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you say if, after all He has done for you, God should let you drop into hell?" "E'en's (=even as) he likes; if he does, He'll lose mair than I'll do". There is something not less than sublime in this reply. (P70)

"Depend upon it, a lucky guess is never merely luck — there is always some Talent in it" (MISS AUSTEN) P327

Dr Chalmers used to say that in the dynamics of human affairs, two qualities were essential to greatness — Power & Promptitude. (P329)

"Fear is more pain than is the pain it fear" (Sir P Sidney) P½ —

"There's nothing so amusing as human nature, but then you must have some one to laugh with" (CSB) P½ —

One of the chief sins of our time is hurry: it is helter-skelter, & the devil take the hindmost. Off we go all too swift at starting, & we neither run so fast nor so far as we would have done, had we taken it <u>cannily</u> at first. — . (boys) are hurried out of themselves & their <u>now</u> & pushed into the middle of next week where nobody is wanting them, & beyond which they frequently never get.

—Horae Subsecivae—

Revelation is a voluntary approximation of the Infinite Being to the ways & thoughts of finite humanity (A & Hallam) P468

The work of intellect is posterior to the work of feeling. The latter lies at the foundation of the man; it is his proper self — the peculiar thing that characterizes him as an individual. No two men are alike in feeling; but conceptions of the understanding, when distinct, are precisely similar in all — the ascertained relations of truths are the common property of the race" (A & Hallam) (P472)

"Pain is the deepest thing we have in our nature, & union through pain has always seemed more real & more holy than any other" (A & Hallam) P477

~~Pain is~~

(Of a painted portrait) "It is the truth, told lovingly) P2—

"Comprehension" he said "was for few; apprehension was for every man (P13) (said by his father)

In a certain sense we may know a man by his friends; a man chooses his friends from harmony, not from sameness, just as he would rather sing in parts than all sing the air. (P.90.)

Just as a man does most good by being good (P231)

Try, therefore, always to get the resident teacher, inside the skin, & who is for ever giving his lessons, to help you & be on your side (P.313)

The following is a singular illustration of the prevailing dark & severe tone of the religious teaching of that time, & also of its strengths: — a poor old woman, of great worth & excellent understanding, in whose conversation (Mr. Brown (the father)) took much pleasure, was on her death bed. Wishing to try her faith, he said to her "Janet what makes

Horae Subsecivae - J Brown MD FRSE - 8th Edinbo edit

P336) Boys are not cruel because they like to see the (dog) fight They see three of the great cardinal virtues of dog or man — - courage, endurance, & skill - in intense action..... It is a natural, & a not wicked interest, that all boys & men have in witnessing intense energy in action.

P372) Eyes, full of suffering, full also of the overcoming of it... ... And her mouth firm, patient, & contented, which few mouths ever are.

In them pity, as an emotion, ending in itself or at best in tears & a long drawn breath, lessens — while pity, as a motive, is quickened & gains power & purpose. (P376)

'It is one thing to wish to have truth on our side, & another thing to wish to be on the side of truth' WHATELY - (P389)

The most perfect philosophy of the natural kind, only staves off our Ignorance a little longer; as, perhaps, the most perfect philosophy of the moral or metaphysical kind, serves only to discover larger portions of it. DAVID HUME (P389)

There is really very little that can be done for any man by another (Spoken of education) (P397)

'He that is wise, let him pursue some desire or other; for he that doth not affect some one thing in chief, unto him all things are distasteful & tedious' BACON - (P.400)

There is a weakness & folly in all misplaced & excessive affection (HALLAM) (P.425)

He saw little, because it was painful to him to see anything, beyond the limits of the pastoral character.
(Jeffrey - on Hallam on Burke) P.445 -

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p 166 in book #1 — special

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Leigh Hunt - Autobiography (Harper 1855 - vol 1)

(VII) Heaven is first a Semper, & then a place - Dr Whichcote.

