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AN INTRODUCTION
TO
P R U D E N C E :

OR,

Directions, Counsels, and Cautions,

TENDING

TO THE PRUDENT MANAGEMENT OF AFFAIRS

IN

COMMON LIFE.

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COMPILED BY
THOMAS FULLER, M.D.

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Be ye, therefore, wise as Serpents, and harmless as Doves.—*Matthew.*

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THE SIXTH EDITION.

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DEDICATION.



TO MY ONLY SON J. F.

DEAR SON,

EVER since you were born, I have had it at Heart and Soul to do you all the Good I possibly could.

I began very early with you; for while you were in your Infantile State, and your Brain was as yet dark and void, I endeavoured to strike Light into it, and furnish it with *Simulachra* and Ideas of Things.

As soon as I found your Mind began to operate, I exercised it a little, put motion into it, and set Thought a-going.

Afterwards, as your Perception and Memory increased, I helped you to com-

pare your Notions, draw Conclusions, make Axioms, and treasure them up for the future Uses of Life.

And when I had thus led you into the Art of Thinking and Reasoning, I by degrees rectified your little Apprehensions and Fancies; taught you the Uses and Abuses of the Passions; educated you, as you grew fit for it, in Piety, Morality, Learning, and good Breeding; and never spared for either Care or Cost, toward the fitting you up to make a handsome Figure among the best of Men, and act a commendable part in common Life.

But I am grown old, and must descend to my Fathers; and leave you young and unexperienced to shift for yourself, and struggle through a troublesome World.

I most earnestly wish to assist you still; but since it is not permitted me

to do it *vivâ voce*, I have thought of this way of supplying it with a Panoply of Directions, Counsels, and Cautions, to help and defend you in all Difficulties and Dangers, and render you prosperous (or at least not unhappy) in all your Undertakings and Affairs.

By these, when I am dead, I shall yet speak; and like MENTOR with TELEMACHUS, be ever with you, till you come to me.

As often therefore as you take them into your Hand, imagine that I, your ever loving and careful Father, am personally present, familiarly talking with, and faithfully advising you.

I leave them with you as an everlasting Legacy; and upon my Blessing I charge you to keep them as a Treasure, consult them at every turn, and make the best use you can of them all your Days.

I mean not by this, that you should slavishly come into all here delivered, with an implicit Belief and thoughtless Observance; but would have you all along stand up in your own Sense, and use your Reason, and think and live as a wise Man ought to do.

Now, as to the practical Use of this Book, you should run it all over pretty fast, and miss nothing; and that not only once but often: and in so doing, evermore note down in a *Memorandum Book** the Numbers affixed to such Paragraphs, as you judge will be proper to lay by for an After-thought.

And when you get Leisure for it, single out one of these select ones for your Meditation at that time. And give it serious Attention, and labour it

* A Literary Diary, or Common-Place Book, very proper for this purpose, may be had of the publishers of this work.

in your Mind, till you have got into the Inside of it, and have extracted all its Document, and transcribed it into your, not only Head, but Heart also ; in such wise, that it may influence your Will, and govern your Actions.

Farther than this ; it might be well to make a direct Exercise of it, by working it with your Pen, branching it out into Particulars, comparing it with your former Experience, Observations, Opinions, and settled Rules. Also making Distinctions, putting cases, and improving it with such other Additions as you are able to make.

For when it is brought into a Plan of your own delineating, it will so suit to your sort of Sentiments, as to join them perfectly, and become part of your very Internal Self.

Now if to all this, you could be so happy as to possess the inestimable Trea-

sure of a Friend, into whose Bosom you could safely pour out your Heart; these would afford most profitable and pleasant Themes for Conversation.

For Variety of Expression shows the distinct Parts of Things: putting Thoughts into audible Words gives them a sensible Form: and tossing them from one Friend to another, turns all into a delectable Entertainment.

But for the finishing and crowning of all: when your Memory is now abundantly stored with Precepts, and your Judgment well formed, you must needs do these two things.

1. Apply all that is here said to your own individual Self, as the very Person that is spoken to, and is instructed, and counselled: for otherwise, if you hear the best Advice in the World, and withal be heartily convinced that it is so; yet if

you sit down there, and content yourself with only flying Thought and Theory, and never bring it home close enough to touch and operate upon your Will and Affections; it may indeed swell you out with a windy Conceitedness, but can never nourish you, and do you good.

2. Take up this inflexible Resolution, That you positively will, to the utmost of your Understanding and Strength, walk always in the Paths of right Reason. And if at any time, through human Frailty, you unhappily chance to make a false Step, and stumble, you will presently with all your Might rise again, and heartily renew and continue the Course of Wisdom and Virtue, with more Circumspection and Readiness all your Life after.

To conclude: My dearest Son, if Providence see fit to grant you but good

Health, and a Competency of Necessaries and Conveniencies; and you for your part, faithfully and constantly observe these my Directions, Counsels, and Cautions; you cannot fail of being *Wise, and Good, Useful, and Happy.*

*Non possidentem multa vocaveris
Rectè Beatum. Rectiùs occupat
Nomen Beati, qui Deorum
Muneribus sapienter uti,
Durámque callet Pauperiem pati,
Pejúsque Letho Flagitium timet :
Non Ille pro caris Amicis,
Aut Patriâ timidus perire.*

HORAT. l. 4. Od. 9.

Call not Him happy, who enjoys
The great, the good Things of the Earth ;
But happy Him, who well employs
Heaven's best of Bounties, Sense and Worth ;
Who calmly suffers Want severe ;
And dreads base Actions worse than Death :
He, for his Friends, or Country dear,
Fears not to render Life's last Breath.

TO

THE READER.

THIS Piece I compiled for the use of my only Son; but because it may possibly be of some Service to others also, I was not unwilling to let the Public share with him in it.

My Design is not to engage in Party-Disputes, or any Controversy whatsoever: but to Teach and Persuade every one, to live peaceably with all Men; to do good in his Generation; to behave prudently in Prosperity, and comfortably in Adversity; that so he may have and enjoy as much true Pleasure and Happiness in this World, as his Capacity and Station can possibly admit of.

It is a Collection of choice Things, brought and laid close together without Method or Connexion.

As for Flights of Fancy, Points of Wit,

Tropes of Figures, sweet Numbers, Cadences, and Periods, and all sorts of Decorations and Embellishments, they belong not to such Writings as these; and like Rubbish in the Road, do but hinder the Career of a Reader's thought: and are (rightly speaking) no part of the Treatise, because they treat of nothing.

