

**THE ART OF LIVING
LONG AND
HAPPILY**

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The Art of Living Long and Happily by Henry Hardwicke

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HENRY HARDWICKE

**THE ART OF LIVING
LONG AND
HAPPILY**

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TO
MY WIFE

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PREFACE.

“Would'st thou fashion for thyself a seemly
life ?

Then do not fret over what is past and gone,
And spite of all thou may'st have lost behind,

Live each day as if thy life were just begun.

What each day wills, enough for thee to know,

What each day wills the day itself will tell.

Do thine own task, and be therewith content ;

What others do, that shalt thou fairly judge.

See that thou no brother mortal hate,

Then, leave all beside, to the Master Power.”

GOETHE.

There are many people who believe that the pursuit of happiness, and of health, cannot be reduced to an art ; that man cannot, by exercising his faculties, mitigate his pains and multiply his pleasures.

To such grave and learned authorities might be opposed counterbalancing authorities. From Socrates to our own immortal Franklin, the wisest and best men have be-

lieved that men may be directed in the art and instructed in the science of happiness. The men who have entertained this opinion have been the wisest and the best of the human race, and, it may be said, that they were not all surrounded by those happy circumstances which would naturally inspire the same philosophy. They were men who had experienced all the conditions of life. It seems as if nature had studied to prove by great examples that our happiness depends upon our *reason* more than upon our *circumstances*. Epictetus lived a slave, in chains, and Marcus Aurelius on a throne. And yet both were supremely happy.

The illustrious philosophers of Greece have merited the veneration of ages, by indicating principles, the practice of which would render men better and more happy. Their glory is not founded on their physics, now known to be full of errors, or their metaphysics, so often puerile, but upon those teachings which conducted their pupils to happiness.

Socrates chiefly esteemed the science which teaches us how to live as we ought.

Strange to say, we speak of those sciences which they held in light esteem, with enthusiasm, while we regard as comparatively un-

important those studies which they judged alone worthy of human nature.

All arts are difficult of acquirement, and this art is not an exception. But teachers do not cease to teach because all their pupils do not become as learned as they could wish. As an excellent writer says: "Suppose it had been said to the ancient philosophers: 'You will never reform the human race; and instead of profitless dreams about wisdom and happiness you ought to desist from subjects so futile, and consecrate your vigils to sciences more worthy to occupy your thoughts.' Would they not have smiled with pity upon such counsel? Had they deigned to reply, would they not have said: 'We are well aware that we shall not purify the heart of the wicked of its pride, envy, cupidity; but shall we derive no glory from having confirmed some good men in their career? In the midst of storms we felt our energies invigorated as we perceived that our spirits were in accordance with theirs. However feeble may have been the influence of our writings, affront not humanity by supposing that ours, however partial may have been their circulation, will nowhere find minds worthy to profit by them. Perhaps they will kindle the holy love of virtue in some of

those who may read them in the youthful age of unsophisticated and generous resolutions. Few, who read, will practise our doctrine in all its extent. Almost every one will be indebted to it for some solitary principles. It is possible we may never have numerous disciples. But we shall have some in all countries and in all times. It is a truth that ought to satisfy us, that such discussions are based neither upon exaggeration nor revery. The science of happiness would indeed be chimerical if we expected that it would impart the same charms to all predicaments in which our lot might cast us. Instead of indulging such visionary hopes, if these discussions dissipate the errors which veil the true good from our eyes, if we learn to bring together all the easy and innocent pleasures, and to render the painful moments of life more rapid, we have been taught an art which it is possible to demonstrate and improve to an indefinite extent.'"

The author has not omitted useful suggestions, although they may seem commonplace. The didactic form of the work has permitted him to give the facts which he has collected with great condensation and directness.

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