

**ENCHIRIDION: CONTAINING
INSTITUTIONS: DIVINE -
CONTEMPLATIVE, PRACTICAL;
MORAL - ETHICAL,
ECONOMICAL, POLITICAL**

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Enchiridion: Containing Institutions: Divine - Contemplative, Practical; Moral - Ethical,
Economical, Political by Francis Quarles

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FRANCIS QUARLES

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W. J. G. 1717

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ENCHIRIDION



CONTAINING

INSTITUTIONS

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 { PRACTICAL.

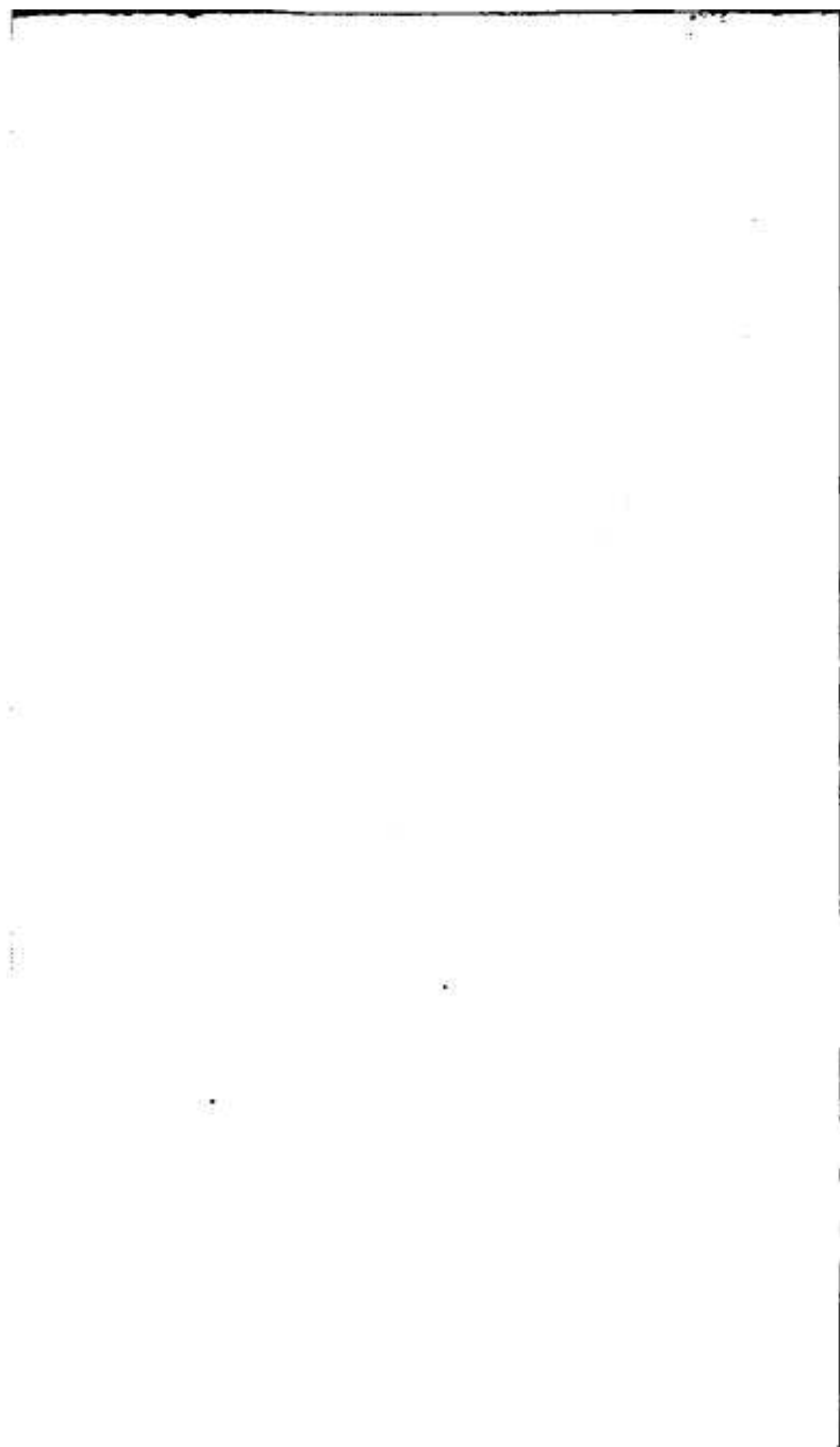
MORAL { ETHICAL.
 { ECONOMICAL.
 { POLITICAL.

WRITTEN BY

FRANCIS QUARLES.



LONDON:
JOHN RUSSELL SMITH,
SOHO SQUARE.
1856.





PREFACE.

THE first edition of the *Enchiridion* of Francis Quarles was published in 1641, and although its just popularity occasioned it to be several times reprinted before the close of the seventeenth century, these various editions have become almost as scarce as the original one. It is unquestionably the most valuable of his prose works, and in many respects deserving of a place in the present series of Old English Authors.

The author of an article in the *Retrospective Review* (V. p. 181) very fairly estimates its merits. "It is," he says, "perhaps the best collection of maxims in the English language. Nor is it merely valuable for

the discernment and knowledge of mankind which it evinces, the justness and weight of its matter, and the pithiness and consciousness of the style. Quarles had always something higher in view than the exercise of his own ingenuity, or the mere intellectual gratification of his readers. His maxims fully display that his object was to produce a beneficial effect over human practice—to amend and reform mankind, and his observations always carry with them a seriousness and unity of purpose. There is little of paradox, and nothing of the ostentation of ingenuity in his *Enchiridion*; but every sentence strikes upon the reader with the force of irresistible truth. He speaks not with the levity of the fanciful theorist, or the more worldly sagacity of the worldly-wise man; but with the correctness of sincere conviction, and the determination of profound enquiry. He arrests the attention not by subtle chimeras or sophistical display, he does not plead with the dexterousness of the Counsel, but pronounces with the gravity of the Judge. He does not, like another great writer of maxims, anatomize the heart with

curious and searchful malignity merely to show his skill, probe into its secret wounds, and leave them to fester as he found them, and hold up with petty triumph the nakedness of his nature to derision; but broods over her weaknesses and failings with the gentle and kindly regard of the good physician, not more skilful in discerning the maladies and disorders of the patient, than able to alleviate and wishful to cure them.

His maxims, though all valuable, have different degrees of merit. They generally commence in an injunction which the author clenches by some pointed antithesis, or illustrates by some ingenious metaphor, or supports by some shrewd thought or weighty apothegm. Originality does not appear to have been so usually the study of Quarles, as justness in his conclusions; and yet most of the maxims in this book seem to have been the result of his own meditation. Perhaps the eagerness of the author to render his axioms striking, sometimes leads him too much into antithesis and playing upon words; but this is the only defect which can be imputed to this excellent little work."

Dr. Dibdin, who (in 1807) edited the same author's "Judgment and Mercy for Afflicted Souls, or Meditations, Soliloquies, and Prayers," imagined a resemblance between the aphorisms of Quarles and the essays of Sir William Cornwallis. But, as in more than one instance, the bibliographer's opinion seems to have been given somewhat inconsiderately. Cornwallis has little of the energy of Quarles, and for the absence of this quality his quaintness does not adequately compensate, his style being less perspicuous than concise.

The best memoir of Quarles is that by the Rev. Robert Aris Willmott, in the first series of his *Lives of the English Sacred Poets*.