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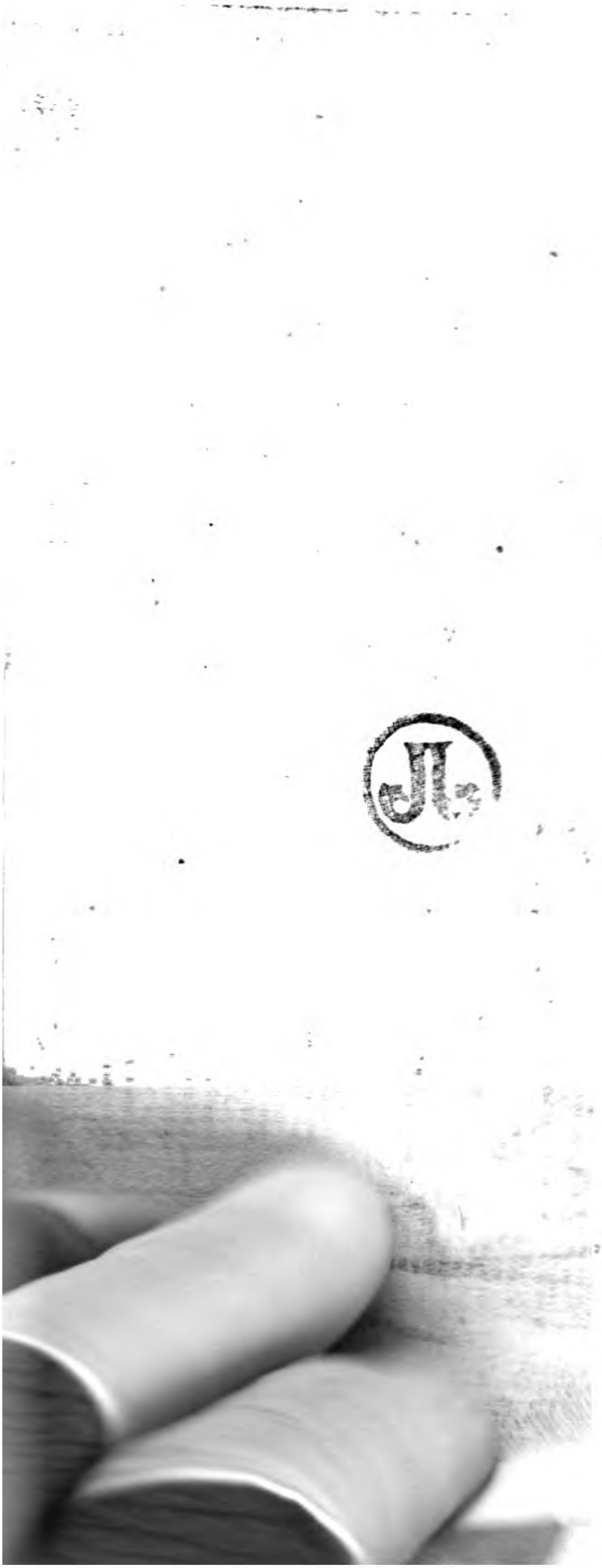

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Mary Warner

THE

OECONOMY

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 ****

A NEW EDITION.

LONDON:

Printed for J. DODSLEY, in *Pall-Mall.*
MDCCLXXXI.

[PRICE 1*s.*]

BODLEIAN
-1 MAY 1968
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Advertiſement

TO THE

PUBLIC.

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 intire 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 - - - - -

Peking, May 12, 1749.

MY LORD,

IN the last LETTER *which I had the honour of writing to your Lordship, dated Dec.* 23*d*, 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 ingrosses 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 Baramola. 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, nor 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 ages

been

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 pitch'd upon one of the Han-lins, *or doctors of the first order, whose name was* Cao-tsou, *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 entirely 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 attendants; 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 ſove-*
" *reigns of the earth, in the per-*
" *ſon of this our moſt reſpected*
" *prime miniſter* Cao-tſou, *with*
" *all reverence and humility pro-*
" *ſtrate ourſelf beneath thy ſacred*
" *feet,*