Avoiding therefore all these, and whatsoever is not directly sober and serious, useful and pertinent, I intend here to offer all such as please to peruse it, a plain Book, which is all and every part of it Book, and nothing but solid Book from Beginning to End.

Some of it I claim for my own, as being the Result of my Experience and Reasoning; but the greater part is the Fruit of my Industry and Reading, for (as Seneca saith, Epist. 16,) *Quicquid bene dictum est ab ullo, Meum est.* It hath always been my Custom, that whenever I light upon a fine Passage in any Author, I take it out, and make it my own.

I name not the Books I extract mine out of, because I would keep in Awe my malignant Readers; for I suppose they will not be very eager of fighting, *Andabatarum more*, they

know not whom, all in the dark. And I must let them know, that many of my Authors are Persons of such great Worth, and established Reputation, that if a vile Critic offer to fasten upon them, he will come off like the Viper in the Fable, that broke out his own Teeth, but never hurt the File he thought to have gnawed to pieces.

Here I give unto you the Wisdom of the Ancients and Moderns; and I would fain have it to be the richest Legacy of this Kind, that ever yet was bequeathed to the Public.

Among my Morals, I have here and there interspersed divine Matters; and shall not vouchsafe to make an Apology for so doing, till my young Masters, the ridiculing Wits of the Age, fairly make out, and undeniably prove, that there is no God, nor future State.

Herein I have not taken upon me the Presumption of directing, counselling and cautioning great Men, Politicians, Preachers, Pleaders, Warriors, &c. who must not be supposed to need such Advice as I can furnish out; nor yet to eager Worldlings; nor the ignorantest and lowest of the People; for such

never read Books, and cannot be made wiser and better by mine: but to such as are in a middle Station, between great Riches and great Poverty. And therefore nothing is to be looked for here, but what relates to common Men, and common Life.

I could have disposed my Matters under proper Heads, and divided them into distinct Chapters, and so have brought them into such plain Order as might have rendered all obvious and easy: but I chose rather to observe no more Regularity or Method, than Nature hath in strewing of Flowers in the Fields. Designing thereby that the Reader should imitate the Industry of the Bees, that painfully fly all about to search for their Honey.

If I had made an Index (which I once thought of doing) it would have stood me in a great deal of Pains; and must have been unsizeably large for the Bulk of the Book, because of the multitude of Subjects to be taken into it: and at last would not have been *tanti*.

For my sense of it is, that as a Man would not stoop to take up Pearls, if they lay about like Hail; so neither would he bestow the

fetching in of Instructions, if they cost him no Labour. And if he had nothing to do, but just to turn over the Pages of a Table, to pick out here and there a Tid-bit, he would in time grow so lazy and delicate as not to bestow chewing on it; and consequently would never digest nor convert it into good Nourishment.

I confess I have not so much regarded Words and Expressions, as Thoughts and Things; and therefore you may perhaps frequently happen upon what you may deem Negligence of Style; but I am not very careful to excuse it: for truly I found it pains enough to dig in the Mines, and bring home to you so many Diamonds, and could not stand to polish every rough one.

If you chance upon divers Paragraphs tending to the same Purpose, you may well think it so happened, because I met with the same Thought in several Authors, and each of them had dressed it up in such Modes and Fashions as liked him best.

And at this you are not to take Offence, in regard that the doubling of it upon you can in no wise prejudice you, but may have its

good Use ; forasmuch as a View of the several Fronts and Sides (as I may say) of a Notion, will map it out upon the Table of your Mind the plainer, and engrave it in your Mind the deeper.

However, that I may not clog you too much with twice boiled *Crambe*; in my Review for the Second Edition, I have weeded out near Seventy such, and planted new ones in their stead.

Possibly you may fancy some of these too low and trifling, and wish they had been left out ; though others, perhaps as wise as you, at the same time may judge otherwise. But be that as it will, you are not to reject all for the sake of a few : for who, but the arrantest Fool and Madman in the World, would throw away a Bag of Guineas, because he saw some Counters among them ?

All Men's Tastes are not the same : therefore where any thing occurs, that is not agreeable to yours, it will be good Manners in you to let it stand for other People ; and reach to yourself something else that you like better : for I think I have provided Variety of Dishes,

enough to gratify, and even compliment yours, and every other Man's Palate.

If some Passages seem at first Sight Contradictions to others, judge not too fast: it may be when you have considered better, you will find them, as they have different Reasons and Respects, reconcileable enough; at least not thwarting: as *Ecclesiasticus* xxii. 11. Weep for the Dead, for he hath lost the Light.—Make little weeping for the Dead, for he is at rest.

I have held throughout to the Words, *Thou, Thee, Thy, Thine*; because I thought it proper Language for a Parent to express Familiarity and Kindness; and for a Preceptor to maintain Superiority and Authority. And herein I follow our Translators of the Bible. *My Son, give me THINE Heart. I will bless THEE. I am the Lord THY God. THOU shalt have none other gods but me.*



AN

Introduction to Prudence.

*Vivere quisque diù quærit ; benè vivere nemo :
At benè quisque potest vivere ; nemo diù.*

All seek the long life none have power to gain ;
But none that good life all may well attain.

1. WISH not so much to live long, as to live well.
2. Since thou art not sure of an Hour, throw not away a Minute.
3. Beware of a fine Tongue, it will sting thee.
4. Be not concerned with what concerns not thee.
5. Never be weary of well-doing.
6. Fly Pleasure ; and it will follow thee.
7. Think of Ease, but work on.
8. Have a care how thy Tongue walks in ill Company.
9. Pay what thou owest ; and so thou wilt know what is thy own.
10. Go to bed with the Lamb, and rise with the Lark.

B

11. Wager not where thou mayst lose, but canst not win.
12. Play with Children ; but let the Saints alone.
13. Wish it not done, but do it.
14. Never intreat a Servant to dwell with thee.
15. Of two Evils, always choose the least.
16. Let no Day pass without a Line.
17. Consult not too much, it will confound thee.
18. Take the Daughter of a good Mother.
19. Life will soon be past ; therefore spend it well.
20. Buy at a Market, and sell at Home.
21. Choose not a Friend over thy Cups.
22. Break not thy Rest for what concerns thee not.
23. Never refuse a good Offer : things may alter.
24. Bind so as thou mayst unbind.
25. Wink at small Faults ; for thou hast great ones.
26. Speak fair ; and think what thou wilt.
27. Lose nothing for want of asking.
28. Do what thou oughtest ; and come what can.
29. Make not a Jest of Truth.
30. Never chide, or punish for Anger ; but Amendment.
31. Be not provoked by Injuries to commit them.
32. Do thou drive thy Business ; let not that drive thee.