Macaulay 2nd vol

Why is it that an Irishman's or Frenchman's, hatred of England does not excite in me an answering hatred? I imagine that my national pride prevents it. England is so great that an English man cares little what others think of her, or how they talk of her (p218)

I read Romilly's Memoirs. A fine fellow; but too stoical for my taste. I love a little of the Epicurean element in virtue (p234)

(of Miss Austen's novels) Yet there are in the world no compositions which approach nearer to perfection (p249)

It is sad work to live in times about which it is amusing to read (p366)

COURAGE.

Darkness before, all joy behind!
Yet keep thy courage, do not mind:
He soonest reads the lesson right
Who reads with back against the light – "Littell's Mag" vol 13 - p 241

(Macaulay - 2nd vol.)

As Jeanie says I will never give a proof of my spirit at the expense of my understanding (of dueling) (P13)

The beautiful is not to be stared at, but to be lived with (P23)

I have no pleasure from books which equals that of reading over for the hundredth time great productions which I almost know by heart; & it is just the same with scenery (23)

Surely it is better to travel in mature years, with all these things in one's head, than to push over the Continent while still a boy!

I had a prejudice against him (Goulburn), which, like most prejudices conceived merely on the ground of political difference, yields readily to a little personal intercourse. (P45)

Mr Gladstone, who had early learned that habit of high toned courtesy which is the surest presage of future greatness, (P81)

As to poor Leigh Hunt .... I am much pleased with him for having the spirit to scold me, in a begging letter, how little he likes my poetry. If he had praised me, knowing his poetical creed as I do, I should have felt certain that his praises were insincere. (P112)

After once his judgement had become mature, Macaulay at all times & under all temptations, acted in strict accordance with Bentley's famous maxim (which, in print & talk alike, he dearly loved to quote) that no man was ever written down, except by himself.

I go into a passion .... & consequently did less damage than I should have done if I had kept my temper (P221)

1871

— Macaulay —

280) . . . leave me my pen & my books, a warm fire-side, & you (his sister) chatting beside me. This sort of philosophy, an odd kind of cross between the Stoicism & Epicureanism, I have learned, where most people unlearn all their philosophy — in crowded cenakes & fine drawing rooms.

286) The more I see of the world, & the more numerous my acquaintance becomes, the narrower & more exclusive my affections grows, & the more I cling to my sisters, & to one or two old tried friends of my quiet days.

295) (Bro Richard) We are taxed twice as heavily by our pride as by the State.

316) (Farwell speech to his Leeds constituents) Never forget that the worst & most degrading species of corruption is the corruption which operates, not by hopes, but by fears.

324) Rouse my corruption (Scotch for provoke bad temper)

331) (To his sisters) and, if I live, I shall get rich fast. I quite enjoy the thought of appearing in the light of an old shrimks, ~~as mean~~ who knows on which side is bread is buttered; a warm man; a fellow who will eat up. well.

332) I have not lived 33 years in this world without learning that a bullock roars when he is knocked down, & that a woman can cry whenever she chooses.

378) What a blessing it is to love books as I love them.

387) Literature has saved my life & my reason.

P161) Croker mined his case by referring to a private conversation, an error which the House of Commons always takes at least an evening to forgive.

164) Canning used to say that the House, as a body, had better taste than the men of best taste in it, & I am very much inclined to think that Canning was right

175) (Sir Philip Francis of Pitt) though he hated Pitt, he must confess there was something fine in seeing how he maintained his post by himself. "The lion walks alone" he said "the Jackals herd together."

197) (of Holland House visitors): and the great use of going to these fine places is to learn how happy it is possible to be without them.

209) My greatest pleasure in the midst of all this praise is to think of the pleasure which my success will give to my fathers & my sisters

218) (Of Croker) I detest him more than cold boiled veal.

236) much of the love of women depended on the eminence of men.

254) (Trevelyan) There are few general remarks which is uniformly held good as the observation that men are not willing to attend the religious worship of people who believe less than themselves, or to vote at elections for people who believe more than themselves. . . . . At the general election of 74, when not a solitary Roman Catholic was returned throughout the length & breadth of the island of Great Britain, the Unitarians retained their long acknowledged pre-eminence as the most over-represented sect in the kingdom.

