRE AND LOVE.

BEWARE, young man, beware the allurements of *Wantonneſs*, and let not the harlot tempt thee to riot in her delights. The madneſs of deſire ſhall defeat its own purſuits; from the

blindneſs of its rage thou ſhalt ruſh upon deſtruction.

Therefore, give not up thy heart to her ſweet enticements, neither ſuffer thy ſoul to be enſlaved by her enchanting deluſions.

The fountain of health which muſt ſupply the ſtream of pleaſure ſhall quickly be dried up, and every ſpring of joy ſhall be exhauſted.

In the prime of thy life old age ſhall overtake thee; thy ſun ſhall decline in the morning of thy days.

But when virtue and modeſty enlighten her charms, the luſtre of a beautiful woman is bright as the ſtars of heaven, and the influence of her power is not to be reſiſted.

The whiteneſs of her boſom tranſcendeth the lily; her ſmile is more delicious than a garden of roſes.

The innocence of her eye is like that of the turtle; ſimplicity and truth dwell in her heart.

The kiſſes of her mouth are ſweeter than honey; the perfumes of Arabia breathe from her lips.

Shut not thy boſom to the tenderneſs of *Love*; the purity of its flame ſhall ennoble thine heart, and ſoften it to receive the faireſt impreſſions.

PART III.

WOMAN.

WOMAN.

GIVE ear, fair daughter of Love, to the inſtructions of Prudence, and let the precepts of Truth ſink deep in thine heart; ſo ſhall the charms of thy mind add luſtre to the elegance

of thy form; and thy beauty, like the rofe it refembleth, fhall retain its fweetnefs when its bloom is wither'd.

In the fpring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whifpereth in thine ear the meaning of their looks; ah! hear with caution their feducing words, guard well thy heart, nor liften to their foft perfuafions.

Remember thou art made man's reafonable companion, not the flave of his paffion; the end of thy being is not merely to gratify his loofe defire, but to affift him in the toils of life, to footh him with thy tendernefs, and recompenfe his care with foft endearments.

Who is fhe that winneth the heart of man, that fubdueth him to love, and reigneth in his breaft?

Lo! yonder fhe walketh in maiden fweetnefs; with innocence in her mind, and modefty on her cheek.

Her hand feeketh employment, her foot delighteth not in gadding abroad.

She is clothed with neatneſs, ſhe is fed with temperance; humility and meekneſs are as a crown of glory circling her head.

On her tongue dwelleth muſic, the ſweetneſs of honey floweth from her lips.

Decency is in all her words, in her anſwers are mildneſs and truth.

Submiſſion and obedience are the leſſons of her life, and peace and happineſs are her reward.

Before her ſteps walketh Prudence, and Virtue attendeth at her right hand.

Her eye ſpeaketh ſoftneſs and love; but diſcretion, with a ſceptre, ſitteth on her brow.

The tongue of the licentious is dumb in her preſence, the awe of her virtue keepeth him ſilent.

When ſcandal is buſy, and the fame of her neighbour is toſſed from tongue to tongue, if charity and good nature open not her mouth, the finger of ſilence reſteth on her lip.

Her breaſt is the manſion of goodneſs, and therefore ſhe ſuſpecteth no evil in others.

Happy were the man that ſhould make her his wife, happy the child that ſhall call her mother.

She preſideth in the houſe, and there is peace: ſhe commandeth with judgment and is obeyed.

She ariſeth in the morning, ſhe conſiders her affairs, and appointeth to every one their proper buſineſs.

The care of her family is her whole delight, to that alone ſhe applieth her ſtudy; and elegance with frugality is ſeen in her manſions.

The prudence of her management is an honour to her huſband, and he heareth her praiſe with a ſecret delight.

She informeth the minds of her children with wiſdom; ſhe faſhioneth their manners in goodneſs, by her own example.

The word of her mouth is the law of their youth; the motion of her eye commandeth their obedience.

She ſpeaketh and her ſervants fly; ſhe pointeth, and the thing is done: for the law of love is in their hearts, her kindneſs addeth wings to their feet.

In proſperity ſhe is not puffed up; in adverſity ſhe healeth the wounds of fortune with patience.

The troubles of her huſband are alleviated by her counſels, and ſweetened by her endearments: he putteth his heart in her boſom, and receiveth comfort.

Happy is the man that hath made her his wife; happy the child that calleth her mother.

