I never had a sight of my Soul, says the emperor Aurelius; and yet I have a great value for it, because it is discoverable by it's operations; and, by my constant experience of the power of God, I have a proof of his being, and a reason for my veneration.

Where shall we find a man that bears affliction,
Great and majestick in his griefs, like Cato?
Heavens! with what strength, what steadiness of mind
He triumphs in the midst of all his sufferings
How does he rise against a load of woes,
And thanks the gods than throw the weight up-
-on him!

He that has given
God his worship, and
man his due, is entertain
ed with comfortable pre
sages, wears off smooth
ly, and expires in plea-

sure.

Wisdom allows nothing to be good, that will not be so forever; no man to be happy, but he that needs no other happiness than what he has within himself; no man to be great or powerful, that is not master of himself.

Discourses of morality, and reflec-
-tions upon human nature, are the
best means we can make use of to im-
-prove our minds, and gain a true know-
-ledge of ourselves.

Cicero hath observed, that no kind of men are more afraid of God, than such as pretend not to believe his being: these are the men who above all others are most liable to be affected with dread and trembling, more especially in the time of sickness, and the approaches of death.

The silent virtues of a good man in solitude, are more amiable than all the noisy honours of active life.

July 16: 1770.

The silent virtues of a good man in solitude, are more amiable than all the noisy honours of active life.

July 18th: 1778.

When commended, examine impartially your own deserts; and if you find not what is said, note tongues of that turn the instruments of flattery. Know thyself, said Bias; so shall no flatterer deceive thee.

None are so invincible as your half-witted people, who know just enough to excite their pride, but so much as to cure their ignorance.

None are so invincible as your half-witted people, who know just enough to excite their pride, but so much as to cure their ignorance.

Of all the diversions of life, there is none so proper to fill up it's empty spaces, as the reading of useful and entertaining authors; and, with that, the conversation of a well chosen friend.

There is as much difference between wit and wisdom, as between the talent of a buffoon, and a statesman, and yet, in the ordinary course of the world, one passes often for the other.

July 25: 1778.

There is as much difference between wit and wisdom, as between the talent of a buffoon, and a statesman; and yet, in the ordinary course of the world, one passes often for the other).

July 30: 1778.

Windsor Castle
Sunday Morning
30th

My dear Victoria

I have just received your kind letter, & I
feel very much obliged to you for it.
I am very well, & I hope you are
also, & that you will not be
disappointed at my not coming to
Windsor, as I shall be very
much vexed at it myself.

Yours most affectionately
Victoria

Reading serves for de-
-light, for ornament, and
for ability; it perfects na-
-ture, and is perfected by
experience.

July 30: 1778.

The charecter of the person who commends you, is to be considered, before you set a va-
lue upon his esteem. The wise man ap
him whom he thinks most virtuous, the
rest of the world him, who is most weal-
thy.

August 1: 1778.

None are so invincible as your half-witted people, who know just enough to excite their pride, but so much as to cure their ignorance.

None are so invincible
as your half-witted people,
who know just enough to ex-
-cite their pride, but so much
as to cure their ignorance
as to cure their ignorance!

It is the ~~mark~~ mark of a dishonest mind
Not to commiserate even the most guilty.
He, who unmov'd beholds the wretch's pains,
Is such a wretch, as may deserve our pity.

August 6: 78.

William.

There is as much difference between wit and wisdom; as between the talent of a buffoon, and a statesman, and yet in the ordinary course of the world, one passes often for the other).

August 8: 1778.

There is as much difference between wit and wisdom; as between the talent of a buffoon, and a statesman; and yet in the ordinary course of the world, one passes often for the other.

August 10. 1778.

Instructions are entertained with better effect,
when they are not too personally addressed.
We may with civility glance at, but can-
not without rudeness and ill manners stare
upon, the faults, and imperfections of any man.

In reasoning, the best way to carry the cause, and which will bring the controversy to a speedy determination, is by asking questions, and proceeding still upon the adversary's concessions.

August 20: 1778.

Cato in Tully boasts of this as the great
comfort and joy of his old age, that nothing
was more pleasant to him, than the con-
-science of a well spent life, and the re-
-membrance of many kindnesses and be-
-nefits done to others.

August 22d. 1778.

Ill-nature is a contradic-
-tion to the laws of provi-
-dence, and the interest of
mankind; a punishment,
no less than a fault, to
those that have it.

Reading serves for de-
light, for ornament, and
for ability; it perfects na-
-ture, and is perfected by
experience.

August 27. 78.

Reading serves for de-
-light, for ornament, and
for ability; it perfects na-
-ture, and is perfected by
experience.

August 29. 1778.