611) Sly Beelzebub took all occasions To try Jobs constancy & patience
He took his honour, took his health; He took his children, took his wealth,
His servants, horses, oxen, cows - But cunning Satan did not take his spouse.

But Heaven, that brings out good from evil, & loves to disappoint the devil,
Had predetermined to restore Twofold all he had before;
His servants, horses, oxen, cows, - short-sighted devil not to take his spouse.
(S.T. Coleridge -)

LIFE & LETTERS of LORD MACAULAY

by Otto Trevelyan - Harper edit 1876 - (JCB 10-12/76)

P28) - (of Zachary M) . . . self-abnegation, self control & self knowledge that do not give to self the benefit of any doubt, are virtues which are not old fashioned, & for which, as time goes on, the world is as likely to have as much need as ever.

P49) - (a Judge) .. private schools made poor creatures, & public schools said dogs.

P55) "I will, however, continue to deserve well of them" - (a heathens answer when told he by his life deserved well of the Gods although they did not shower their favours on him)

P64) (ZB at 15 [illegible]) If I ever publish poetry, it shall not be pastoral. Nature is the last goddess to whom my devoirs shall be paid.

65) quoted (My mind to me a kingdom is.
Such perfect joy therein I find
As doth exceed all other bliss
That God or nature hath assigned.

110) "The person who knew him best said of him: "Throughout life he never really applied himself to any pursuit that was against the grain".

command men — cast forward his eye to observe when that momentary fickleness of the people would pass away, knowing that, in the end, the people are ever just to merit."

315) Tender-handled stroke a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains.
'Tis the same with common natures;
Use them kindly, they rebel:
But be rough as nutmeg-graters
And the rogues they love you well (Aaron Hill - d 1750)

328) Nature & Natures laws lay hid in night:
God said, Let Newton be! — & all was light (Pope)
329) 'Ere natures laws, God cast the veil of night
Still blaz'd a Newtons soul — & all was light (Aaron Hill)

To Kill Time. "Voltaire"

350) There's scarce a point whereon mankind agree
So well, as in their boast of killing me:
I boast of nothing, but, when I've a mind
I think I can be even with mankind.

BELL-RINGERS - Voltaire

351) Ye rascals of ringers, ye merciless foes,
And disturbers of all who are fond of repose,
How I wish for the quiet & peace of the land
That ye wore round your necks what you hold in your hand!

351) I like your German ringers well,
But hate them too, & for this reason,
Although they always ring in time,
They often ring quite out of season (T Hood - Up the Rhine)

439) What is an epigram? a dwarfish whole
Its body brevity, & wit its soul (anon)

Epigrammatists

141) Yanks bitter path I, Epictetus, trod
A slave & cripple - yet beloved of God.

147) "Come kiss me"! said Colin. I gently said "no!
For my mother forbids me to play with men so."
Abash'd by my answer, he slided away,
Though my looks pretty plainly advised him to stay,
Silly swain! not at all recollecting - not he,
That his mother ne'er said that he must not kiss me.

Tran'd from French by W Shepherd - 1829

169) "I wish thou hadst a little narrow mouth, wife,
"Little & little to drop out words in strife!"
"And I wish you, sir, a wide mouth for the nonce,
"To speak all that ever you shall speak at once" (J Heywood 1565)

145) In bed we laugh, in bed we cry
And born in bed, in bed we die;
The near approach a bed may show
Of human bliss to human woes (J de Benserade French - d 1691)

258) While Fell was reposing himself on the hay,
A reptile conceal'd bit his leg as he lay;
But, all venom himself, of the wound he made light,
and got well, while the scorpion died of the bite
Demodocus - Greek - Thro Sermon of Lessing.