33. Take heed of a reconciled Enemy, and an untried Friend.

34. Scorn Affronts : let Dogs bark, and Asses kick.

35. In all things, have an Eye to Safety.

36. Avoid Melancholy, as thou wouldst an evil Spirit.

37. Remember, that Mirth and Mischief are two things.

38. If thou hast Wit and Learning, get Wisdom and Modesty to it.

39. Permit not thyself to think of what thou mayst not act.

40. If thou wouldst keep safe, speak ill of none.

41. Have nothing to do with Friends' Enemies.

42. While thou art eating and drinking, devour not Time also.

43. Give a grateful Man more than he asks.

44. Buy not of a rich Man; nor sell to a Friend.

45. Deny stiffly; if thou deniest at all.

46. Jest so as it may not end in sad earnest.

47. Eat to please thyself: wear Clothes to please others.

48. Do good, and mind not to whom: Do ill, and take heed.

49. Not only be good, but also show thou art so.

50. Be not Partner with a Miser.

51. Trust not him, who thinks thou hast wronged him.

52. Pay all thou owest; and thy Heart will leave aching.

53. If thou givest a Jest, take a Repartee.

54. Trust not him that seems a Saint.
55. Tell not thy Secrets behind a Wall or Hedge.
56. Praise thy Friend, and not thyself.
57. Be not lazy ; and thou shalt have no Occasion to wish.
58. Lay up while young ; and thou shalt find it when old.
59. Speak well of the Dead, who cannot answer for themselves.
60. Let thy Zeal for Truth be consistent with Charity.
61. Choose such Pleasures, as recreate much, and cost little.
62. If thou distrustest thyself, thou wert best keep Silence.
63. Know the Secrets of thy own House, but of no body's else.
64. Think upon the Reward of Sin ; and fear the Devil.
65. Rather despise Death than hate Life.
66. Make no certain Promise of what is uncertain.
67. Accuse not Fortune, when thou art in fault thyself.
68. At a good Table thou mayst be at School.
69. If thou canst not bear Evil, never think of Preferment.
70. Ask enough: thou mayst fall at pleasure.
71. Keep Flax from Fire, and Youth from Wine.
72. Better give one Shilling, than lend and lose twenty.

73. Lay things by: they may come to use.
74. Commend not thy Wife, Wine, nor Horse.
75. Beware of an ill Breed.
76. Care not for what thou canst not have.
77. Better buy dear to have of thy own, than borrow.
78. Be old betimes, that thou mayst be so long.
79. In all Extremities, fly Bashfulness.
80. Forget others' Faults, and remember thy own.
81. Better be alone, than in bad Company.
82. Slight small Injuries, and they will become none at all.
83. Think often what thou hast been; and what thou shalt be.
84. If thou wilt be cured of thy Ignorance, confess it.
85. Frequent the World: Solitude is a kind of Madness.
86. Value thyself, if thou wouldst be valued by others.
87. Attempt nothing, for which thou darest not pray to God.
88. Be more careful of thy Conscience, than of thy Estate.
89. Seek not to be rich, but happy.
90. Exasperate none, when thou canst possibly avoid it.
91. Beware of those, who call themselves Friends.
92. Entertain no Thoughts, that blush in Words.

93. Keep thy Heart close; and thy Countenance open.

94. Tell a Friend his Faults, but do not blazon them.

95. Word it with none: foolish Hearts may be kindled.

96. Love thy Friend; but look to thyself.

97. Give no Counsel to those that think they need it not.

98. Meddle not, where thou hast nothing to do.

99. Endeavour to make thy own Company pleasant to thee.

100. Envy no Man's Talent; but improve thy own.

101. Since Joys are so uncertain, take Gladness when it comes.

102. Commit no Business of Importance to a Joker.

103. Never use desperate Remedies, but in desperate Cases.

104. Be neither foolishly bashful, nor nauseously confident.

105. Take heed that thy Liberality prove not mere Vanity.

106. When thou hast no Observers, be afraid of thy Self.

107. Look not into God's Decrees; but his Commands.

108. Hate Vice, tho' in thy best Friend.

109. Consider not so much who speaks, as what is spoken.

110. Think how sad thou must one Day be.

111. Promise little, and do much; so shalt thou have Thanks.

112. Do nothing To-day, that thou wilt repent of To-morrow.

113. Bear with Evil, and expect Good.

114. Better pass a Danger once, than be always in Fear.

115. Use the Means, and trust God for Success.

116. Think not to reform the Times by monastical Rules.

117. Prove thy Friend, before thou hast need of him.

118. Take heed of being caught with good Words.

119. Endeavour to do so well, that others may envy thee for it.

120. Do good to thyself, and thine; and then to others if thou canst.

121. Let a sturdy Beggar have a stout Denial.

122. Weigh thy Neighbour in the same Balance with thyself.

123. Be sure of Matter of Fact, before thou inquire into the Cause.

124. Never do that To-morrow, which thou canst as well do To-day.

125. Love other Men: praise the Good, and pity the Bad.

126. Make the best of a bad Bargain.

127. Beware of *Had I wist*.

128. Study Sickness in Health; and old Age in Youth.

129. So respect others, as never to neglect thyself.

130. Do thy utmost to rid thyself of Contention.

131. Be not hasty to out-bid another.

132. Forgive any sooner than thyself.

133. Spend, and be free; but make no waste of thy Estate.

134. Fear the worst; the best will save itself.

135. Do as most do; and few will speak ill of thee.

136. Take Time while Time is; for Time will away.

137. If thou angerest a Fool, look to thyself.

138. Remember there is a Witness every where.

139. Stay for Praise, till others give it.

140. If thou wouldst keep a Friend, make use of him.

141. Do as little as thou canst of things to be repented of.

142. At a great Penny-worth pause a while.

143. Pay Servants their Wages, else they will pay themselves.

144. When thou tellest News, engage not for the Truth of it.

145. Command thy Wealth, else that will command thee.

146. Believe not all are evil, that are ill spoken of.

147. Boast not thyself of that which is another Man's.

148. Praise little, but dispraise less.

149. Be merry without foolish Laughter.
150. Be thoughtful, but not heavy.
151. First deserve, and then desire.
152. Give to the Needy; yet not so as to need thyself.
153. Avoid being Arbitrator between two of thy Friends.
154. Be not too much out-done in Courtesy.
155. Read much, but not many things.
156. In all Disputes, take care to come off handsomely.
157. Never gratify, nor promise much, in a jolly Hour.
158. Take care for the future, so as to enjoy the present.
159. Let not thy Sincerity degenerate into Simplicity.
160. Let not thy Wisdom run into base Craft.
161. Neither hear, nor tell Secrets.
162. Accustom thyself to do well upon all occasions.
163. Consent to common Custom, but not to common Folly.
164. Meddle not with others' Business, and thy own will go well.
165. Love most, pity some, hate none.
166. Be so true to thyself, as not to be false to others.
167. Trust thyself, and another shall not betray thee.
168. Have but little to do; but do it thyself, and do it well.