PART IV.

CONSANGUINITY;

OR,

NATURAL RELATIONS.

SECTION I.

HUSBAND.

TAKE unto thyſelf a wife, and obey the ordinance of God; take unto thyſelf a wife, and become a faithful member of ſociety. But examine with care, and fix not ſuddenly; on thy preſent

choice depends the future happineſs of thee and thy poſterity.

If much of her time is deſtroy'd in dreſs and adornments, if ſhe is enamour'd with her own beauty, and delighted with her own praiſe; if ſhe laugheth much, and talketh loud; if her foot abideth not in her father's houſe, and her eyes with boldneſs rove on the faces of men; though her beauty were as the ſun in the firmament of heaven, turn thy face from her charms, turn thy feet from her paths, and ſuffer not thy ſoul to be enſnared by the allurements of thy imagination.

But when thou findeſt ſenſibility of heart, join'd with ſoftneſs of manners; an accompliſh'd mind, with a form agreeable to thy fancy; take her home to thy houſe: ſhe is worthy to be thy friend, thy companion in life, the wife of thy boſom.

O cheriſh her as a bleſſing ſent thee from heaven; let the kindneſs of thy behaviour endear thee to her heart.

She is the miſtreſs of thy houſe; treat her therefore with reſpect, that thy ſervants may obey her.

Oppoſe not her inclination without cauſe; ſhe is the partner of thy cares; make her alſo the companion of thy pleaſures.

Reprove her faults with gentleneſs; exact not her obedience with rigour.

Truſt thy ſecrets in her breaſt, her counſels are ſincere; thou ſhalt not be deceived.

Be faithful to her bed, for ſhe is the mother of thy children.

When pain and ſickneſs aſſault her, let thy tenderneſs ſoothe her affliction: a look from thee of pity and love ſhall alleviate her grief, or mitigate her pain, and be of more avail than ten phyſicians.

Conſider the delicacy of her ſex, the tenderneſs of her frame, and be not ſevere to her weakneſs; but remember thine own imperfections.

SECTION II.

FATHER.

CONSIDER, thou who art a parent, the importance of thy truſt; the being thou haſt produc'd, it is thy duty to ſupport. Upon thee alſo it dependeth, whether the child of thy boſom ſhall

be a bleſſing or a curſe to thyſelf; a uſeful or a worthleſs member to the community.

Prepare him early with inſtruction, and ſeaſon his mind with the maxims of truth.

Watch the bent of his inclination, ſet him right in his youth, and let no evil habit gain ſtrength with his years.

So ſhall he riſe like a cedar on the mountains; his head ſhall be ſeen above the trees of the foreſt.

A wicked ſon is a reproach to his father; but he that doeth right, is an honour to his grey hairs.

The ſoil is thine own, let it not want cultivation; the ſeed which thou ſoweſt, that alſo ſhalt thou reap.

Teach him obedience, and he ſhall bleſs thee; teach him modeſty, and he ſhall not be aſhamed.

Teach him gratitude, and he ſhall receive benefits; teach him charity, and he ſhall gain love.

Teach him temperance, and he ſhall have health; teach him prudence, and fortune ſhall attend him.

Teach him juſtice, and he ſhall be honoured by the world; teach him ſincerity, and his own heart ſhall not reproach him.

be a blessing or a [illegible] a [illegible]
[illegible] community.

Prepare [illegible] foundation, [illegible]
his mind with the [illegible]

[illegible] his youth, [illegible] gain [illegible]
[illegible]

[illegible] his health [illegible]

[illegible] that [illegible]

The [illegible] is [illegible]
[illegible] feed [illegible]
[illegible]

Teach [illegible] and be [illegible]
[illegible]

[illegible] and be [illegible]

Teach him [illegible] and be [illegible]
healthy [illegible] and [illegible]
[illegible] him.

[illegible] the [illegible] and [illegible]
[illegible] that not [illegible]

Teach him diligence, and his wealth ſhall encreaſe; teach him benevolence, and his mind ſhall be exalted.

Teach him ſcience, and his life ſhall be uſeful; teach him religion, and his death ſhall be happy.

SECTION III.

SON.

FROM the creatures of God let man learn wiſdom; and apply to himſelf the inſtruction they give. Go to the deſert, my ſon, obſerve the young ſtork of the wilderneſs; let him ſpeak to

thy heart: he beareth on his wings his aged ſire, he lodgeth him in ſafety, and ſupplyeth him with food.