259) A man like thee scarce e'er appeared ——
a beard like thine — where shall we find it?
Surely thou cherishest thy beard
In hopes to hide thyself behind it
Arabian - Isaac Ben Khalif - Trans. Carlyle —

265) (Lord Brougham on Wellington) Despising all who thwarted him with ill-considered advice; neglecting all hostility, so he knew it to be groundless; laughing to scorn reviling enemies, jealous competitors, lukewarm friends, ay, hardest of all, to neglect - despising even a fickle public, he cast his eye forward as a man might — like he deserved not its

(6)

Epigrammatists

83) To John I ow'd great obligation:
But John unhappily thought fit
To publish it to all the nation:
Sure, John I I are more than quit. (Prior)

90 Thy beard & head are of a different dye;
Short of one foot, distorted in an eye:
With all these tokens of a knave complete
Should'st thou be honest, thou'rt a devilish cheat (Martial - Trans. by Addison - Spectator No. 86)

97) Leila! whene'er I gaze on thee
My alter'd cheek turns pale,
While upon thine, sweet maid, I see
A deep'ning blush prevail.
Leila, shall I the cause impart
Why such a change takes place?
The crimson stream deserts my heart
To mantle on thy face. (Arabian - Khalifah Radhi Billah died 951 Trans. J.D. Carlyle -)

100) When I sent you my melons, you cried out with scorn,
"They ought to be heavy, & wrinkled, & yellow!"
When I offered myself, whom those graces adorn,
You flouted, & called me an ugly, old fellow
(Arabian - unknown author - Trans. Carlyle -)

100) That you wooed wed Sir John is very wise
That he don't care to wed is no surprise. (Martial Latin)

134 If Tarquin's wrong Lucretia, pleased your soul,
Death was but justice for a crime so foul;
But if by strength alone his will he had,
To die for his misdoings proves you mad:
Then be no more the matrons boast & pride,
You lived a wanton, or a fool you died.

171

With an unlucky start his foot engages.
He fell, & with an hiccough swore,
Proud as a patriach of yore
The built most scurvily in former ages.

Love stings

37) To heal the wound a bee had made Upon my Delia's face,
Its honey to the part she laid, And bade me kiss the place;
Pleas'd, I obeyed, & from the wound Sucked both the sweet & smart;
The honey on my lips I found, The sting within my heart.

41) Thracians! who howl around an infants birth,
And give the funeral hour to songs & mirth!
Well in your grief & gladness are expressed
That life is labour, & that death is rest. (Archias - Greek)

41) We cry, being born; from thence thus argued,
If to be born be bad, 'tis good to die (Owen the Cambro-Briton)

30) Far happier are the dead, methinks, than they (see Shakespear 37-823-4
Who look for death, & fear it every day - (Lucilius. Gk. & Cowper Trans.)

57) Life's but a stage: then learn to sport,
And cast aside all care;
Or learn, with trust in Heaven's support
The ills of life to bear - (Palladas - G) see "As You Like it - Act 2-sc 7)

83) What we gave we have; What we spent, we had; what we left we lost.
(Epitaph - Earl of Devon -)

83) Your favours to me I remember well,
But I do not mention them, because you tell.
Whenever I begin I'm answerd straight,
"I heard from his own lips what you relate."
Two ill become the business but of one;
Be you but silent, I will speak alone.
Great are your gifts, but when proclaimed around,
The obligation dies upon the sound. (Martial - Latin)

If one have served thee, tell the deed to many:
Hast thou served any - tell it not to any. (Opitz German)

"The Epigrammatists - R. Dodd - - Bell London 1875

Introduction 17) The qualities all in a line that we meet,
In an epigram never should fail:
The body should always be little & sweet
And a sting should be felt in its tail.

" 18) All wives are bad - yet two blest hours they give,
When first they wed, & when they cease to live (Palladas - Greek)

P17) Jack, finding gold, left a rope on the ground;
Bill, missing his gold, used the rope which he found (Plato)

A man was about to hang himself
Finding a purse, then threw away his rope;
The owner, coming to reclaim his pelf,
The halter found & used it. So is Hope
Changed for despair - one laid upon the shelf,
We take the other. Under heavens high cope
Fortune is God - all you endure & do
Depends on circumstance as much as you. (same by Shelley. Trans)

P18) Sharp hunger is the cure of love,
Or time the mischief may remove:
If time & fasting give no hope,
Go! - end thy miseries with a rope (Crates of Thebes) (To Censorinus who suffering from hopeless love relief)

24) Anchises, Paris & Adonis too,
Have seen me naked & exposed to view;
All these I frankly own without denying;
But where has this Praxiteles been prying (On his statue of Venus)

30) A loner once of the Septembrian juice,
Had of the aforesaid made such copious use,
That ways & means to him were wanting
an easy staircase to ascend:
When after many steps now round, now slanting,
That led him further from his journeys end,

671

230) (of the maple in Autumn) We may now read its title, or rubric, clear. Its virtues, not its sins, are as scarlet. . . . . I do not see what the Puritans did at this season, when the maples blaze out in scarlet. They certainly could not have worshipped in groves then. Perhaps that is what they built meeting-houses & fenced them round with horse-sheds for.