169. In Life, be rather bountiful than prodigal.

170. Take as much care to blame thyself, as to reproach others.

171. Give Tribute, but not Oblations, to human Wisdom.

172. Imitate a good Man, but do not counterfeit him.

173. Never provoke those who are easily able to undo thee.

174. Espouse not quickly the Quarrels of Relations or Friends.

175. Let the News thou tellest be rather stale than false.

176. Thou art God's Patient: prescribe not to thy Physician.

177. In things that must be, thou must be resolute.

178. Either be silent, or speak something that is better.

179. Deliberate long of what thou canst do but once.

180. Believe me, new Favours seldom cancel old Injuries.

181. Give thy Purse, rather than thy Time.

182. Lay by a Reserve for Accidents and Age.

183. Rather fly to a Friend than a Brother for a Kindness.

184. Keep not a Servant out of Kindness, but to do thy Business.

185. Offer not at every thing, for then thou wilt excel in nothing.

186. Tell not thy Secret to thy Servant, he will then be thy Master.

187. Guard thyself once from thy Enemy, but twice from thy Friend.

188. Let no ill Reports discourage thy good Actions.

189. Use thyself to the best Rules, but be no Slave to them.

190. Live in the World, as if thou meantst to leave it.

191. Spare when thou art young, and spend when thou art old.

192. Search others for their Virtues, and thyself for thy Vices.

193. Do well, and boast not: Win Honour, and wear it well.

194. Have many Acquaintance, one Friend, and no Enemy.

195. Do it well, that thou mayst not do it twice.

196. Resist at first, and thou shalt overcome at last.

197. Let not the Courtier, in thee, supplant the Friend.

198. If thou intendest to keep it secret, tell it not me.

199. Talk better, or hearken more.

200. Borrow not too much upon Time to come.

201. Let thy Trouble tarry, till its Day comes.

202. Keep thy Tongue, if thou wouldst keep thy Friend.

203. Sacrifice not thy Conscience to God Mammon.

204. Let not thy Virtue be troublesome to the Company.

205. Cease to be vicious, and thou wilt cease to fear.

206. Do all thou canst to be good, and thou wilt be so.

207. Endeavour for the best, and provide against the worst.

208. Pretend not to govern others, till thou canst rule thyself.

209. Act as if God were at one hand, and Death at the other.

210. Reveal not all, but keep a Reserve for thyself.

211. Let Justice hold the Balance, and Mercy turn the Scale.

212. Make other Men's Shipwrecks thy Sea-marks.

213. It is wise not to seek a Secret, and honest not to reveal it.

214. Better break thy Word, than do worse in keeping it.

215. Come not to Counsel uncalled.

216. If thou wouldst have it done, Go; if not, Send.

217. Do it well, and none will ask how long it was a doing.

218. Leave the Court before that leave thee.

219. Do the likeliest, and hope the best.

220. Believe not all that say they pity thee.

221. Write with the learned, and pronounce with the vulgar.

222. Pick no Misery out of another's Prosperity.

223. Dare to be Good, though the World laugh at thee.

224. Rather suffer wrong, than do it.

225. Better stay at Home, than travel with Thieves.

226. Lay not out thy Money to buy Repentance.

227. Think not to reap in Seed-time, or sow in Harvest.

228. Be industrious, but not affected, in shewing thy Abilities.

229. Insult not a Man, when thou hast got the better of him.

230. Count like a Jew, but pay like a good Christian.

231. Spend the Day well, and thou wilt rejoice at Night.

232. If thou wouldst be borne with, bear with others.

233. When thou doest ill, do not excuse it worse.

234. Desire nothing but what thou knowest thyself capable of, and fit for.

235. Lose not Opportunities, and happy Minutes.

236. Have not to do with any Man in his Passion.

237. Either live, or die, with Honour.

238. Marry above thy Match, and thou wilt get a Master.

239. Pray to God to help thee, and then put thy Hand to the Work.

240. Seek much, and get something; seek little, and get nothing.

241. Do good, if thou expectest to receive any.

242. Stay a while to make an end the sooner.

243. When Fortune promises, take her at her Word.

244. Let it not be openly discovered, that thou art secret.

245. Weigh right, and sell dear.

246. Do as well as thou canst, and thou doest well.

247. In mixed Company, say nothing against any one's Sentiment.

248. Pay well, and thou wilt never want Workmen.

249. Rather go to Bed supperless, than rise in Debt.

250. Be a Friend to thyself, and others will be so too.

251. Try how the Ice will bear, before thou ventur'est too far.

252. Do well, and fear neither Man nor Devil.

253. In all things, take care to end well.

254. Command foolishly, and thou shalt be obeyed accordingly.

255. If thou givest customarily to the vulgar, thou wilt buy constant Trouble.

256. At certain times, let a Book serve instead of Company.

257. Servants should put on Patience, when they put on Liveries.

258. Avoid Singularity : it is inconsistent with Civil Society.

259. Love nothing so violently, as to let the Loss of it undo thee.

260. Excuse not thy Fault ; for that is committing of it twice.

261. Put not thy hand between Brethren ; they will fall upon thee.

262. Spit not against Heaven, it will fall back in thy own Face.

263. Search not a Wound too deep, lest thou make it worse.

264. Desire Panegyric, but play not the Orator thyself.

265. Employ thy Time well, if thou meanest to gain Leisure.

266. Make Conscience of little Sins, and thou wilt avoid the greater.

267. Study more how to die, than how to live.

268. Evermore create as few Troubles to thyself as thou canst.

269. Stand thou upright, tho' the World turn upside down.

270. Seek till thou findest, and thou wilt not lose thy Labour.

271. Keep good Company, and the Devil will not dare to make one.

272. Take heed of swallowing Honey-Words too fast.

273. Read not Books alone, but Man also ; and chiefly thyself.

274. Then only dost thou begin to live, when thou art got above the Fears of Death.

275. Prize not thyself for what thou hast, but for what thou doest.

276. Never deny a Pardon that hurts not the Giver or Receiver.

277. Be as careful of what thou sayest, as of what thou hast.