The piety of a child is ſweeter than the incenſe of Perſia offer'd to the Sun; yea, more delicious than odours wafted from a field of Arabian ſpices by the weſtern gales.

Be grateful then to thy father, for he gave thee life; and to thy mother, for ſhe ſuſtained thee.

Hear the words of his mouth, for they are ſpoken for thy good; give ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare; he hath toiled for thy eaſe; do honour, therefore, to his age, and let not his grey hairs be treated with irreverence.

Think on thy helpleſs infancy, and the frowardneſs of thy youth; and indulge the infirmities of thy aged parents; aſſiſt and ſupport them in the decline of life.

So ſhall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, ſhall repay thy piety with filial love.

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[illegible] with thy bro[illegible]

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[illegible]

Be [illegible]

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SECTION IV.

BROTHERS.

YE are the children of one father, provided for by his care; and the breaſt of one mother hath given you ſuck. Let the bonds of affection, therefore, unite thee with thy brothers, that peace and

happineſs may dwell in thy father's houſe. And when ye ſeparate in the world, remember the relation that bindeth you to love and unity; and prefer not a ſtranger before thine own blood.

If thy brother is in adverſity, aſſiſt him; if thy ſiſter is in trouble, forſake her not.

So ſhall the fortunes of thy father contribute to the ſupport of his whole race; and his care be continued to you all, in your love to each other.

PART V.

PROVIDENCE;

OR, THE

ACCIDENTAL DIFFERENCES

OF

MEN.

SECTION I.

WISE AND IGNORANT.

THE gifts of the underſtanding are the treaſures of God: and he appointeth to every one his portion, in what meaſure ſeemeth good unto himſelf. Hath he endow'd thee with wiſdom? Hath he

enlighten'd thy mind with the knowledge of truth? Communicate it to the ignorant for their inſtruction; communicate it to the wiſe, for thine own improvement.

True wiſdom is leſs preſuming than folly: the wiſe man doubteth often, and changeth his mind; the fool is obſtinate and doubteth not; he knoweth all things, but his own ignorance.

The pride of emptineſs is an abomination, and to talk much is the fooliſhneſs of folly: nevertheleſs it is the part of wiſdom to bear the impertinence of fools, to hear their abſurdities with patience, and pity their calamities.

Yet be not puffed up in thine own conceit, neither boaſt of ſuperior underſtanding: the cleareſt human knowledge is but blindneſs and folly.

The wiſe man feeleth his imperfections, and is humbled; he laboureth in vain for his own approbation: but the fool peepeth in the ſhallow ſtream of his own mind, and is pleaſed with the pebbles which he ſeeth at the bottom: he bringeth them up, and ſhoweth them as pearls; and with the applauſe of his brethren delighteth he himſelf.

He boaſteth of attainments in things of no worth; but where it is a ſhame to be ignorant there he hath no underſtanding.

Even in the paths of wiſdom he toileth after folly: and ſhame and diſappointment are the reward of his labour.

But the wiſe man cultivates his mind with knowledge, the improvement of arts is his delight, and their utility to the public crowneth him with honour.

Nevertheleſs, the attainment of virtue he accounteth as the higheſt learning; and the ſcience of happineſs is the ſtudy of his life.

SECTION II.

RICH AND POOR.

THE man to whom God hath given riches, and bleſt with a mind to employ them aright, is peculiarly favoured and highly diſtinguiſhed. He looketh on his wealth with pleaſure, becauſe it

affordeth him the means to do good. He protecteth the poor that are injur'd, he ſuffereth not the mighty to oppreſs the weak.

He ſeeketh out objects of compaſſion, he enquireth into their wants, he relieveth them with judgment, and without oſtentation.

He aſſiſteth and rewardeth merit; he encourageth ingenuity, and liberally promoteth every uſeful deſign.

He carrieth on great works, his country is enriched, and the labourer is employ'd; he formeth new ſchemes, and the arts receive improvement.

He conſidereth the ſuperfluities of his table as belonging to the poor, and he defraudeth them not.

The benevolence of his mind is not check'd by his fortune; he rejoiceth therefore in riches, and his joy is blameleſs.

But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the poſſeſſion thereof.

That grindeth the face of the poor, and conſidereth not the ſweat of their brows.

He thriveth on oppreſſion without feeling; the ruin of his brother diſturbeth him not.

