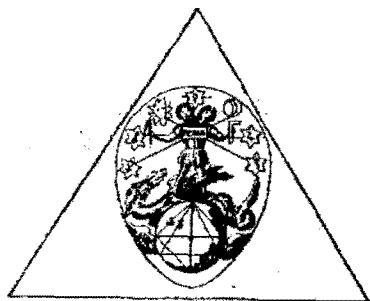


# THE BEAUTIFUL PHILOSOPHY OF LIFE.

The beautiful Morality, Sublime Mysticism and Highest New Thought, as taught by the Grand Lama in the Temple at Lasa, Thibet. Translation made from the original Temple Manuscript and brought to the Occident in 1738.



Issued by the Church of Illumination.  
Edited by Dr. R. Swinburne Clymer.  
Notes by Frank Oscar Biberstein. : : :

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## Preface to the Beautiful PHILOSOPHY OF LIFE.

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*"I am the Way, the Truth,  
and THE LIFE."*

JOHN xiv, 6.

**I**N PRESENTING these Lessons to the earnest soul, we hold the thought: "To do the best for others is not only a duty, but a work of LOVE."

¶ In the present age—the Aquarian age—there is a very great demand for the Occult and Mystical in literature. People of all classes and creeds "want to know" what they should believe; and to satisfy this craving, this hunger for spiritual truth, the sacred books of all religions have been searched, and explanations upon explanations, philosophies (even more mystical than the original books) have been given to the reading public, and still the cry is for more. The result of all this vast NEW THOUGHT and Occult literature does not seem to have been of very much usefulness. No doubt some of the writings have been excellent, and deserve success, but a great deal is scarcely worth reading. And the cause of this is not far to seek. Most of these writings are simply theories, philosophies, without any practical ideas—dreams that float through the hazy minds of these so-called philosophers—words, words, some beautiful, but words only—nothing of any practical value to the student.

*"Faith without works is dead."*

*"He who liveth the life shall know the doctrine."*

The present work is not original with publisher or editor.

No such claim is made. We are indebted for these most beautiful teachings to an old Bramin Priest. They were copied from the sacred books of the Great Brotherhood in Thibet, about the year 1749, and sent to England. The original was owned by Mr. Sylvester Caleb Robinson, and they were first published in this country by Joseph Peace Hazard. A few years later, this identical book was copied and published under the title of "Khoumit," and copyrighted by one Professor Elliott Coues, but no credit at all was given to the first publishers. So much for honesty among the educated.

¶ The teachings are so very valuable, that it was thought best to present them under the form of Lessons, in order to impress upon the mind of the Neophite their great importance.

¶ We would call special attention to the chaste language, the sublimity of style, and the depth and greatness of thought. They cannot be surpassed. In all so-called sacred books we find passages which the modern education calls vulgar or obscene, (because the sense is not understood;) but in these Lessons the language is pure and chaste throughout.

¶ We would earnestly urge the student to dwell upon every Lesson, and meditate; but if you would attain True Illumination, you must conform your life to this very teaching.

¶ "BY CULTURE OF THE SOUL THROUGH THINGS, THE CHORD ATTENUATES, AND UNDER THE HAND OF THE SPIRITUAL TUNER IS WORKED INTO A PERFECT VIBRATION IN ACCORD WITH GOD." "HIDDEN WAY "

¶ Perhaps there may be some who, judging these Lessons by their very simplicity, will be unable to see the beauty and truth hidden therein. They would prefer the Occult and Mystical, although they may not be able to understand the Mystical or Mythical expressions. To all these we would give a friendly warning—"Be undeceived " All the mysteries of Life, all the secrets of Being, which are said to be hidden in the Bible and other sacred books, are brought before you in the most simple, yet beautiful, chaste and purest

expressions, and yet under this very simple garb of Truth are hidden the great mysteries of Life for those "WHO HAVE EYES TO SEE AND EARS TO HEAR."

"Before beginning and without an end,  
As Space eternal and as surety sure,  
Is fixed a Power Divine which moves to good;  
Only its laws endure."

"Out of the dark it wrought the heart of man;  
Out of dull shells, the pheasant's penciled neck;  
Ever at toil, it brings to loveliness.  
All ancient wrath and wreck."

"It slayeth, it saveth, nowise moved,  
Except in the working out of doom.  
Its threads are Love and Life, and Death and Pain,  
The shuttles of its loom."

¶ Life is a school. Life is an opportunity, and every moment of our life is a change—a variation of this opportunity. This we must become conscious of. If we let our opportunities go, we are the losers, and we go down the scale of Life by some degrees. To build our CHARACTER, to become INDIVIDUALS, is the Meaning of Life. Then let us work faithfully, honestly, and lovingly; and, to close this introduction, let us sing a sacred hymn to LIFE:—

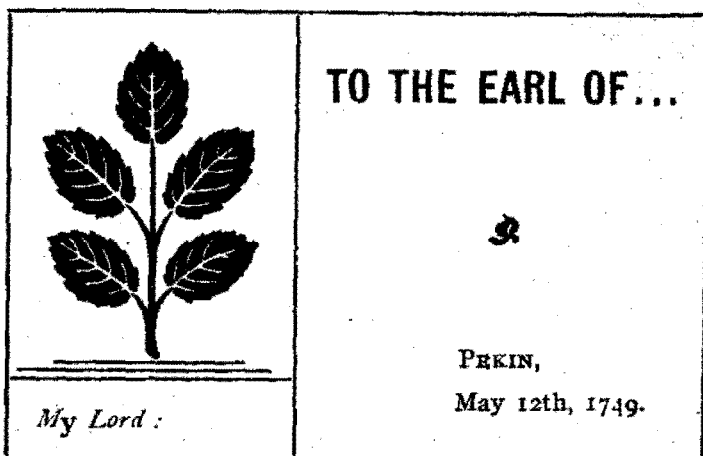
"All hail, O Son of Life, thou Lord of radiant beams;  
All hail to Thee, the self-existent One,  
Our divine Father and Mother, inseparable;  
Although in essence One, yet Thou hast made  
Mother Isis our Truth, Father Osiris our Power.