278. Let another Man's Passion be a Lecture to thy Reason.

279. Do not, even to thy Enemy, all the Discourtesies thou canst.

280. If any praise thee, yet remember to be thy own Judge.

281. If thou wilt not be counselled, thou canst not be helped.

282. Let not thy Will roar, when thy Power can but whisper.

283. If thou puttest on the public Gown, put off the private Person.

284. Retrench thy Desires, instead of increasing thy Substance.

285. If thou injurest Conscience, it will have its Revenge upon thee.

286. Observe Seasons, else thou wilt over-run Opportunities.

287. Be not so angry as to give thyself a Box on the Ear.

288. When thou hast no Friend near, thou mayst praise thyself.

289. Hear no Ill of a Friend, nor speak any of an Enemy.

290. Whenever thou art injured, put a good face upon the Matter.

291. Never deceive a Friend ; unless it be apparently for his good.

292. Deserve well, and there is room enough in the World for Praise.

293. Employ not a great deal of Care and Exactness about a Trifle.

294. When thou buyest, suspect Ornaments and Commendations.

295. Dispose not thyself to much Ease, but to much Patience.

296. Always speak Truth ; but not at all times the whole Truth.

297. If thou meanest to give, say not, Wilt thou have this ?

298. Be ready to do all ordinary Kindness to all Men.

299. Be not so much at the Devotion of others, as not to be at thy own.

300. Venture thy Opinion, but not thyself for thy Opinion.

301. If thou promisest, Delay not ; for that loseth all Thanks.

302. Never ask Advice, unless thou meanest to weigh it.

303. Keep good Company, and thou shalt be one of the Number.

304. Win Game of thy Friend, and drink out the Winning presently.

305. Love thy Friend with all his Faults : nobody hath Perfection.

306. Be assured thou wilt never get thy Revenge upon a great Man.

307. Rely not on another, when thou canst as well do it thyself.

308. Keep Company with such as may make thee wiser and better.

309. Let the Bent of thy Thoughts be to mend thyself, rather than the World.

310. If thou wouldst enjoy much Peace, frequently think over thy own Concerns.

311. Be such an one in thy Life, as thou wilt wish to be at Death.

312. No Man is without Faults; yet endeavour thou to have none.

313. In many things, *Audi, Vide, Tace*, Hear, See, and Hold thy Tongue.

314. Yield to Reason, wherever it appears: Reason is a sacred thing.

315. Be silent where Reason is not regarded, and Truth is distasteful.

316. Marry thy Sons when thou wilt; thy Daughters when thou canst.

317. Be neither too severe, nor too merciful: Choose a rational Mean.

318. Let not thy Observation of others hinder thee from examining thyself.

319. If thou wilt reap Comfort in Adversity, sow it in Prosperity.

320. Begin to be good betimes: Thou canst not be too good, nor too soon good.

321. Fill the hungry Poor with good things, and thou shalt never want Bread.

322. Thou shouldst ask the World leave, before thou commendest thyself.

323. Believe not all thou hearest, nor speak all thou believest.

324. Make God thy Friend, and then it is no matter who is thy Enemy.

325. In Controversy, say not all thou canst, but all that is necessary.

326. Bear witness rather against Friendship than Truth.

327. Clothe thyself beneath thy Ability, thy Children according to it, thy Wife above it.

328. Make not thy Friends too cheap to thee, nor thyself to thy Friend.

329. Freely receive Courtesies, where thou knowest how to requite them.

330. Wouldst thou find out Secrets, seek them in Grief and in Pleasure.

331. Marry thy Daughters betimes, lest they marry themselves.

332. Let a Horse drink where he will, but not when he will.

333. Give not others ill Words; they will prove railing at thyself.

334. If thou wouldst know a Man, lay his Words and Actions together.

335. Let thy Gifts be such as thy Friend delights in.

336. Learn such things when thou art young, as may stead thee when old.

337. Whenever thou seest thy Kindred, make much of thy Friends.

338. Neither praise, nor dispraise thyself: thy Actions will do it enough.

339. Beware of him that is slow to Anger: Revenge is in his Breast.

340. Learn to hold thy Tongue. Five Words cost Zacharias forty Weeks' Silence.

341. Never provoke the Fury of Bigots, by exposing their Sentiments.

342. Be so wise as to be thy own Counsellor; and then to keep thy own Counsel.

343. Serve well; and then thou needest not be ashamed to ask good Wages.

344. Weigh not every Syllable thou speakest, as in a Goldsmith's Scales.

345. Be always at Home with thyself, and Master there. This is a great Point.

346. Avoid being a great Man's Confident: this hath ruined many.

347. Be thy own Friend, and then thou mayst be able to live alone.

348. Out of thy Acquaintance choose Familiars: out of those pick a Friend.

349. Employ not all thy Capacity, nor show all thy Strength at every turn.

350. Be not too much obliged to any Man; but least of all to Great Men.

351. Endeavour more to know thyself, than to be known by others.

352. Be content to accept of Truth, though it comes from the Father of Lies.

353. Affect not being much seen, and Men will less see thy Weakness.

354. Mistrust no Man without Cause, nor be credulous without Proof.

355. In Company restrain Passion: hearken much, and speak little.

356. Bear with Patience what thou canst not remedy with Prudence.

357. If thou contendest with Fools, thou wilt be in the same Parallel.

358. Suppose all the Auditors Enemies, when thou dispraisest any.

359. Let not Ceremony, or Civility, at any Time hinder Business.

360. Trust not him entirely, or too soon, whom thou hast disobliged.

361. Believe not easily ill Reports concerning either thyself, or others.

362. Search not Authors, to say what thou canst as well say thyself.

363. Be not so much ashamed of an indecent, as of a criminal Thing.

364. Be ashamed to do, what thou wouldst be ashamed to be taken in.

365. Act nothing in furious Passion: it is putting to Sea in a Storm.

366. That which thou designest to do well, speedily put in Practice.

367. Labour not to inform a proud Man; it will but make him thy Enemy.

368. Neither praise nor dispraise, till seven Christmases be over.

369. Get what thou canst of a bad Paymaster, though it be but a Straw.