The tears of the orphan he drinketh as milk, the cries of the widow are muſic to his ear.

His heart is harden'd with the love of wealth, no grief or diſtreſs can make impreſſion upon it.

But the curſe of iniquity purſueth him; he liveth in continual fear; the anxiety of his mind, and the rapacious deſires of his own ſoul take vengeance upon him, for the calamities he hath brought upon others.

O what are the miſeries of poverty in compariſon with the gnawings of this man's heart!

Let the poor man comfort himſelf, yea, rejoice; for he hath many reaſons.

He ſitteth down to his morſel in peace, his table is not crowded with flatterers and devourers.

He is not embarraſſed with a train of dependants; nor teized with the clamours of ſolicitation.

Debarr'd from the dainties of the rich, he eſcapeth alſo their diſeaſes.

The bread that he eateth, is it not ſweet to his taſte? the water he drinketh, is it not pleaſant to his thirſt? yea far more delicious than the richeſt draughts of the luxurious.

His labour preſerveth his health, and procureth him a repoſe, to which the downy bed of ſloth is a ſtranger.

He limiteth his deſires with humility, and the calm of contentment is ſweeter to his ſoul than all the acquirements of wealth and grandeur.

Let not the rich therefore preſume on his riches, nor the poor in his poverty yield to deſpondence; for the providence of God diſpenſeth happineſs to them both, and the diſtribution thereof is more equally made than the fool can believe.

[illegible] AND SECRETS.

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SECTION III.

MASTERS AND SERVANTS.

REPINE not, O man, at the ſtate of ſervitude: it is the appointment of God, and hath many advantages, it removeth thee from the cares and ſolicitudes of life.

The honour of a ſervant is his fidelity; his higheſt virtues are ſubmiſſion and obedience.

Be patient, therefore, under the reproofs of thy maſter; and when he rebuketh thee, anſwer not again: the ſilence of thy reſignation ſhall not be forgotten.

Be ſtudious of his intereſts, be diligent in his affairs, and faithful to the truſt which he repoſeth in thee.

Thy time, and thy labour, belong unto him; defraud him not thereof, for he payeth thee for them.

And thou, who art a maſter, be juſt to thy ſervant, if thou expecteſt from him fidelity; and reaſonable in thy commands, if thou expecteſt a ready obedience.

The ſpirit of a man is in him; ſeverity and rigour may create fear, but can never command his love.

Mix kindneſs with reproof, and reaſon with authority; ſo ſhall thy admonitions take place in his heart; and his duty ſhall become his pleaſure.

He ſhall ſerve thee faithfully from the motive of gratitude; he ſhall obey thee cheerfully from

the principle of love; and fail not thou in return, to give his diligence and fidelity their proper reward.

SECTION IV.

MAGISTRATES AND SUBJECTS.

O Thou, the favourite of heaven, whom the ſons of men, thy equals, have raiſed to ſovereign power, and ſet as a ruler over themſelves; conſider the ends and importance of their truſt, far more than

the dignity and height of thy ſtation. Thou art clothed in purple, and ſeated on a throne; the crown of majeſty inveſteth thy temples, the ſceptre of power is placed in thy hand: but not for thyſelf were theſe enſigns given, not meant for thine own, but the good of thy kingdom.

The glory of a king is the welfare of his people; his power and dominion reſteth on the hearts of his ſubjects.

The mind of a great prince is exalted with the grandeur of his ſituation; he revolveth high things and ſearcheth for buſineſs worthy of his power.

He calleth together the wiſe men of his kingdom, he conſulteth amongſt them with freedom, and heareth the opinions of them all.

He looketh among his people with diſcernment, he diſcovereth the abilities of men, and employeth them according to their merits.

His magiſtrates are juſt, his miniſters are wiſe, and the favorite of his boſom deceiveth him not.

He ſmileth on the arts, and they flouriſh; the ſciences improve beneath the culture of his hand.

With the learned and ingenious he delighteth himſelf; he kindleth in their breaſts emulation;

and the glory of his kingdom is exalted by their labours.

The ſpirit of the merchant, who extendeth his commerce; the ſkill of the farmer who enricheth his lands; the ingenuity of the artiſt; the improvements of the ſcholar; all theſe he honoureth with his favour, or rewardeth with his bounty.