In Thy supreme, unmeasured glory,  
O Thou grand, majestic Form, incomprehensible,  
Thou pervadest all, the eternal LIFE of Lives,  
For Thou art the Truth of all in all;  
And on Thy head is placed the dual crown.  
The glory of sublimest thought of men.

Hail, O Fountain of everlasting Love;  
Hail, O River of everlasting Truth;  
Hail, O Sun of everlasting Power;  
Creator God, O Self-Creator, hail;  
In homage to Thy everlasting good,  
To Thee all hail; forever hail, O hail!"

FRANK OSCAR BIBERSTEIN, 38△

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IN THE last letter which I had the honor of writing to your Lordship, dated December 23rd, 1748, I think I concluded all I had to say in regard to the topography and natural history of this great empire, I propose 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 much 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 endeavor to give you as distinct and particular 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 Barantoli. In a province of this country named Lasa, resides the Grand Lama, or high priest of these idolaters; who is revered, and even adored as a God by most of the neighboring 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

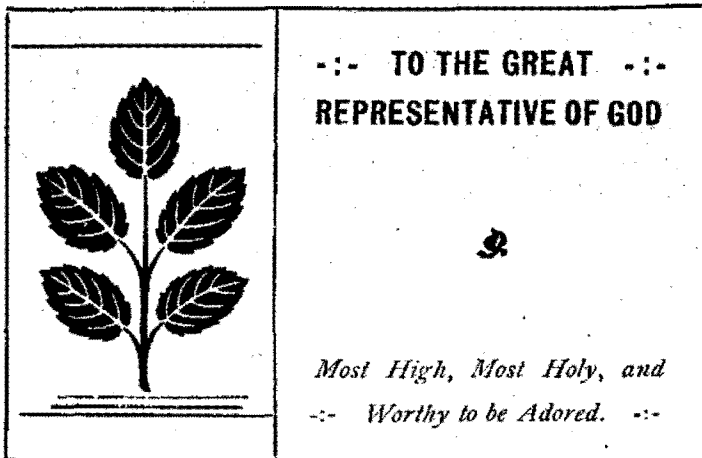
of this mountain, and even the whole district of Lasa, is inhabited by an incredible number of Lamas, of different ranks and orders; several of whom have very grand pagods erected to their honor, in which they receive a kind of an inferior worship. The whole country, like Italy, abounds with priests; and they entirely subsist on the great numbers 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 great Lama receives the adoration of the people, he is raised on a magnificent altar, and sits cross-legged 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 for 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 when he appears to die he only changes his abode, and animates a new body.

¶ The learned in China have long been of the 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 writing of antiquity, became at length so fully convinced of the probability of this opinion, that he determined to try whether any discovery of this kind 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 haultins, or doctors of the first order, whose name was Coa-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 Pekin, was become entirely master of the language which the Lamas of Thibet use among themselves.



¶ With these qualification, he set forward on his journey; and, to give his mission greater weight, the emperor honored him with the title of Calao, or prime minister. To which he added a most magnificent equipage and attendants, with presents for the Grand Lama, and other principal Lamas. of an immense value, also a letter written with his own hand, in the following terms.





**“W**E, the Emperor of China, Sovereign of all the sovereigns of the earth, in the presence of this our most respected prime minister Cao-Tsou, with all reverence and humility prostrate ourselves beneath thy sacred feet, and implore for ourselves, our friends, and our empire, thy most powerful and gracious benediction.

¶ “Having a strong desire to search in 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 most 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 totally lost, we have thought proper to authorize and employ our most respected minister, Cao-Tsou, 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 writings; 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 highest and most obscure antiquity. And we have commanded 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 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 richness of his presents, failed not to give him a ready admission. He had apartments appointed him in the sacred college, and was assisted in his enquiry by one of the most learned Lamas. He continued there six months; during which time he had the satisfaction of finding many valuable pieces of antiquity; from some of which he hath made very 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 years 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 which particular persons, or in what time, he does not pretend to determine. This piece, however, he wholly translated, though, as he himself confesses, what an utter incapacity of reaching in the Chinese language, the strength and sublimity of the original. The judgments and opinions of the bonzes and the learned doctors are very much divided concerning it. Those who admire it most highly are found 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 was lost. Some will have it to be the institutes of Lao-Kinn, another Chinese philosopher, contemporary with Confucius and founder of the sect Tao-sse; but these labor 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 Dan-

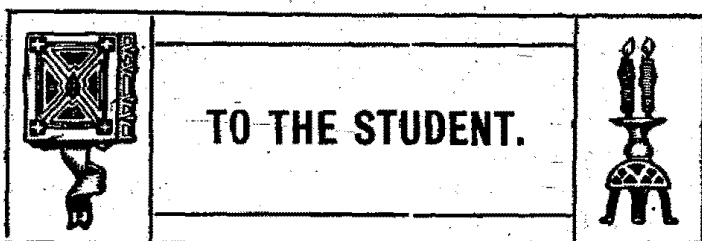
damis, whose famous letter to Alexander the Great is recorded by the European writers. With these Cao-Tsou himself seems most inclined to agree; at least so far as to think, that it is really the work of some ancient Bramin. Being fully persuaded, from the spirit in which it is written, that it is no 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 turn 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 author of it, the great noise which it makes in this city, and all over the empire, the great 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 am persuaded it would be an agreeable present to your Lordship. And as I am 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 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 the vision of the book of Job, the Psalms, the works of Solomon and the Prophets, have been of some advantage to my translation.

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

I am, my Lord,

Yours Truly, &c.



**B**OW DOWN your heads unto the dust, O ye inhabitants of earth ! be silent, and receive with reverence instruction from on high.

Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever 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 honored 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 center, 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 head.

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 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 forever.

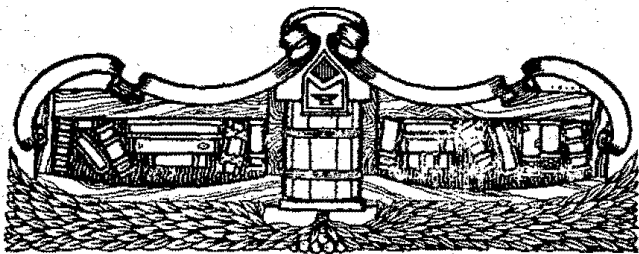
Who is like unto the Lord in glory ? Who in power shall contend with the Almighty ? Hath he any equal in wisdom ?

