

**FRUITS OF SOLITUDE IN  
REFLECTIONS AND  
MAXIMS RELATING TO THE  
CONDUCT OF HUMAN LIFE**

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Fruits of Solitude in Reflections and Maxims Relating to the Conduct of Human Life by  
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**WILLIAM PENN**

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IN  
Reflections and Maxims

RELATING TO

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BY WILLIAM PENN.

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THE  
**Preface.**

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READER,

**T**HIS enchiridion, I present thee with, is the fruit of solitude: a school few care to learn in, though none instructs us better. Some parts of it are the result of serious reflection; others the flashings of lucid intervals: written for private satisfaction, and now published for an help to human conduct.

The author bleisseth God for his retirement, and kisses that gentle hand which led him into it: for though it should prove barren to the world, it can never do so to him.

He has now had some time he could call his own, a property he was never so much master of before: in which he has taken a view of himself and the world; and observed wherein he hath hit and missed the mark; what might have been done, what mended, and what avoided, in his human conduct; together with the omissions and excesses of others, as well societies and governments, as private families and persons. And he verily thinks were he to live over his life again, he could not only, with God's grace, serve him, but his neighbour and himself, better than he hath done, and have seven years of his time to spare. And yet, perhaps, he hath not been the worst or the idlest man in the world; nor is he the oldest. And this is the rather said, that it might quicken thee, reader, to lose none of the time that is yet thine.

There is nothing of which we are apt to be so lavish as of time, and about which we ought to be more solicitous; since without it we can do nothing in this world. Time is what we want most, but what, alas! we use worst; and for which God will certainly most strictly reckon with us, when time shall be no more.

It is of that moment to us in reference to both worlds, that I can hardly wish any man better, than that he would seriously consider what he does with his time: how and to what end he employs it; and what returns he makes to God, his neighbour, and himself for it. Will he never have a ledger for this; this, the greatest wisdom and work of life?

To come but once into the world, and trifle away our true enjoyment of it, and of ourselves in it, is lamentable indeed. This one reflection would yield a thinking person great instruction. And, since nothing below man can so think, man in being thoughtless must needs fall below himself. And that, to be sure, such do, as are unconcerned in the use of their most precious time.

This is but too evident, if we will allow ourselves to consider, that there is hardly any thing we take by the right end, or improve to its just advantage.

We understand little of the works of God, either in nature or grace. We pursue false knowledge, and mistake education extremely. We are violent in our affections, confused and immethodical in our whole life; making that a burden, which was given for a blessing, and so of little comfort to ourselves or others; misapprehending the true notion of happiness, and so missing of the right use of life, and way of happy living.

And until we are persuaded to stop, and step a little aside, out of the noisy crowd and incumbering hurry of the world; and calmly take a prospect of things, it will be impossible we should be able to make a right judgment of ourselves, or know our own misery. But after we have made the just reckonings, which retirement will help us to, we shall begin to think the world in great measure mad, and that we have been in a fort of Bedlam all this while.

Reader, whether young or old, think it not too soon or too late to turn over the leaves of thy past life: and be sure to fold down where any passage of it may affect thee: and bestow thy remainder of time, to correct those faults in thy future conduct, be it in relation to this or the next life. What thou wouldst do, if what thou hast done were to do again, be sure to do as long as thou livest, upon the like occasions.

Our resolutions seem to be vigorous, as often as we reflect upon our past errors; but alas! they are apt to flag again upon fresh temptations to the same things.

The author does not pretend to deliver thee an exact piece; his business not being ostentation, but charity. It is miscellaneous in the matter of it, and by no means



artificial in the compofure. But it contains hints, that may ferve thee for texts to preach to thyfelf upon, and which comprehend much of the courfe of human life: fince whether thou art parent or child, prince or fubject, mafter or fervant, fingle or married, public or private, mean or honourable, rich or poor, prosperous or improfperous, in peace or controverfy, in bufinefs or folitude; whatever be thy inclination or averfion, practice or duty, thou wilt find fomething not unfuitably faid for thy direction and advantage. Accept and improve what deferves thy notice; the reft excufe, and place to account of good-will to thee and the whole creation of God.



# PROBABILITY THEORY

1. The probability of an event occurring is a number between 0 and 1, inclusive. If the event is certain to occur, the probability is 1. If the event is impossible, the probability is 0.

2. The probability of the complement of an event is 1 minus the probability of the event. If  $P(A)$  is the probability of event  $A$ , then the probability of the complement of  $A$ , denoted  $P(A^c)$ , is  $1 - P(A)$ .

3. If two events,  $A$  and  $B$ , are mutually exclusive, then the probability of either  $A$  or  $B$  occurring is the sum of their individual probabilities. That is,  $P(A \cup B) = P(A) + P(B)$ .

4. If two events,  $A$  and  $B$ , are not mutually exclusive, then the probability of either  $A$  or  $B$  occurring is the sum of their individual probabilities minus the probability of both  $A$  and  $B$  occurring. That is,  $P(A \cup B) = P(A) + P(B) - P(A \cap B)$ .

5. The probability of two independent events,  $A$  and  $B$ , both occurring is the product of their individual probabilities. That is,  $P(A \cap B) = P(A) \cdot P(B)$ .

6. The probability of a sequence of independent events occurring is the product of their individual probabilities. For example, if  $A$ ,  $B$ , and  $C$  are independent events, then  $P(A \cap B \cap C) = P(A) \cdot P(B) \cdot P(C)$ .

7. The probability of a sequence of dependent events occurring is the product of the probability of the first event and the conditional probabilities of each subsequent event given that all previous events have occurred. For example, if  $A$ ,  $B$ , and  $C$  are dependent events, then  $P(A \cap B \cap C) = P(A) \cdot P(B|A) \cdot P(C|A \cap B)$ .

8. The probability of a sequence of events occurring is the product of the probability of the first event and the conditional probabilities of each subsequent event given that all previous events have occurred. For example, if  $A$ ,  $B$ , and  $C$  are events, then  $P(A \cap B \cap C) = P(A) \cdot P(B|A) \cdot P(C|A \cap B)$ .

9. The probability of a sequence of events occurring is the product of the probability of the first event and the conditional probabilities of each subsequent event given that all previous events have occurred. For example, if  $A$ ,  $B$ , and  $C$  are events, then  $P(A \cap B \cap C) = P(A) \cdot P(B|A) \cdot P(C|A \cap B)$ .

10. The probability of a sequence of events occurring is the product of the probability of the first event and the conditional probabilities of each subsequent event given that all previous events have occurred. For example, if  $A$ ,  $B$ , and  $C$  are events, then  $P(A \cap B \cap C) = P(A) \cdot P(B|A) \cdot P(C|A \cap B)$ .

**Fruits of Solitude,**  
IN  
**REFLECTIONS AND MAXIMS.**

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**PART I.**  
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**Ignorance.**

**I**T is admirable to consider how many millions of people come into, and go out of the world, ignorant of themselves, and of the world they have lived in.

2. If one went to see Windsor Castle, or Hampton Court, it would be strange not to observe and remember the situation, the building, the gardens, fountains, etc., that make up the beauty and pleasure of such a seat. And yet few people know themselves: no, not their own bodies, the houses of their minds, the most curious structure of the world; a living, walking tabernacle; nor the world of which it was made, and out of which it was fed; which would be so much our benefit, as well as our pleasure to know. We cannot doubt of this when we are told that the "invisible things of God are brought to light by the things that are seen;" and consequently we read our duty in them, as often as we look upon them, to him that is the great and wise author of them, if we look as we should do.