He planteth new colonies, he buildeth ſtrong ſhips, he openeth rivers for convenience, he formeth harbours for ſafety; his people abound in riches, and the ſtrength of his kingdom encreaſeth.

He frameth his ſtatutes with equity and wiſdom; his ſubjects enjoy the fruits of their labour in ſecurity; and their happineſs conſiſts in their obſervance of the law.

He foundeth his judgments on the principles of mercy; but in the puniſhment of offenders he is ſtrict and impartial.

His ears are open to the complaints of his ſubjects; he reſtraineth the hand of their oppreſſors, and delivereth them from their tyranny.

His people, therefore, look up to him as a father, with reverence and love; they conſider him as the guardian of all they enjoy.

Their affection unto him begetteth in his breaſt a love of the public; the ſecurity of their happineſs is the object of his care.

No murmurs againſt him ariſe in their hearts; the machinations of his enemies endanger not his ſtate.

His ſubjects are faithful, and firm in his cauſe; they ſtand in his defence as a wall of braſs; the army of a tyrant flyeth before them as chaff before the wind.

Security and peace bleſs the dwellings of his people; and glory and ſtrength encircle his throne for ever.

PART VI.

THE

SOCIAL DUTIES.

SECTION I.

BENEVOLENCE.

WHEN thou conſidereſt thy wants, when thou beholdeſt thy imperfections, acknowledge his goodneſs, O ſon of humanity! who honoured thee with reaſon, endowed thee with

ſpeech, and placed thee in ſociety, to receive and confer reciprocal helps and mutual obligations.

Thy food, thy cloathing, thy convenience of habitation, thy protection from the injuries, thy enjoyment of the comforts and the pleaſures of life; all theſe thou oweſt to the aſſiſtance of others, and could'ſt not enjoy but in the bands of ſociety.

It is thy duty, therefore, to be a friend to mankind, as it is thy intereſt, that man ſhould be friendly to thee.

As the roſe breatheth ſweetneſs from its own nature, ſo the heart of a benevolent man produceth good works.

He enjoyeth the eaſe and tranquillity of his own breaſt, and rejoiceth in the happineſs and proſperity of his neighbour.

He openeth not his ear unto ſlander; the faults and the failings of men give a pain to his heart.

His deſire is to do good, and he ſearcheth out the occaſions thereof: in removing the oppreſſion of another, he relieveth himſelf.

From the largeneſs of his mind, he comprehendeth in his wiſhes the happineſs of all men: and from the generoſity of his heart, he endeavoureth to promote it.

SECTION II.

JUSTICE.

THE peace of society depends upon justice; the happinesſ of individuals, on the ſafe enjoyment of all their poſſeſſions. Keep the deſires of thy heart therefore, within the bounds of moderation;

[illegible] place thee in society, to receive [illegible] under reciprocal helps and mutual obligations.

[illegible] food, thy clothing, thy convenience of [illegible], [illegible] protection from the injuries, [illegible] [illegible] and the [illegible] of [illegible], and thefe thou owed to the affiftance of others, and could'ft not enjoy but in the bands of fociety.

It is the law therefore, to be a friend to mankind, and [illegible] by intereft, that man fhould be [illegible] the [illegible].