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 works of his hand.

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





## CONSIDERATION. . . .

 FIRST DEGREE.

**C**OMMUNE with thyself, O man ! and consider wherefore thou wert made.

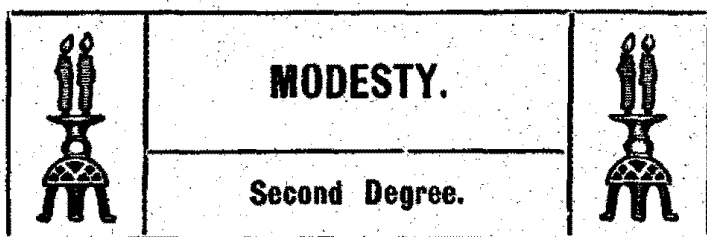
Contemplate thy powers; contemplate thy wants, and thy connections; so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak, or to act, before thou hast weighed thy words, and examined the tendency of every step thou shalt take; so shalt 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 on the other side which he does not see; so is the man that plungeth suddenly into an action, before he hath considered the consequences thereof.

Harken therefore unto the voice of consideration: Her words are the words of wisdom, and her paths lead thee to safety and truth.



**W**HO art thou, O man ! that presumest on thine own wisdom ? or why dost thou vaunt thyself on thine own acquisitions ?

The first step towards being wise, is to know that thou art ignorant ; and, if thou wouldst not be esteemed 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 relieth not in his own wisdom ; he weigheth the counsels of a friend, and receiveth the benefit thereof.

He turneth 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 caseth 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.

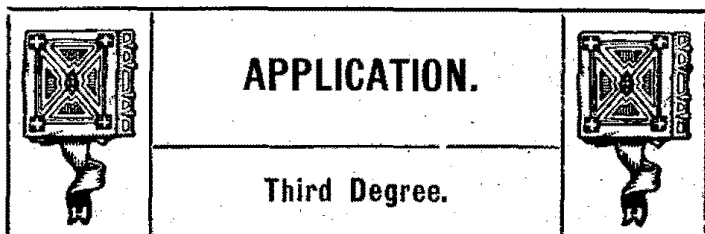
He tosseth up his head, and overlooketh the poor ; he treateth his inferiors with insolence ; and his superiors, in return, look down on his pride and folly with laughter.

He dispiseth 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.





**S**INCE the days that are past and gone forever, 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 resolveth 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 labor of virtue bringeth forth pleasure.

The hand of dilligence 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 honor, that is spoken of in the city with praise, and that standeth before the king in his counsel? even he that 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.

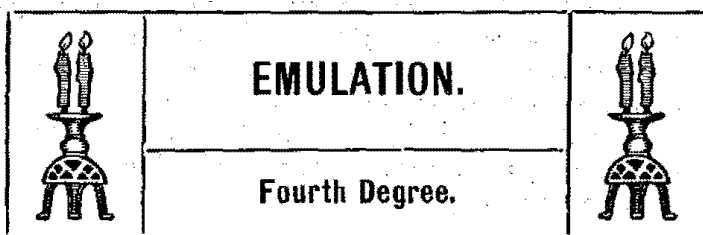
The slothful man is a burden to himself, his hours hang heavy on his head; he loitereth about, and knoweth not what he would do.

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 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 its 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 wishes, but hath no resolution, till ruin cometh upon him like a whirlwind, and shame and repentance descend with him to the grave.



**I**F THY soul thirsteth for honor; 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.

Endeavor 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 any dishonest or unworthy method; strive to raise thyself above him, only by excelling him. So shall they that contest for superiority be crowned with honor, 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 the 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 end of the world.

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

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

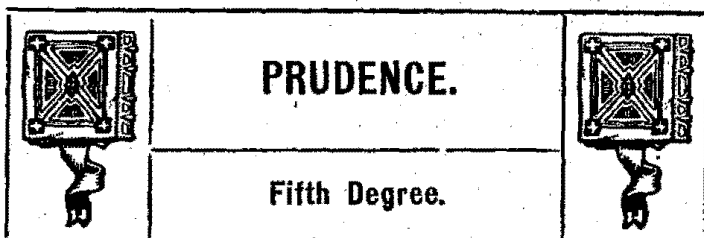
Hatred and malice feed upon his heart, and there is no rest in him.

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

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

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





**H**EAR 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 mistress of human life.

Put a bridle on thy tongue; set a guard 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 bitterness of heart.

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

A talkative man is a nuisance to society; the ear is sick of his babbling, 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 can not restrain his tongue, shall have trouble.

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

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

Let thine own business engage thine 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 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.

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

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.

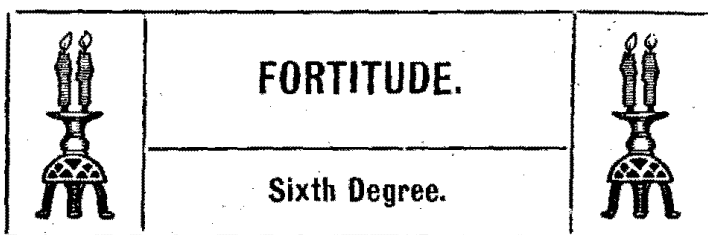
Receive not the favors of a mercenary man, or join in friendship with the wicked; they shall be snares unto thy virtue, and bring grief unto thy soul.

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

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

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





**P**ERILS and misfortunes, and want, and pain, and injury, are more or less 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 a becoming resolution, the allotted portion of human evil.

As the camel bareth labor and heat, and hunger and thirst, through deserts of sand, and fainteth not; so the fortitude of man shall sustain him through all perils.

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

He hath not suffered his happiness to depend upon her smiles, and therefore with her frowns he shall not be dismayed.

As a rock on the seashore 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 into 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.

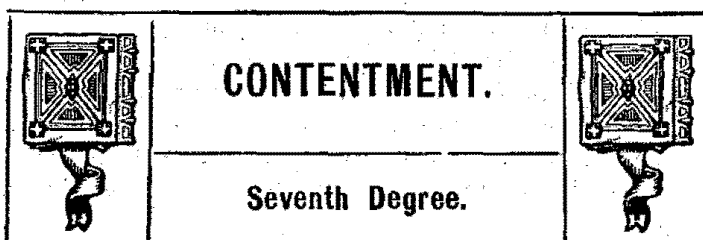
By shirking under poverty, he stoopeth down to meanness; and by tamely bearing insults he inviteth injuries.