" *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 anti-*
" *quity, 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 valu-*
" *able books, which, from their*
" *great antiquity, are become to*
" *the generality, even of the*
" *learned, almost wholly unintelli-*
" *gible; in order, as far as in us*
" *lies, to prevent their being*
" *totally lost, we have thought*
" *proper to authorise and employ*
" *our most learned and respected*
" *minister* Cao-tsou, *in this our*
" *present embassy to thy sublime*
" *holiness; the business of which*
" *is*

" is to desire, that he may be per-
" mitted to read and examine the
" said writings; we expecting,
" from his great and uncommon
" skill in the ancient languages,
" that he will be able to interpret
" whatever may be found, tho' of
" the highest and most obscure an-
" tiquity. And we have command-
" ed 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, tho' he hath 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 rich-

ness

nefs of his prefents, failed not to gain him a ready admiffion. He had apartments appointed him in the facred college, and was affifted in his inquiries by one of the moft learned Lamas. He continued there near fix months: during which time he had the fatisfaction of finding many valuable pieces of antiquity; from fome of which he hath made very curious extracts, and hath formed fuch 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 moft extenfive reading.

But the moft ancient piece he hath difcovered, and which none of the Lamas for many ages had been able to interpret or underftand, is a fmall fyftem of morality, written in the language and character of the ancient Gymnofophifts

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, cotemporary with* Confucius, *and*

founder

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* Cao-tsou *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

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 necessary to apologize for, at least to give some account of; and that is, the style and manner in which I have translated it. I

can

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.

POST-

POSTSCRIPT.

The little drawing inclosed is a copy from one found with the original Manuscript; and which Cao-tsou *has prefixed to the Chinese translation.*

THE

THE
OECONOMY
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 ſun doth ſhine, 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 honoured and obeyed.

All things proceed from God. His power is unbounded; his wiſdom is from eternity; and his goodneſs endureth for ever.

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

He toucheth the ſtars with his finger, and they run their courſe rejoicing.

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

Order, and grace, and beauty, ſpring 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 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 weighed thy words, and examined 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.

SEC-

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 be esteemed in the judgment of others, cast off the folly of seeming 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 excuseth his error.

He relieth 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 perfections.

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 clotheth 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 relieth 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 clothed himſelf with honour, that is ſpoken of in the city with praiſe, and that ſtandeth before the king in his council? Even he that hath ſhut out Idleneſs from his houſe; and hath ſaid unto Sloth, Thou art mine enemy.

He riſeth up early, and lieth 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

in darkneſs; his thoughts are confuſed: he longeth for knowledge, but hath no application. He would eat of the almond, but hateth the trouble of breaking the ſhell.

His houſe is in diſorder; his ſervants are waſteful 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.

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 thy aim 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 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

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 who excel him; and putteth an evil interpretation on all their doings.

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

SEC-

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; ſet a guide before thy lips; leſt the words of thine own mouth deſtroy thy peace.

Let him that ſcoffeth at the lame, take care that he halt not himſelf; whoſoever ſpeaketh of another's failings with pleaſure, ſhall hear of his own with ſhame.

Of much ſpeaking cometh repentance; but in ſilence is ſafety.

A talkative man is a nuiſance to ſociety; the ear is ſick of his babling;

ling; the torrent of his words overwhelmeth converſation.

Boaſt not of thyſelf, for it ſhall bring contempt upon thee; neither deride another, for it is dangerous.

A bitter jeſt is the poiſon of friendſhip; and he who reſtrains not his tongue, ſhall live in trouble.

Furniſh thyſelf with the accommodations proper to thy condition; yet ſpend not to the utmoſt of what thou canſt afford, that the providence of thy youth may be a comfort to thy old age.

Avarice is the parent of evil deeds; but frugality is the ſure guardian of our virtues.

Let thine own buſineſs engage thy attention; leave the care of the ſtate 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

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 tried 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; nor join in friendship with the wicked; they shall be snares unto thy virtue, and bring grief 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

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 fool a thorough enjoyment, never was a wiſe man wholly unhappy.

SEC-

SECTION VI.

FORTITUDE.

PERILS, and misfortunes, and want, and pain, and injury, are the lot of every man who cometh into the world.

It behoveth thee, therefore, early to fortify thy mind with courage and patience; that thou mayeſt ſupport with reſolution thy allotted portion of calamity.

As the camel beareth labour, and heat, and hunger, and thirſt, thro' deſerts of ſand, and fainteth not; ſo a man of fortitude ſhall ſuſtain his virtue through perils, and diſtreſs.