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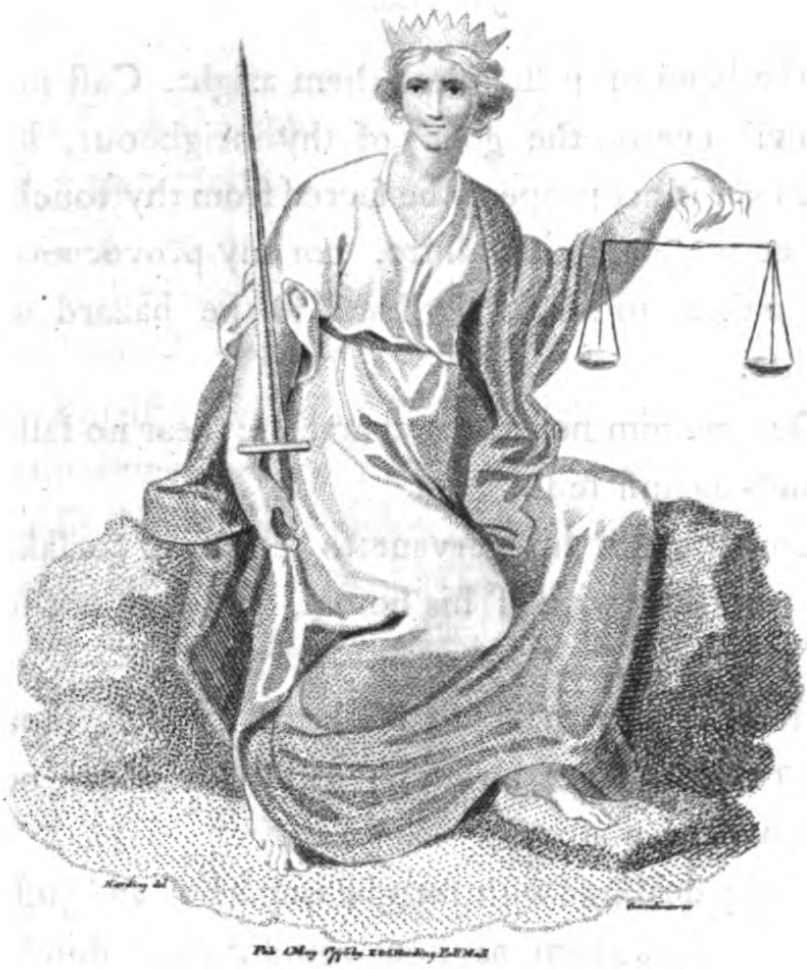

SECTION II.

JUSTICE.

THE peace of ſociety dependeth on juſtice; the happineſs of individuals, on the ſafe enjoyment of all their poſſeſſions. Keep the deſires of thy heart, therefore, within the bounds of moderation;

let the hand of juſtice lead them aright. Caſt not an evil eye on the goods of thy neighbour, let whatever is his property be ſacred from thy touch.

Let no temptation allure, nor any provocation excite thee, to lift up thy hand to the hazard of his life.

Defame him not in his character; bear no falſe witneſs againſt him.

Corrupt not his ſervant to cheat or forſake him; and the wife of his boſom, O tempt not to ſin!

'Twill be a grief to his heart, which thou can'ſt not relieve; an injury to his life which no reparation can atone.

In thy dealings with men be impartial and juſt, and do unto them as thou would'ſt they ſhould do unto thee.

Be faithful to thy truſt, and deceive not the man who relyeth upon thee: be aſſur'd 'tis leſs evil in the ſight of God to ſteal, than to betray.

Oppreſs not the poor, and defraud not of his hire the labouring man.

When thou felleſt for gain hear the whiſperings of Conſcience, and be ſatisfy'd with moderation;

nor from the ignorance of the buyer make advantage to thyſelf.

Pay the debts which thou oweſt, for he who gave thee credit rely'd upon thy honour; and to withhold from him his due is both mean and unjuſt.

Finally, O ſon of ſociety, examine thy heart, call remembrance to thy aid; and if in any of theſe things thou findeſt thou haſt tranſgreſſed, take ſorrow and ſhame to thyſelf; and make ſpeedy reparation to the utmoſt of thy power.

SECTION III.

CHARITY.

HAPPY is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love. From the fountain of his heart shall rise rivers of goodness; and

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CHARITY.

HAPPY is the man who hath ſown in his breaſt the ſeeds of benevolence; the produce thereof ſhall be charity and love. From the fountain of his heart ſhall riſe rivers of goodneſs; and

the ſtreams ſhall overflow, for the benefit of mankind.

He aſſiſteth the poor in their trouble: he rejoiceth in furthering the proſperity of all men.

He cenſureth not his neighbour, he believeth not the tales of envy and malevolence, neither repeateth he their ſlanders.

He forgiveth the injuries of men, he wipeth them from his remembrance: revenge and malice have no place in his heart.

For evil he returneth not evil; hateth not even his enemies, but requiteth their injuſtice with friendly admonition.

The griefs and anxieties of men excite his compaſſion; he endeavoureth to alleviate the weight of their misfortunes, and the pleaſure of ſucceſs rewardeth his labour.

He calmeth the fury, he healeth the quarrels of angry men; and preventeth the miſchiefs of ſtrife and animoſity.

He promoteth in his neighbourhood peace and good will, and his name is repeated with praiſe and benedictions.

SECTION IV.

GRATITUDE.