241) One wonders if the time will ever come when men, with their wasted fait in immortality, will lie down as gracefully and as ripe — with such an Indian Summer serenity.. (Falling leaves)

261) We cannot see anything until we are possessed with the idea of it, take it into our heads — & then we can hardly see anything else.

308) Dr Chalmers wanted ideas which he could see all round... he would never look at the moon, because she never turns her other side to us. . . . . I will be thankful that I see so much as one side of a celestial idea, — one side of the rainbow, — & the sunset sky.

32) We are strictly confined to our men to whom we give liberty

123) "Libby dies at home is the heavenly way; the pony out is the way of the world" Abu Musa.

134) Let a brave devout man spend the year in the woods of Maine or Labrador, & see if the Hebrew Scriptures speak adequately to his condition & experience, from the setting in of the winter to the breaking up of the ice.

Spenser's Faerie Queene B1-C(ii-35) "The noblest mind the best contentment has"

Thoreau's Excursions

103) The can be no pro-fanity where there is no fane behind

105) And after all the greatest men, even, want much more the sympathy which every honest fellow can give, than that which the great only can impart.

107) . . . but represent just degree of virtue which all men relish without being obliged to respect

161) Saunterer - sans à la Sainte Terre — a Holy Lander.

173) Who livest all alone, Close to the bone
And where life is sweetest Constantly eatest.

183) As a true patriot, I should be ashamed to think that Adam in paradise was more favourably situated on the whole than the backwoodsman in this country.

It is too late to be studying Hebrew; it is more important to understand even the slang of to-day

185) Wildness is the preservation of the world. (187 How near to good is what is wild!
205 a successful life knows no law -

185) . . . and I felt that this was the heroic age itself, though we knew it not, for the hero is commonly the simplest and obscurest of men

204) The highest that we can attain to is not Knowledge, but Sympathy with Intelligence (P 24 - And truth discern, who knew but learning's lore)

211) Alone all, we cannot afford not to live in the present. He is blessed over all mortals who loses no moment of the passing life in remembering the past . . . a newer Testament — the gospel according to this moment

225) Beauty & true wealth are always thus deep & despised. Heaven might be defined as the place which men avoid.

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Excursions - H D Thoreau - Ticknor 1863 -

P37

~~The best philosophy nature that aims~~
~~But to console man for his previances~~
Within the circuit of this plodding life,
There enter moments of an azure hue,
. . . . . which make
The best philosophy nature that aims
But to console man for his previances

38) . . by Jods cheap economy made rich

Is not heaven made up of these cheap summer glories ?

39) The merely political aspect of the land is never very cheery; men are degraded when considered as the members of a political organization

In society you will not find health, but in nature. Unless our feet at least stood in the midst of nature, all our faces would be pale & livid. Society is always diseased, & the best of it the most so.

40) The practical faith of all men belies the preacher's consolation . . . .
Surely joy is the condition of life . . . When I detect a beauty
41) in any of the recesses of nature, I am reminded, by the serene & retired spirit in which it requires to be contemplated, of the inexpressible privacy of a life — how silent & unambitious it is.

42) Science is always brave, for to know, is to know good; doubt & danger quail before her eye. What the coward overlooks in his hurry she calmly scrutinizes, breaking ground like a pioneer for the array of arts that follow in her train. Bit cowardice is unscientific; for there cannot be a science of ignorance. There may be a science of bravery, for that advances; but a retreat is rarely well conducted; if it is, then it is an orderly advance in the face of circumstances.

Book 5