370. If thou wouldst make a good Will, make it in time of Health.

371. Drive not too many Ploughs at one time : some will make foul Work.

372. Set not up for a Critic; for that is giving a Challenge to the whole World.

373. Give not up thyself to Indolence : Want of Care is Want of Virtue.

374. Learn how to refuse Favours. This is a great and very useful Art.

375. Shun Engagements. This is one of the chief Maxims of Prudence.

376. Be ready to hear Counsel, quick to contrive, but slow to propose.

377. Nothing but Truth before the Face : nothing but Good behind the Back.

378. If thou art a Master, be sometimes blind : if a Servant, sometimes deaf.

379. Never tell what thou owest, what thou hast, or what thou canst do.

380. In Cases of Importance, if thou canst not say enough, say nothing.

381. Maintain thy Opinions without Heat, and hear others without Trouble.

382. If thou hast not Sense enough to speak, have Wit enough to hold thy Tongue.

383. Tell a Friend a Lie, and if he keep Counsel, thou mayst tell him the Truth.

384. Be respectful before the Learned, and silent before the Ignorant.

385. Make the Night Night, and the Day Day ; and thou wilt live well.

386. Let us lay aside Fathers and Grandfathers, and be good ourselves.

387. Keep out of Frays, and so thou wilt be neither Principal nor Witness.

388. If thou art cheated by a great Man, lose thy Money, and say nothing.

389. Bear patiently with the Defects of others, and labour to amend thy own.

390. Play not about the utmost Limits of Good; thou wilt be apt to skip over into Evil.

391. Send not up to God such Prayers, as thou darest not publish to the World.

392. There will quickly be an end of thee. Think what will become of thee hereafter.

393. To him that can take away what thou hast, give readily what he asketh.

394. Take no part with Scandalizers; thou knowest not thy Turn among them.

395. Rejoice not at the Fall of thy Enemies: thou knowest not thy own End.

396. Grieve not at thy present Condition; but labour to amend it, or bear it.

397. Labour as much to cure thyself of a Fault, as thou wouldst of a Fever.

398. If thou makest others afraid of thy Wit, thou hadst need be afraid of their Memory.

399. Consider not so much with whom to be conversant, as of whom to beware.

400. Pray not so much for fair Weather or Rain, as that thou mayst deserve it.

401. Thou canst not enjoy all Things, therefore deny thyself many Things.

402. Let the Business of the World be thy Circumference, but thyself the Centre.

403. Make not an Excuse before it be time; for that is to accuse thyself.

404. If thou wouldst be esteemed, esteem not thyself so as to contemn others.

405. Envy not those that know more than thyself; but pity any that know less.

406. Consider not what might have been done, but what is now to be done.

407. If thou intendest to grant, stay not till Importunity wrest it from thee.

408. Whatever thou seest laudable in others, endeavour to attain thyself.

409. In thy Choice of Company, let not thy Affection shame thy Judgment.

410. Be not thy own Parasite; then it will be easy to escape others' Flattery.

411. So live with Men, as if God saw thee: so pray to God, as if Men saw thee.

412. Read, but slight not Meditation; and meditate, but slight not Reading.

413. Do thou but do thy best, and then thou mayst defy the Devil to do his worst.

414. Thou canst not spend thy Time better, than in learning how to spend it well.

415. Whatever thou undertakest, so do it, as if it were to come to the Knowledge of all Men.

416. Let thy Prayers be as frequent as thy Wants, and thy Thanksgivings as thy Blessings.

417. Govern thy Life and Thoughts, as if the

whole World were to see the one, and read the other.

418. Give as thou wouldst receive, cheerfully and quickly, without Hesitation or Bargaining.

419. Trust not to the Kindness of the common People; there is no Faith or Constancy in them.

420. Never condemn a Friend unheard, without letting him know his Accuser or Crime.

421. Pardon all Offences, where there is any sign of Repentance, and hope of Amendment.

422. Look as much into the Intention of him that praises thee, as of him that calumniates thee.

423. If thou hast a loitering Servant, send him of thy Errand just before Dinner.

424. If one speaks thee fair, and loves thee not; speak him fair, and trust him not.

425. Never espouse a bad Cause in spite to an Adversary, who hath taken the better Side.

426. Count the World not an Inn, but an Hospital; and a Place not to live in, but to die in.

427. Measure the Ends of all Counsels, though uttered by never so intimate a Friend.

428. Suspect every Act of an Enemy, though there appears no apparent Reason for it.

429. Do all thou canst to take care of thyself; but without disturbing Anxiety.

430. If thou wilt break with the World, and be eminently good, expect the Lashes of ill Tongues.

431. If thou givest thyself to be the Companion of Vice, in the end thou wilt be the Slave of it.

432. Examine thyself narrowly, if thy own Courses are not the Cause of thy Crosses.

433. Propose good Things, follow good Counsels, and leave the rest to Providence.

434. If thou intendest to borrow any thing a second time, use it well the first, and speedily return it.

435. Upbraid not any one with a Kindness granted; for that turns a Benefit into an Injury.

436. Be doing always something, that the Devil catch thee not at leisure for him.

437. Venture not to the utmost Bounds of even lawful Pleasures: the Limits of Good and Evil join.

438. Never affirm any thing but what thou art very well assured of; else thou art not safe.

439. Lend Money to an Enemy, and thou wilt gain him: Lend to a Friend, and thou wilt lose him.

440. When thou obeyest thy Superior, thou instructest thy Inferior.

441. When thou art calm again, review, examine, and rectify, what thou didst amiss in Passion.

442. Withhold not thy Money where there is need, and waste it not where there is none.

443. Thou wert better pay, and have little left; than keep much, and be always in Debt.

444. Honour the Good, that they may love thee; be civil to the Bad, that they may not hurt thee.

445. Be not niggardly in what costeth thee

nothing; as Counsel, Countenance, and the like.