AS the branches of a tree return their fap to the root, from whence it arose; as a river returns his streams to the sea, whence his spring was supply'd; so the heart of a grateful man dong'ts

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AS the branches of a tree return their ſap to the root, from whence it aroſe; as a river poureth his ſtreams ro the ſea, whence his ſpring was ſupply'd; ſo the heart of a grateful man delighteth

in returning a benefit received. He acknowledgeth his obligation with cheerfulneſs, he looketh on his benefactor with love and eſteem.

And if to return it be not in his power, he nouriſheth the memory of it in his breaſt with kindneſs, he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven, which drop upon the earth fruits, herbage, and flowers: the heart of the ungrateful is like a deſart of ſand, which ſwalloweth with greedineſs the ſhowers that fall, but buryeth them in its boſom, and produceth nothing.

Envy not thy benefactor, neither ſtrive to conceal the benefit he hath conferr'd; for though to oblige is better than to be obliged, though the act of generoſity commandeth admiration, yet the humility of gratitude toucheth the heart, and is amiable in the ſight both of God and man.

But receive not a favour from the hand of the proud; to the ſelfiſh and avaritious have no obligation: the vanity of Pride ſhall expoſe thee to ſhame, the greedineſs of Avarice ſhall never be ſatisfy'd.

SECTION V.

SINCERITY.

O Thou who art enamour'd with the beauties of Truth, and hast fixed thy heart on the [illegible] city of her charms; hold fast by Sincerity [illegible] and [illegible] the [illegible] my vi[illegible]

[illegible]

And if to return it be not in his power, he [illegible] the memory of it in his breast with [illegible], he forgetteth not the day of his [illegible]

[illegible] generous man is like the clouds of heaven, which drop upon the earth fruits, [illegible] and flowers: the heart of the [illegible] is like a desert of sand, which swallows [illegible] no fruit.

[illegible] benefactor, neither strive to con[illegible] be [illegible] confuted; for though to [illegible] better than to be obliged, though the act of generosity commandeth admiration, yet the humility of a grateful [illegible] toucheth the heart, and is acceptable [illegible] of God and man.

But receive not a favour from the hand of the proud; [illegible] and ambitious have no obligations, [illegible] of Pride shall expose thee to [illegible] than [illegible] ever be [illegible]

SECTION V.

SINCERITY.

O Thou who art enamour'd with the beauties of Truth, and haſt fixed thy heart on the ſimplicity of her charms: hold faſt thy fidelity unto her, and forſake her not; the conſtancy of thy virtue

ſhall crown thee with honour. The tongue of the ſincere is rooted in his heart; hypocriſy and deceit have no place in his words.

He bluſheth at falſhood, and is confounded; but in ſpeaking the truth he hath a ſteady eye.

He ſupporteth as a man the dignity of his character; to the arts of hypocriſy he ſcorneth to ſtoop.

He is conſiſtent with himſelf, he is never embarraſs'd; he hath courage enough for truth, but to lie he is afraid.

He is far above the meanneſs of diſſimulation; the words of his mouth are the thoughts of his heart.

Yet with prudence and caution he openeth his lips; he ſtudyeth what is right, and ſpeaketh with diſcretion.

He adviſeth with friendſhip; he reproveth with freedom; and whatſoever he promiſeth, ſhall ſurely be performed.

But the heart of the hypocrite is hid in his breaſt; he maſketh his words in the ſemblance of truth, while the buſineſs of his life is only to deceive.

He laugheth in ſorrow, he weepeth in joy; and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is ſafe; but he blundereth into light, and is betray'd and expos'd, with his dirt on his head.

He paſſeth his days in perpetual conſtraint; his tongue and his heart are for ever at variance.

He laboureth for the character of a righteous man; and huggeth himſelf in the thoughts of his cunning.

O fool, fool! the pains which thou takeſt to hide what thou art, are more than would make thee what thou would'ſt ſeem: and the children of wiſdom ſhall mock at thy cunning; when, in the midſt of ſecurity, thy diſguiſe is ſtripped off, and the finger of deriſion ſhall point thee to ſcorn.

PART VII.

RELIGION.

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THERE is but one God, the author, the creator, the governor of the world; almighty, eternal, and incomprehensible. The sun is not God, tho' his noblest image: he enlightens

RELIGION.

THERE is but one God, the author, the creator, the governor of the world; almighty, eternal, and incomprehenſible. The ſun is not God, tho' his nobleſt image: he enlighteneth

the world with his brightneſs, his warmth giveth life to the products of the earth; admire him as the creature, the inſtrument of God, but worſhip him not.