As the reed is shaken by 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 misfortunn, he sinketh, and despair overwhelm-eth his soul.







**F**ORGET 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 endeavors, his benevolence hath established, in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortune thou bewailest; behold the root from whence they spring ! even thine own folly, thine own pride, thine own distempered fancy.

Murmur not, therefore, at these 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 bring to their several possessors, their peculiar inconveniences.

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.

Envy not, therefore, the appearance of happiness in any man, for thou knowest not his secret griefs.

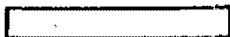
To be satisfied with little, is the greatest wisdom; and he who increaseth his riches increaseth his cares. But a contented mind is a hidden treasure, and trouble findeth it not.

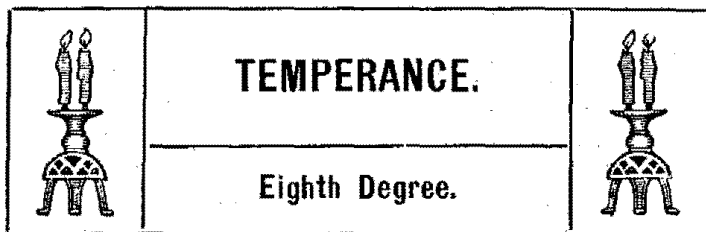
Yet if thou sufferest not the allurements of fortune to rob

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 received his crown in the mansions of eternity.





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

These blessings if thou possessed, 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, and let reason stand firmly on her guard.

For if thou harkenest unto the words of this adversary of virtue, 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 hours 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 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 cheerfulness of her heart she singeth as she walks.

Her name is Health; she is the daughter of Exercise, who begot her own temperance; their sons inhabit the mountains that stretch over the northern regions of San Ton Hoe.

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

Vigor stringeth their nerves, strength dwelleth in their bones, and labor 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 undisburbed.

Their blood is pure, their minds are serene, and the physician findeth 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.

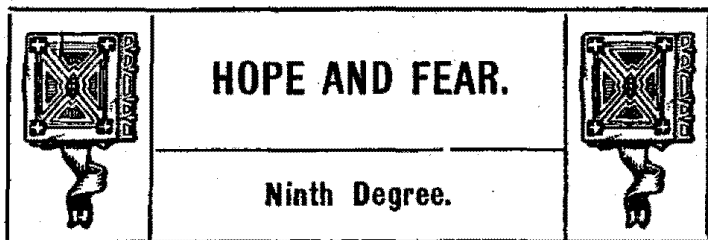
She standeth in her bower, she courteth their regard, she spreadeth her temptations.

Her limbs are soft, her air is delicate, her attire is loose 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 endeavoreth to deceive.

Ah! fly from her allurements, and stop thine ears to her enchanting words. If thou meeteth 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 forever.

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

Enfeebled by dalliance, with luxury pampered, and softened 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.



**T**HE promises of hope are sweeter than roses in the bud, and far more flattering to expectation; but 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 even of death are no terrors to the good. He that committeth no evil hath nothing to fear.

In all thy undertakings, let a reasonable assurance animate thy endeavors; if thou despairst of success thou shalt not succeed.

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

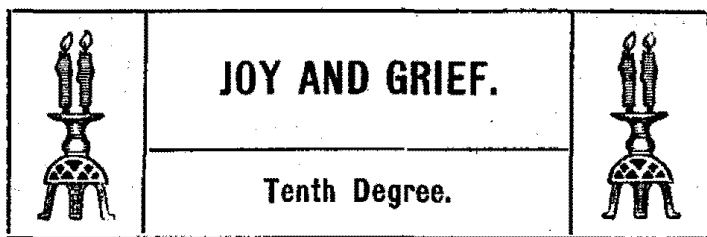
From fear proceedeth misfortune; but he that hopeth helpeth himself.

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



**L**ET 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 no 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 mayest know it by the continual noise of mirth and exultation that issueth from it.

The mistress standeth at the door, and calleth aloud to all who 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 thou not 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 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 tranquility.

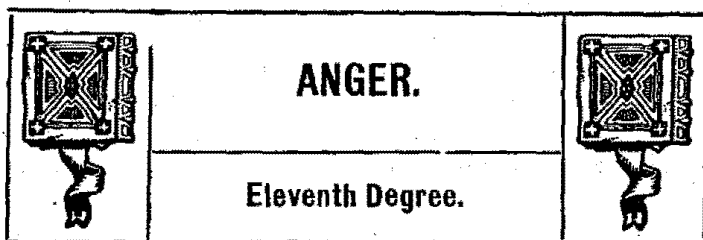
With her dwelleth peace, with her dwelleth safety and contentment. She is cheerful, but not gay; she is serious, but not grave; she vieweth the joys and sorrows of life with an equal and steady eye.

From hence, as from an eminence, shall 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.







**A**S THE whirlwind in its fury teareth up the trees, and deformeth the face of nature; or, as an earthquake 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 thyself not in the passion of anger; it is whetting a sword to wound thine own breast, or murder a 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, and 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 wrath of another be a lesson to thyself.

Do nothing in a 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.

Harbor no revenge in thy breast; it will torment thy heart and discolor its best inclinations.

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

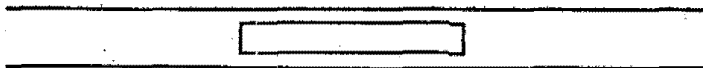
A mild answer to an angry man, like water cast upon fire,

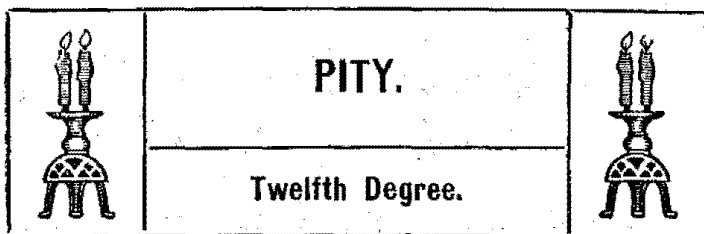
abateth his heat, and from an enemy he shall become thy friend.