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

His

His happineſs dependeth not on her ſmiles, and therefore with her frowns he ſhall not be diſmayed.

As a rock in the ſea he ſtandeth firm; and the daſhing of the waves diſturbeth him not.

He raiſeth his head like a tower on an 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 by his conſtancy he ſhall ſurmount them.

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

By

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 embarraſſed, and confounded; in the day of misfortune he ſinketh, and deſpair overwhelmeth his ſoul.

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 denieth 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 diſtempered fancy.

Murmur not therefore at the diſpenſations of God; but correct thine own heart: neither ſay within thyſelf, If I had wealth, power, or leiſure, I ſhould

I ſhould be happy; for know, they all 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 wearisomeneſs 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 who increaſeth his riches, increaſeth his cares; but a contented mind is a hidden treaſure, and a guard from trouble.

Yet, if thou ſuffereſt not the blandiſhments of thy 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 received his crown in the manſions of eternity.

SECTION VIII.

TEMPERANCE.

THE neareſt approach thou canſt make to happineſs on this ſide the grave, is to enjoy from Heaven health, wiſdom, and peace of mind.

Theſe bleſſings if thou poſſeſſeſt, and wouldſt preſerve to old age, avoid the allurements of *Voluptuouſneſs*, and fly from her temptations.

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

For, if thou hearkeneſt unto the words of her adverſary, thou art deceived, and betrayed.

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 allured by her ſmiles, who have liſtened to her temptations.

Are they not meagre? 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 debauched and palled 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 ordained, 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

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

Her name is Health; she is the daughter of Exercise, who begot her upon 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, her air is delicate, her attire is looſe; Wantonneſs ſpeaketh in her eyes, and on her boſom ſits Temptation: ſhe beckoneth them with her finger; ſhe wooeth

them

them with her looks; and by the ſmoothneſs of her tongue ſhe endeavoureth to deceive.

Ah! fly from her allurements; ſtop thine 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 pampered, 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 threatenings 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 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

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 before thee; and fix not thy hopes beyond the bounds of probability; ſo ſhall ſucceſs attend thy undertakings, and thy heart ſhall not be vexed with diſappointments.

SECTION II.

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 by the 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 taſte the pleaſures

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 link'd 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 overſhadowed with trees, and hid from the ſight of men, the habitation of *Sorrow*.

Her boſom 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 is the theme of her lips.

All nature to her teemeth with evil; every object ſhe ſeeth, is tinged 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 a gentle aſcent to the bower of *Contentment*.

With her dwelleth peace; with her dwell ſafety and tranquillity. She is chearful, but not gay; ſhe is ſerious, but not grave; ſhe vieweth the joys

and

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 either, 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.

SECTION III.

ANGER.

AS the whirlwind in its fury tear-eth up trees, and deformeth the face of nature; or as an earth-quake in its convulſions overturneth 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 thy 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

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 is 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, lies in wait against himself, and draweth down mischief on his own head.

A mild

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 IV.

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 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

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 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

But when virtue and modeſty enlighten her charms, the luſtre of a beautiful woman is brighter than the ſtars of heaven; and the influence of her power it is in vain to reſiſt.

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 thy form; and thy beauty, like the roſe it reſembleth, ſhall retain its ſweetneſs, when its bloom is withered.

In the ſpring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight; ah! hear with caution their alluring words; guard well thy heart, nor liſten to their ſoft ſeducements.

Remember, thou art made man's reaſonable companion, not the ſlave of his paſſion; the end of thy being is to aſſiſt him in the toils of life, to ſooth him with thy tenderneſs, and recompenſe his care with ſoft endearments.

Who

Who is ſhe that winneth the heart of man, that ſubdueth him to love, and reigneth in his breaſt?

Lo! yonder ſhe walketh in maiden ſweetneſs, with innocence in her mind, and modeſty on her cheek.

Her hand ſeeketh employment; her foot delighteth not in gadding abroad.

She is cloathed 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

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 good-neſs; 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 ſilent delight.

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

The word of her mouth is the law of her 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

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 deſtroyed in dreſs and adornments, if ſhe is enamoured with her own beauty, and delighted with her own praiſe, if ſhe laugheth much, and talketh aloud, 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 thine eyes from her charms, turn thy feet from her paths,

and

and ſuffer not thy ſoul to be enſnared by the allurements of thy imagination.

