

cellent creatures, in that man is able to subject all things else, and to grow wise in every thing, but still persists a fool in woman."

Paradox XXI. *That content is the greatest misery.* "For alas! what is content? hath it not a sound of restraint and sufferance, and doth it not rather imply a lethargy than any active pastime? Joy it doth not amount to, but rather a heavy privation of joy. It signifies rest and imperfect" (more properly, involuntary) "acquiescence."

Paradox XXXII. *In praise of poverty.* "What, says St. Chrysostom, doth distinguish angels from men, but that they are not needy as we are? and it is ever observed that men's desires increase with their riches, and consequently they that have most are the most needy; and therefore the poor, who have the least in the world, come nearest to angels, and those are the farthest off; who need the most. He who needs, says this father in another place, many things is a slave to many things, is himself the servant of his servants, * and depends more on them than they on him. So that the increase of worldly goods and honour being but the increase of our slavery and dependance, reduces us to a more real and effective misery. What hath the bravest of mortals to glory in? Is it greatness?—*Who can be great on so small a round as the Earth?*

Paradox XXXIV. Is entitled *Nescience, or a paradox proving we know nothing*, and is capable of much greater ingenuity of argument than is made use of; but the following is curious. "All our knowledge seems to be false on the part of the object, there being but one true of itself, namely God, whom we know not, and can not

* It has been said with great truth, that if you keep one servant, you may, if you have good luck, chance to get your work done, if you keep two, it will be but half done, but if you keep three, you may do it all yourself.—*Probatum est.*—L. L. M.