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

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.





**A**S 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 piteth 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.

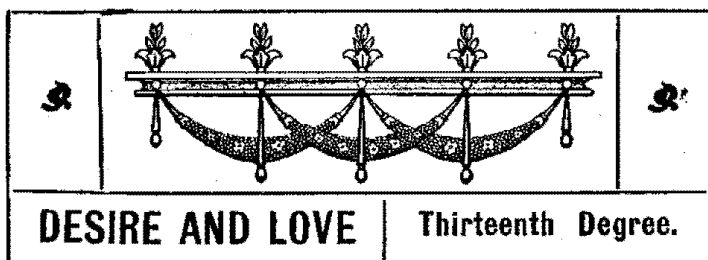
But the tears of the compassionate are sweeter than dew drops, falling from roses on the bosom of the earth.

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

When the fatherless call upon thee; when the widow's heart is sunk, and she emloreth 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 growneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lift up a feeble eye to thee for pity; O! how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling for their woes?



**B**EWARE, young man! beware of the allurements of wantonness, and let not the harlot tempt thee to excess in her delights.

The madness of desire will 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.

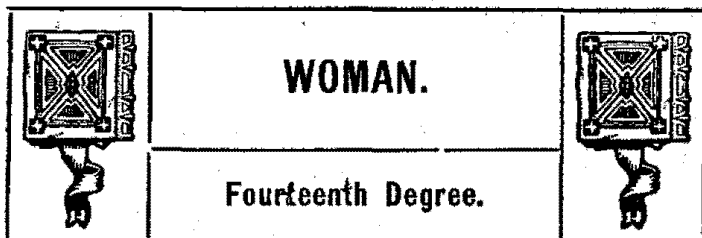
But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heaven, and the influence of her power it is in vain to resist.

The whiteness of her bosom transcendeth the lily; her smiles are 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.



**G**IVE EAR, fair daughter of love ! to the instructions of prudence, and let the precepts of truth sink deep in thy heart; so shall the charms of thy mind add lustre to the elegance of 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, and nature whispereth in thine ear the meaning of their looks; ah ! hear with caution their seducing words, guard well thy heart, nor listen to their soft persuasions.

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

Who is she that winneth the heart of man, that subdueth him to love, and reineth 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 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 dwelleth on 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 her right hand.

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

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

When scandal is busy, and the fame of her neighbor 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 is the man that shall make her his wife; happy is 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 considereth her affairs, and appointeth to every one their proper business.

The care of the 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 honor 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 from the example of her own goodness.

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

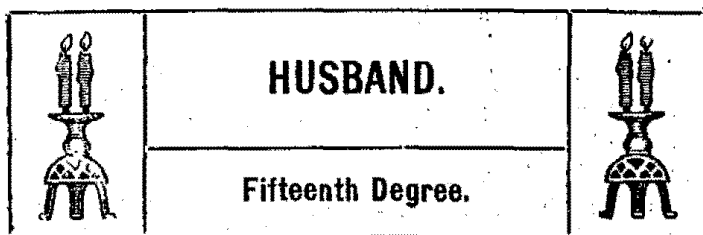
She speaketh, and her servants fly; she pointeth, and the thing is done.

For the law of love is in their hearts, and her kindness addeeth wings to their feet.

In prosperity, she is not puffed up; in adversity, she healeth the wound 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 is the child that calleth her mother.



**T**AKE 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 thy future happiness.

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 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 thine eyes from her charms, turn thy feet from her paths; and suffer not thy soul to be ensnared by the allurements of 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 to thine 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 behavior 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 inclinations 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 rigor.

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

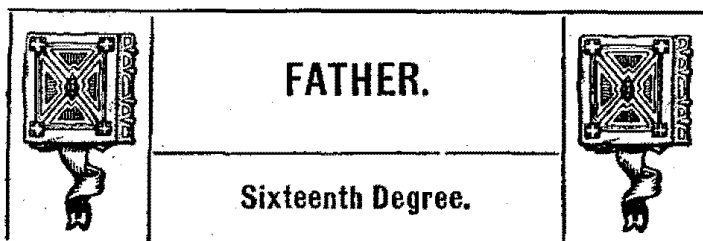
Be faithful to her bed; for she is the mother of thy children.

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







**C**ONSIDER 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 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 the 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 honor 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.

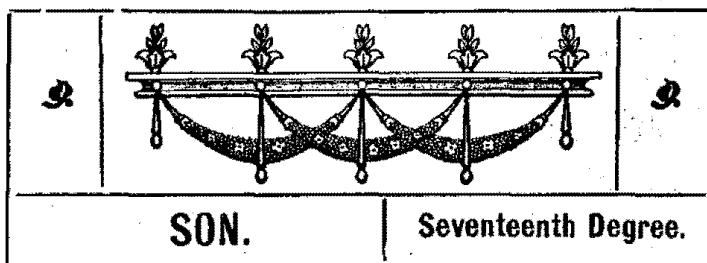
Teach him gratitude, and he shall receive benefits; teach him charity, and he shall gain love.

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

Teach him justice, and he shall be honored 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 will be happy.



**F**ROM THE creatures of God let man learn wisdom; and apply himself to 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 odors, wafted from a field of Arabian spices by the western gales.

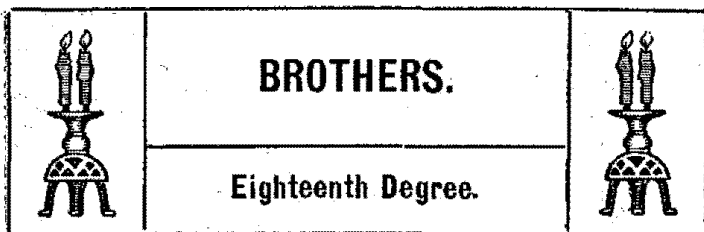
Be grateful then to thy father, for he gave thee life; and to thy mother, for she sustained thee.

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 honor therefore to his age, and let not his grey hairs be treated with irreverence.

Forget not thy helpless infancy, nor 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.