But when thou findeſt ſenſibility of heart joined with ſoftneſs of manners, an accompliſhed 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 ſooth 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.

SEC-

SECTION II.

FATHER.

CONſider, thou who art a parent, the importance of thy truſt; the being thou haſt produced, 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 of the community.

Prepare him with early 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 doth 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.

Teach him diligence, and his wealth ſhall increaſe; 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.

SEC-

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 ſupplieth him with food.

The piety of a child is ſweeter than the incenſe of Perſia offered 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.

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: 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 endowed thee with wiſdom? hath he enlightened thy mind with the knowledge of truth? communicate it to the ignorant for their inſtruction; communicate it to the wiſe for their 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 weakneſs.

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 ſheweth 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

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

But the wiſe man cultivateth 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 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 injured; he ſuffereth not the mighty to oppreſs the weak.

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

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

He carrieth on great works; his country is inriched; and the labourer

is

is employed; 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 checked 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 hardened with the love of

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 dependents, nor teaſed with the clamours of ſolicitation.

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

The

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 produceth 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 the acquirements of wealth and grandeur.

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

SECTION III.

MASTERS and SERVANTS.

REPINE not, O man, that thou ſerveſt another: 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

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

The ſpirit of a man is in him; ſeverity and rigour, which create fear, 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 gratitude; he ſhall obey thee chearfully from love; and fail not thou in return to give his diligence and fidelity their juſt 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; thou art 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 thy 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

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 opinion 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 favourite 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 increaſeth.

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 reſtrain-

eth the hand of 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 his enemy flieth 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 man! 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, thou oweſt to the aſſiſtance of others; and couldſt not enjoy but in the bands of ſociety.

It is thy duty therefore to be friendly to mankind, as it it is thy intereſt that men 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 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 depend-eth on juſtice; the happineſs of individuals on the certain 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 not 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 canſt 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 wouldſt they ſhould do unto thee.

Be faithful to thy truſt; and deceive not the man who relieth upon thee: be aſſured, 'tis leſs 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 ſelleſt for gain, hear the whiſperings of Conſcience; and be ſatisfied 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, relied upon thy honour; and to with-hold from him his due, is both mean and unjuſt.

Finally,

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 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: he 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 ſap to the root, from whence it aroſe; as a river poureth his ſtreams to the ſea, whence his ſpring was ſupplied: ſo the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with chearfulneſs; 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 deſert of ſand, which ſwal-

loweth with greedineſs the ſhowers that fall, but burieth them in its bo-ſom, and produceth nothing.

Envy not thy benefactor; neither ſtrive to conceal the benefit he hath conferred: 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 avaricious have no obligation: the vanity of Pride ſhall expoſe thee to ſhame; the greedineſs of Avarice ſhall never be ſatisfied.

SECTION IV.

SINCERITY.

O Thou that art enamoured 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 embarraſſed; he hath courage in truth, but to lie he is afraid.

He

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 ſtudieth what is right, and ſpeaketh with diſcretion.

He adviſeth in 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 expoſed to full view with his dirt on his head.

He paſſeth his days in perpetual conſtraint;

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 wouldſt ſeem: the children of wiſdom ſhall mock at thy cunning: and when thy diſguiſe is ſtripped off, the finger of deriſion ſhall point thee to ſcorn.

PART VII.

RELIGION.

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 beneficent, 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 ſtill.

Who

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

Who called 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 deſtroyed."

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 ſu-"preme direction."

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

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 diſtinguiſhed with peculiar favour, and exalted thy ſtation above all creatures.

He hath endowed 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 hath he ſuited thy duty to thy nature, that obedience to his precepts is happineſs to thyſelf.

"O praiſe his goodneſs with ſongs
"of thankſgiving, 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 the puniſhment is delayed, that the arm of the Lord is weakened; 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, nor 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 admo-"niſh thee; let Temperance reſtrain; "let Juſtice guide thy hand, Bene-"volence warm thy heart, and Gra-"titude to Heaven inſpire thee with "devotion. Theſe ſhall give thee "happineſs in thy preſent ſtate, and "bring thee to the manſions of eter-"nal felicity in the paradiſe of God."

This is the true OECONOMY of HUMAN LIFE.

F I N I S.