446. Reward a good Servant well; and rather quit a bad one, than disquiet thyself with him.

447. Mix Kindness with Authority, and rule rather by Discretion than Rigour.

448. There is no need, that for the avoiding of a Lie thou shouldst fall into Indiscretion.

449. Never enter into hot Disputes concerning Points of Religion, or State Affairs.

450. Live in perfect Peace with all Men, and then thou wilt live the Life of Angels.

451. Promise thyself not to live long in Peace, if thou conversest with a Liar.

452. Measure not Men by *Sundays*, without regarding what they do all the Week after.

453. Wouldst thou not be a Fool in others' Conceit, be not wise in thy own.

454. Observe thyself as thy greatest Enemy would do; so shalt thou be thy greatest Friend.

455. If thou wouldst live till thou art old, live as if thou wert to die young.

456. Have a perpetual Amity for thy Friend; but love and esteem Virtue more than him.

457. Reflect not on Persons in promiscuous Company; thou knowest not whom thou disobligest.

458. Let no Obligation to thy Friend engage thee to dispense with thy Conscience, or do any thing unworthy for his sake.

459. Thirst after Desert, not Reward. He is got a great way, that is got thus far.

460. Do a Kindness to a Person of Merit, and thereby thou wilt do thyself a greater.

461. If thou desirest to build up thy own Fortune, set early about it.

462. Pluck up Courage enough to follow the Bent of thy own Reason.

463. If the Counsel be good, thou needest not stand considering whence it came.

464. Rely not too much upon the Honesty of untried Men; for nothing will undo thee more.

465. Be willing to deserve without Praise, rather than to do ill with Commendation.

466. Repeat not what may hurt a Man, unless it be a greater Hurt to others to conceal it.

467. Listen to all the World, that thou mayst not be ignorant of any of thy Faults.

468. Let thy Child's first Lesson be Obedience; and the second may be what thou wilt.

469. In Reading, mind not so much the narrative Part, as the Business of the History.

470. When thou art busy, let it not be as Domitian was, in catching of Flies.

471. It is good in Writing, that thou leave the best Bit for the last.

472. Borrow not of thy Friend, if thou desirest to preserve his Friendship.

473. Ask not thy Friend for a Cloak, when he is out in the Rain with thee.

474. If thy Friend hath been true to thee in Money Matters, thou mayst trust him in others.

475. Never venture upon an ill thing, but

where thou art sure God and Conscience cannot see thee.

476. Be not too much in any thing : it creates Satiety, and makes thee cheap.

477. In dealing with subtle Men, interpret their Speeches by their Interest, Aims, and Ends.

478. Lose not thy own for want of asking for it ; it will get thee no Thanks.

479. In giving, consider what Thing, to whom, how, where, when, and wherefore thou givest.

480. If thou dispraisest him whom thou hatest, show it not to the Company that thou art his Enemy.

481. Be not ashamed to be accounted singular, for doing that which thou art assured is thy Duty.

482. Bring thyself to that pass, that thy Happiness may not depend upon another's Judgment.

483. Take heed of a pouting Lip ; it is almost always a Sign of a surly and morose Humour.

484. Say not all thou knowest, nor censure all thou seest, if thou wouldst live in Peace.

485. Thou art not only to choose the least of necessary Evils ; but out of all Evils to extract something that is Good.

486. Among Familiars use common Terms and Expressions ; not such as are too far-fetched, or affected.

487. Never contradict, or even contend with one that is foolish, proud, positive, testy, or with a Superior, or a Clown, in matter of Argument.

488. Either frequent not the Company of great Persons, or learn to speak according to their Inclinations.

489. Reject every Temptation at the first Assault, and the Conquest will be easy and certain.

490. Account it no Disgrace to be censured of those Men, whose Favours would be no Credit to thee.

491. Addict not thyself to Poetry. Reputation is much oftener lost than gained by Verse.

492. Contract perfect Love with honest Men; but yet be not at odds with others.

493. Never make thyself a Friend of a Politician, or artful Man: he will work only for himself.

494. Accuse not one that is not present to answer for himself: it is a poor, sneaking, cowardly, base Trick.

495. Be resolute in this:—Do well for the Love of Virtue, and not for the Fear of an evil Report.

496. Endeavour to have a comely Grace in holding thy Peace, and a lively Force in speaking.

497. First get an absolute Conquest over thyself, and then thou wilt easily govern thy Wife.

498. Be neither too early in the Fashion, nor too long out of it, nor at any time too precisely in it.

499. Pray often, because thou sinnest often. Repent quickly, because thou mayst die suddenly.

500. What Counsel thou givest to another, register carefully; and when the Case is thy own, follow it.

501. At spare Hours read; but be sure to use Caution in thy choice of Books: else it is time spent in ill Company.

502. Thou mayst esteem a Man of many Words and many Lies much alike.

503. Though the World be wicked, yet thou oughtest to persevere in Well-doing, even among and to wicked Men.

504. Have a care of long and obstinate Disputes; it is easier not to begin them, than to put an End to them.

505. Give freely to him that deserveth well, and asketh nothing; and that is a way of giving to thyself.

506. Give no improper Gifts; as Arms to a Woman, Books to a blind Man, or Nets to a Student.

507. It ought to be thy Care above all Things here below, to make thy Life truly pleasant.

508. Engage not so far in any Party, as to make its Quarrels thine.

509. Work as though thou wert to live ever: Worship as if thou wert to die presently.

510. Use thyself to do good Turns. Count up all, and thou wilt not lose by it at last.

511. When thou receivest a Kindness, remember it: when thou restorest one, forget it.

512. Endeavour rather to get the Approbation of a few good Men, than the Huzza of the Mob.

513. Refuse not Counsel; it is neither a Diminution of thy Grandeur, nor a Sign of Incapacity.

514. Conceit not so high a Notion of any, as to be bashful and impotent in their Presence.

515. It is prudent not to give all the Reward at once; for Dependence had need be kept up.

516. If the Evil come from Heaven above, use Patience; if from the World below, Prudence.

517. Purchase not Friends by Gifts: When thou ceasest to give, such will cease to love.

518. Shake not off thy Spleen and Reason together: and cure not Melancholy with Madness.

519. Undertake nothing but what is feasible; and before thou engagest, ask thyself, What if my Design miscarry?

520. Speak no more to a Stranger, than thou wouldst have publickly known.

521. If thou beest Poor, do not fancy it is only for the Rich, who have little else to do, to be religious and godly.

522. If thy Debtor be really insolvent, do not ruin him to get that which it will not ruin thee to lose.

523. Contradict not to vex others: that shows an ill Temper, and provokes most Persons, but profits nobody.

524. Permit not thyself to go beyond, or defraud thy Brother in any Matter; for the Lord is the Avenger of all such.

525. Take heed: most Men will cheat without Scruple, where they can do it without Fear.

526. Admonish thy Friend in secret; and make

him consider thou doest it so; but commend him openly.

527. Never let Passion or Malice make thee reveal that, which Love and Friendship before bound thee to conceal.

528. Perform good and virtuous Actions, though thou art assured they shall never come to the World's Eye.

529. Thou mayst be more prodigal of Praise when thou writest a Letter, than when thou speakest in Presence.

530. Never make question of speaking, when thou hast any thing to offer that is better than Silence.

531. Give not thy Enemy Despair; for it is a Weapon more dangerous than Valour itself.

532. Assist the afflicted, if well thou canst: for as for Tears they are but Drops of Water: What good can they do?

533. Accustom not thyself to find Faults with other Men's Actions; thou art not bound to weed their Gardens.

534. If thy Estate be but small, come seldom into Company; but when thou dost, let thy Money go freely.

535. If vulgar Opinion hath lighted the Lamp of thy Name, supply it with thy own Oil, lest it go out and stink.

536. In the disastrous Accidents of our Lives, when our own Strength and Endeavour cannot help us, Patience may.

537. Measure Favours by the Motives and real

Effects, not by external Demonstrations and Appearances.