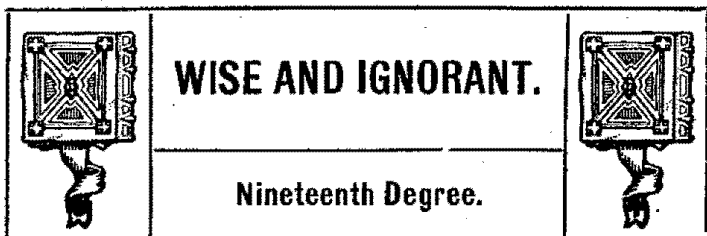
**Y**E ARE the children of one father, provided for by his care; and the breast of one mother hath given you suck.

Let the bonds of affection therefore unite thee with thy brothers, that peace and hapiness 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 to 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.



**T**HE 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 endued thee with wisdom? hath he enlightened thy mind with the knowledge of truth? Communicate it to the ignorant for their instruction; communicate 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 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.

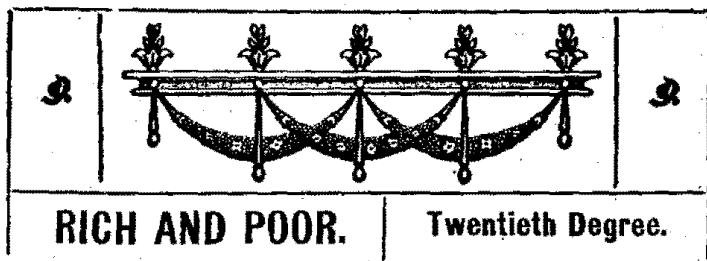
The wise man feeleth his imperfections, and is humbled; he laboreth in vain for his own approbation. But the fool peepeth into the shallow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom; he bringeth them up, and showeth them as pearls; and with the applause of his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

He boasteth of attainments in things that are of no worth; 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 labor.

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 honor.

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



**T**HE MAN to whom God hath given riches, and blessed with a mind to employ them aright, is peculiarly favored and highly distinguished.

He looketh on his wealth with pleasure, because it affords 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 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 laborer is employed; he formeth new schemes, and the arts receive improvement.

He considereth the superfluities of his table as belonging to the poor of his neighborhood, 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 ears.

His heart is hardened with the love of wealth; no grief nor 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 desire of his soul, take vengeance upon him, for the calamities he hath brought upon others.

Oh! 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 teased with the clamors of solicitation.

Debarred from the dainties of the rich, he escapeth also their diseases.

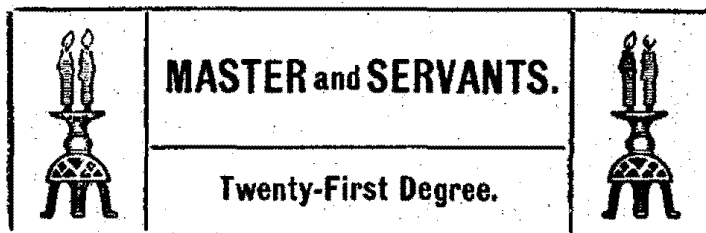
The bread that he eateth, is it not sweet to his taste? the water he drinketh, is it not pleasant to his thirst? yea, far more delicious than the richest draughts of the luxurious.

His labor 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 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.





**R**EPINE 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 solitudes of life.

The honor 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 reposes in thee.

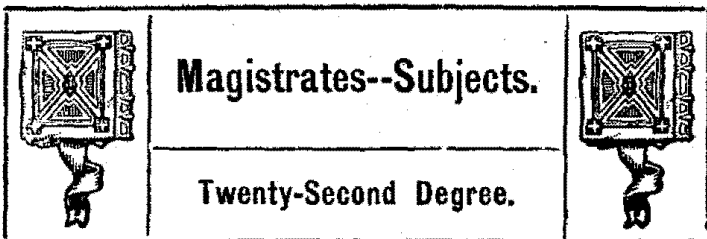
Thy time and thy labor belong unto him. Defraud him not thereof, for he payeth thee for them.

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

The spirit of a man is within him; severity and rigor may create fear, but can never command 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.



**O** THOU, the favorite of Heaven ! whom the sons of men, thy equals, have agreed to raise to sovereign power, and set as 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 scepter 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 rest 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 among them with freedom, and heareth the opinions of 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 labors.

The spirit of the merchant who extendeth his commerce, the skill of the farmer who enricheth his lands, the ingenui-



ty of the artist, the improvements of the scholar, all these he honoreth with his favor, or rewardeth with his bounty.

He planteth new colonies, he buildeth new ships, he openeth rivers for convenience, he formeth harbors 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 labor in security; and their happiness consists in their observance of the law.

He foundeth his judgments on 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 look, therefore, 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.





**W**HEN thou considerest thy wants, when thou behold-  
est thy imperfections, acknowledge his goodness, O  
son of humanity ! who honored thee with reason, endued  
thee with speech, and placed thee in society to receive and  
confer reciprocal helps and mutual obligations.

Thy food, thy clothing, thy convenience of habitation; thy  
protection from the injuries, thy enjoyment of the comforts  
and pleasures of life ! all these thou owest to the assistance  
of others, and couldst 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 men should be friendly to thee.

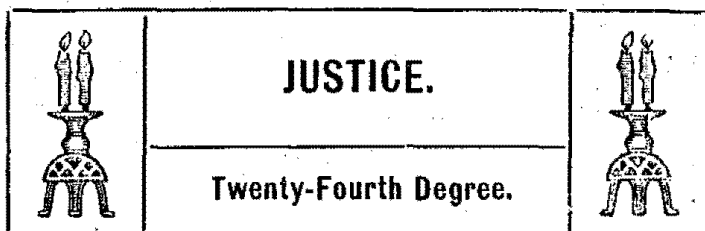
As the rose breatheth sweetness from its own nature; so  
the heart of a benevolent man produceth good works.

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

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

His desire is to do good, and he searcheth out the occa-  
sions thereof; in removing the oppressions of another he re-  
lieveth 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 endeavoreth to promote it.



**T**HE 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 neighbor; 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!

It will 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 wouldest they should do unto thee.