To the One who is ſupreme, moſt wiſe, and benificent, and to him alone, belong worſhip, adoration, thankſgiving, and praiſe.

Who hath ſtretched forth the heavens with his hand; who hath deſcribed with his finger the courſes of the ſtars.

Who ſetteth bounds to the ocean, which it cannot paſs; and ſaith unto the ſtormy winds, Be ye ſtill.

Who ſhaketh the earth, and the nations tremble; who darteth his lightnings, and the wicked are diſmay'd.

Who calleth forth worlds, by the word of his mouth; who ſmiteth with his arm, and they ſink into nothing.

" O reverence the majeſty of the Omnipotent; and tempt not his anger, leſt thou be deſtroy'd."

The providence of God is over all his works; he ruleth and directeth with infinite wiſdom.

He hath inſtituted laws for the government of the world: he hath wonderfully varied them in

all beings; and each, by his nature, conformeth to his will.

In the depth of his mind he revolveth all knowledge; the ſecrets of futurity lie open before him.

The thoughts of thy heart are naked to his view; he knoweth thy determinations before they are made.

With reſpect to his preſcience there is nothing contingent; with reſpect to his providence there is nothing accidental.

Wonderful he is in all his ways; his counſels are inſcrutable; the manner of his knowledge tranſcendeth thy conception.

" Pay, therefore, to his wiſdom all honour and " veneration; and bow down thyſelf in humble " and ſubmiſſive obedience, to his ſupreme di- " rection."

The Lord is gracious and beneficent; he hath created the world in mercy and love.

His goodneſs is conſpicuous in all his works; he is the fountain of excellence, the centre of perfection.

The creatures of his hand declare his goodneſs, and all their enjoyments ſpeak his praiſe; he

cloatheth them with beauty, he ſupporteth them with food, he preſerveth them with pleaſure from generation to generation.

If we lift up our eyes to the heavens, his glory ſhineth forth; if we caſt them down upon the earth, it is full of his goodneſs; the hills and the vallies rejoice and ſing; fields, rivers, and woods reſound his praiſe.

But thee, O man, he hath diſtinguiſh'd with peculiar favour; and exalted thy ſtation above all creatures.

He hath endow'd thee with reaſon, to maintain thy dominion; he hath fitted thee with language, to improve by ſociety; and exalted thy mind with the powers of meditation, to contemplate and adore his inimitable perfections.

And in the laws he hath ordained as the rule of thy life, ſo kindly he hath ſuited thy duty to thy nature, that obedience to his Precepts is happineſs to thyſelf.

" O praiſe his goodneſs with ſongs of thankſ-
" giving, and meditate in ſilence on the wonders
" of his love; let thy heart overflow with grati-
" tude and acknowledgment, let the language of

" thy lips ſpeak praiſe and adoration, let the
" actions of thy life ſhow thy love to his law."

The Lord is juſt and righteous; and will judge the earth with equity and truth.

Hath he eſtabliſhed his laws in goodneſs and mercy, and ſhall he not puniſh the tranſgreſſors thereof?

O think not, bold man! becauſe thy puniſhment is delay'd, that the arm of the Lord is weaken'd, neither flatter thyſelf with hopes that he winketh at thy doings.

His eye pierceth the ſecrets of every heart, and he remembereth them for ever: he reſpecteth not the perſons, or the ſtations of men.

The high and the low, the rich and the poor, the wiſe and the ignorant, when the ſoul hath ſhaken off the cumbrous ſhackles of this mortal life; ſhall equally receive from the ſentence of God, a juſt and everlaſting retribution, according to their works.

Then ſhall the wicked tremble and be afraid; but the heart of the righteous ſhall rejoice in his judgments.

" O fear the Lord, therefore, all the days of
" thy life, and walk in the paths which he hath
" opened before thee. Let Prudence admoniſh,
" let Temperance reſtrain thee; let Juſtice guide
" thy hand, Benevolence warm thy heart, and
" Gratitude to Heaven inſpire thee with Devo-
" tion. Theſe ſhall give thee happineſs in thy
" preſent ſtate, and bring thee to the manſions
" of eternal felicity in the paradiſe of God."

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"ordained before thee. Let Prudence [illegible] your
"let temperance restrain thee; let Justice [illegible] the
"thy hand, Benevolence warm thy heart [illegible]
"[illegible] to [illegible] [illegible]
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