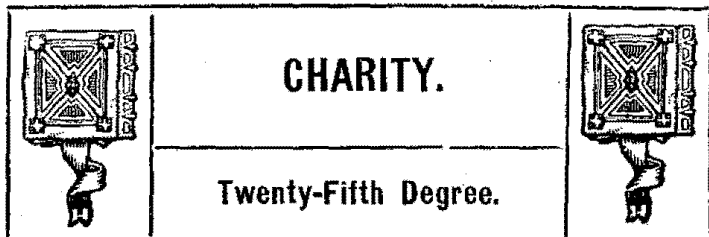
Be faithful to thy trust, and deceive not the man that re-lieth upon thee; be assured it is less evil in the sight of God to steal than to betray.

Oppress not the poor, and defraud not of his hire the labor-ing man.

When thou sellest for gain, hear the whispering of con-science, and be satisfied with moderation; nor from the ig-norance of the buyer make advantage to thyself.

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

Finally, O son of society! examine thy heart, call remem-brance to thy aid; and if in all those thou findest thou hast transgressed, take sorrow and shame to thyself, and make speedy reparation to the utmost of thy power.



**H**APPY is the man who hath sown in his breast the seed of benevolence; the product 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 neighbor; he believeth not the tales of envy and malevolence, neither repeateth 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 endeavoreth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labor.

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

He promoteth in his neighborhood peace and good will, and his name is repeated with praise and benediction.



**O** THOU who 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 honor.

The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words.

He blushes at falsehood, 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 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 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 a 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.

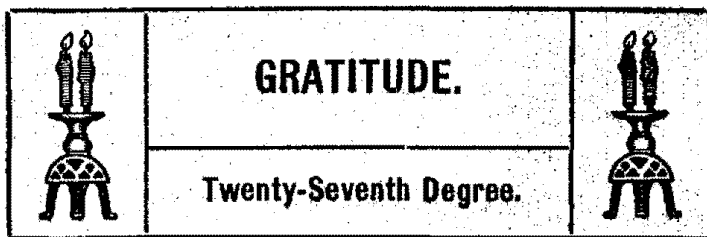
He worketh in the dark as a mole, and fancieth he is safe; but he blundereth into light, and he is exposed to full view, with his dirt on his head.

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

He laboreth 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 what thou wouldest  
seem; 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.





**A**S 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.

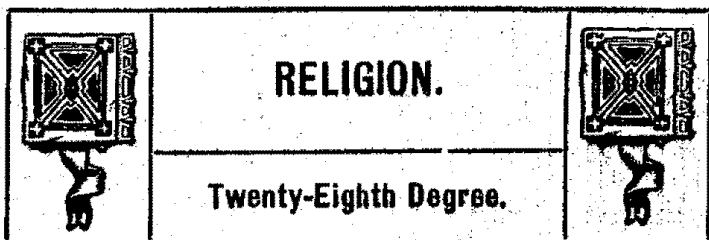
He acknowledgeth his obligation with cheerfulness, he looketh on his benefactor with love and esteem.

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; but the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, burieth them in his bosom, 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 of both God and man.

But receive not a favor 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.



**T**HERE is but one God, the Author, the Creator, the Governor of the world; Almighty, Eternal, and Incomprehensible.

The sun is not God, though 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 image of God; but worship him not.

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

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

Who setteth bounds to the ocean, that it cannot pass; and saith to the storm winds, Be still.

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

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 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 the heart are naked to his view; he knoweth thy determinations before they are made.

With respect to his presence, 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 honor and veneration; and bow down thyself in humble and submissive obedience to his supreme 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 center of perfection.

The creatures of his hand declare his goodness, all their enjoyment speaketh his praise; he clotheth them with beauty; he supporteth them with food; he preserveth them with pleasure from generation to generation.

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

But thou, O man! he hath distinguished with peculiar favor, and exalted thy station above all creatures.

He hath endued 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 gratitude 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

He hath 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-

ed, 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 forever. He respecteth not the person nor the stations of men.

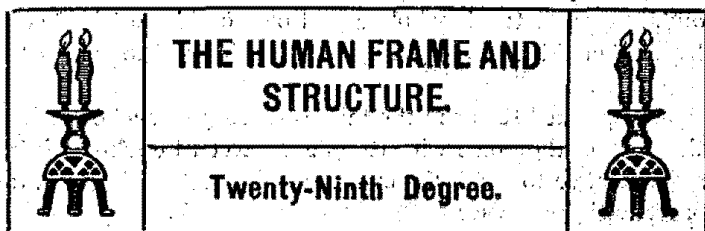
The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath taken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God a just and everlasting retribution, according to their works.

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 thee; let temperance restrain, let justice guide thy hand, benevolence warm thy heart, and gratitude to heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to the mansions of eternal felicity in the paradise of God."

This is the true philosophy of life.





**W**EAK and ignorant as thou art, O man ! humble as thou oughtest to be, O child of the dust ! wouldst thou raise thy thoughts to Infinite Wisdom ? wouldst thou see Omnipotence displayed before thee ? contemplate thine own frame.

Fearfully and wonderfully art thou made. Praise, therefore thy Creator with awe, and rejoice before him with reverence.

Wherefore of all creatures art thou only erect, but that thou shouldest behold his works ; wherefore art thou to behold, but that thou mayest admire them ; wherefore to admire, but that thou mayest adore their and thy Creator ?

Wherefore is consciousness reposed in thee alone ? and whence is it derived to thee ?

It is not in flesh to think ; it is not in bones to reason. The lion knoweth not that worms will eat him ; the ox perceiveth not that he is fed for slaughter.

Some thing is added to thee unlike to what thou seest. Something informs thy clay, higher than all that is the object of thy senses. Behold ! what is it ?

Thy body remaineth perfect after it is fled, therefore it is no part of it. It is immaterial, therefore it is eternal. It is free to act, therefore it is accountable for its actions.

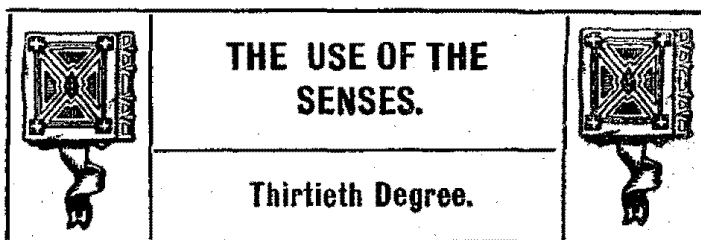
Knoweth the ass the use of food, because his teeth mow down the herbage ? or standeth the crocodile erect, although his backbone is straight as thine ?

God formed thee as he formed these. After them all wert thou created ; superiority and command were given thee over all, and of his own breath did he communicate thee thy principle of knowledge.

Know thyself then the pride of creation, the link uniting divinity and matter ! behold a part of God himself in thee ! Remember thine own dignity, nor dare descend to evil or to meanness.

Who planted terror in the tail of the serpent ? who clothed the neck of the horse with thunder ? Even he who hath instructed thee to crush the one under thy feet, and tame the other to thy purposes.





**V**AUNT not thy body, because it was first formed, nor of thy brain, because therein thy soul resideth. Is not the master of the house more honorable than its walls?

The ground must be prepared, before corn can be planted; the potter must build his furnace, before he can make his porcelain.

As the breath of heaven sayeth unto the waters of the deep, This way shalt thy billows roll, and no other; thus high, shall they raise their fury. So let thy Spirit, O man! actuate and direct thy flesh; so let it repress its wildness.

Thy soul is the monarch of thy frame; suffer not its subjects to rebel against it.

Thy body is as the globe of the earth, thy bones the pillars that sustain it on its basis.

As the ocean giveth rise to springs, whose waters return again into its bosom through the rivers; so runneth thy life from the heart outwards, and so returneth it unto its place again.

Do not both retain their course for ever? Behold! the same God ordained them.

Is not thy nose the channel of perfumes? thy mouth the path to delicacies? Yet know that perfumes long smelt become offensive, that delicacies destroy the appetite they flatter?

Are not thine eyes the sentinels that watch for thee? yet how often are they unable to distinguish truth from error.

Keep thy soul in moderation, teach thy spirits to be attentive to its good; so shall these, its ministers, be always to thee conveyances of truth.

Thy hand is it not a miracle? Is there in the creation

aught like unto it? Wherefore wast it given thee, but that thou mightest stretch it out to the assistance of thy brother.

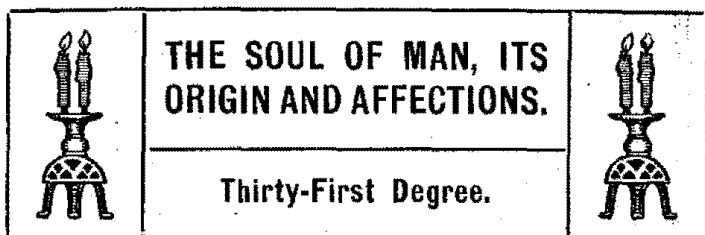
Why of all things living art thou alone made capable of blushing? The world shall read thy shame upon thy face; therefore do nothing shameful.

Fear and dismay why rob they thy countenance of its ruddy splendor? Avoid guilt, and thou shalt know that fear is beneath thee, and that dismay is unmanly.

Wherefore to thee alone speak shadows in the visions of thy pillow? Reverence them; for know that dreams are from on high.

Thou, man, alone canst speak. Wonder at thy glorious prerogative; and pay to him who gave it thee a rational and welcome praise, teaching thy children wisdom, instructing the offspring of thy loins in piety.





**T**HE BLESSINGS, O man! of thy external parts, are health, vigor, and proportion. The greatest of these is health. What health is to the body, even that is honesty to the soul.

That thou hast a soul, is of all knowledge most certain, of all truths the most plain unto thee. Be meek, be grateful for it. Seek not to know it perfectly. It is inscrutable.

Thinking, understanding, reasoning, willing, call not these the soul. They are its actions, but they are not its essence.

Raise it not too high, that thou be not despised. Be not like unto those that fall by climbing, neither debase it to the sense of brutes; nor be thou like to the horse and mule, in whom there is no understanding.

Search it by its faculties, know it by its virtues. They are more in number than the hairs of thy head; the stars of heaven are not to be counted with them.

Think not with Arabia, that one soul is parted among all men; neither believe thou with the sons of Egypt, that every man hath many. Know, that as thy heart, so also thy soul is one.

Does not the sun harden the clay? Doth it not also soften the wax? As it is one sun that worketh both, even so it is one soul that willeth contraries.

As the moon retaineth her nature, though darkness spread itself before her face as a curtain; so the soul remaineth safe even in the bosom of a fool.

She is immortal; she is unchangeable; she is alike in all. Health calleth her forth to shew her loveliness, and application annointeth her with the oil of wisdom.

Justice could not give her to thee exalted by virtues, nor

mercy deliver her to thee deformed by vices. These must be thine, and thou must answer them.

Suppose not death can shield thee from examination; think not corruption can hide thee from enquiry. He who formed thee of thou knowest not what, can he not raise thee from thou knowest not what again?

Perceiveth not the cock the hour of midnight? Exalteth he not his voice, to tell thee it is morning. Knoweth not the dog the footsteps of his master? and flieth not the wounded goat to the herb that healeth him? Yet when these die, their spirit returneth to the dust; thine alone surviveth.

Envy not these of their senses, because quicker than thine own. Learn, that the advantage lieth not in possessing good things, but in knowing to use them.

Hast thou the ear of the stag, or were thine eye as strong and piercing as the eagle's, didst thou equal the hound in smell, or could the ape resign to thee his taste, or the tortoise her feeling; yet without reason, what would they avail thee? Perish not all these like their kindred?

Hath any one of them the gift of speech? Can any one say unto thee, Therefore did I so!

The lips of the wise are as the doors of the cabinet; no sooner are they opened, but treasures are poured out before thee.

Like unto trees of gold arranged in beds of silver, are wise sentences uttered in due season.

Canst thou think too greatly of thy soul? or can too much be said in its praise? It is the image of him who gave it.

Remember thou its dignity forever; forget not how great a talent is committed to thy charge.

Whosoever may do good may also do harm. Beware that thou direct its course to virtue.

Think not that thou canst lose her in the crowd; suppose not that thou canst bury her in a closet. Action is her delight, and she will not be withheld from it.

Her motion is perpetual; her attempts are universal; her agility is not to be suppressed.

It is at the uttermost part of the earth? she will have it.