538. Be not over-desirous to be feared · if thou exceedest the true Measure, thou wilt become odious.

539. If thou growest discontented, and fallest out with the World, thou wilt take thy Revenge upon thyself.

540. If ever thou affectest Injustice, let it be in this,—that thou mightest do Courtesies, and receive none.

541. Be not too familiar with thy Servants : at first it may beget Love, but in the end it will breed Contempt.

542. Insult not upon the Affliction of another : it is Baseness in respect of the World, and it is Impiety in respect of God.

543. Thou mayst hate thy Enemy's Vices and ill Conditions ; yet love his Person, both as he is a Man, and thy Brother.

544. Despise nothing because it seems weak : the Fly and Locust have done more hurt than ever the Bears and Lions did.

545. Vanquish thy own Wishes and Desires, and the Chariot of Triumph belongs more truly to thee than to Cæsar.

546. Let Friendship creep gently to a Height : if it rush to it, it may soon run itself out of Breath.

547. Be not easily exceptious, nor rudely familiar : the one will breed Contention, the other Contempt.

548. When thou hearest any defamed, do it with an averse Ear, and declining Heart; and leave the Relator to himself.

549. Let some few Friends and Books, a cheerful Heart and innocent Conscience, be thy constant Companions.

550. Buy what thou hast no need of, and ere long thou shalt sell what thou canst not be without.

551. In avoiding of Affectation, have a special Care not to fall into it, by affecting not to be affected.

552. With Strangers thou oughtest to use Ceremonies; but let them be banished from among Friends.

553. Think with thyself what Good will it be to thee, to have an hundred times more than thou canst use.

554. Refuse not to hear the Advice even of a Servant or a poor Man, though thou followest it not.

555. If thou wouldst conceal thy Secret from thine Enemy, reveal it not to thy Friend.

556. If thou lettest a Fool play with thee at Home, he will do so with thee in the Market too.

557. Thou mayst be more happy than ever was Alexander and Cæsar, if thou wilt be more virtuous.

558. Endeavour to live so as not to be feared of thy Inferiors, nor to be despised of thy Superiors.

559. In Bargaining, thou art to avoid not only what is false, but also that which deceives.

560. If thou wouldst please the Ladies, thou must endeavour to make them pleased with themselves.

561. Never expect any Assistance, or Consolation in thy Necessities, from drinking Companions.

562. If thou wilt live comfortably, let God alone with his Providence, and Men with their Rights.

563. When thy Hand hath done a good Act, ask thy Heart whether it was well done.

564. Make not too much of any Man at first, because thou canst not hold out that proportion.

565. Speak not ill of thy Neighbour, lest thou hear that which will not fail to trouble thee.

566. Thou mayst believe a Man when he promises what may turn to his own Advantage.

567. If a Matter doth not entirely please; yet if thou canst forbear being much troubled at it, it cannot much hurt thee.

568. Do well, and thou shalt be well spoken of; if not now, yet by those that shall come after.

569. If thou wouldst try any one's virtuous Generosity, commend him to his Face: See how he takes it.

570. In time of Assault, look about thee where thy Weakness lies, and thither send Forces.

571. Strive not with thy Parents, nor with great Men, though thou art never so much in the right.

572. Never engage thyself to the World, but in proportion to the short Duration of Life.

573. Forsake the World before it forsake thee ; and do all things to be agreeable to God, before thou come before him.

574. Avoid the Friendship of a Fool : when he designs to serve thee, he will do thee a Mischief.

575. As we must account for every idle Word, so must we likewise for every idle Silence.

576. If thou shouldst have the Misfortune to be obliged to beg Pardon, do it quickly, to avoid the Blame of Obstinacy.

577. Whenever thou art admitted to a great Man, let thy Compliment be short, speak little, and retire soon.

578. Avoid Law Suits. They are a Fire which Men have much ado to extinguish when once it is kindled.

579. Be not covetous : the Pleasures of this World consist in having Necessaries, not Superfluities.

580. Be always mistrustful of the Advice, which is agreeable to thy Desire ; and consider the Reason of it.

581. So long as thy Conscience shows thee any Failures, desist not till thou hast mended all that is amiss.

582. Be circumspect in all thou speakest or doest ; as if thy Enemies stood at thy Elbow overlooking thee.

583. If thy Business be perplexed, divide it ; and look upon all its Parts and Sides.

584. If thou lovest thy Friend, praise him not

too much; it will conjure up the Devils of Envy and Detraction.

585. As to civil Carriage in common Things of Life, to strike or pinch a Man is a Clown's Salutation.

586. Let not the Authority of the Speaker persuade thee, but the Reason he brings.

587. Beware of him that is slow to Anger: He is angry for something, and will not be pleased for nothing.

588. Let thy Discourse be such as thy Judgment may maintain, and thy Company may deserve.

589. Thou oughtest warily to begin such Charges, as when once begun will continue; but in Matters that return not, thou mayst be more magnificent.

590. Live so, that when Death comes you may embrace like Friends, not encounter like Enemies.

591. Never do Evil that Good may come thereby; for that would be serving the Devil, that God might serve thee.

592. I advise thee to visit thy Relations and Friends; but I advise thee not to live too near them.

593. Be not proud, no not even of Well-doing; for the Judgment of God is far differing from that of Men.

594. Speak as seldom as may be of thyself. If thou praisest thyself, it is Arrogance: if thou dispraisest, it is Folly.

595. Endeavour by all honest Means to get, and keep, the Love of every one : it is better to be beloved than admired.

596. Make not thy Servant privy to either thy Infirmities, Failures, or Wants and Necessities.

597. When a great Man speaks to thee kinder than he was wont, consider Things ; for assure thyself it is not for nothing.

598. Venture not upon a known Sin, though never so little ; that will harden and encourage thee to more and greater.

599. If thou wouldst live happily, neither trust to good Fortune, nor sink under bad.

600. If thou hopest to please all, thy Hopes are vain : if thou fearest to displease some, thy Fears are idle.

601. Be contented with a little, and then thou hast enough : if thou complainest, thou hast too much.

602. If thou hast corrupted a Man to thy Interests, never believe he will be true to them.

603. Conform, where thou mayst innocently, to the Times and Company. This is the North Star of Prudence.

604. Be not like the Boulter, that casteth out the Flour, and keepeth the Bran.

605. Never be ashamed to change for the better Opinion ; but then be sure it be better, before thou changest.

606. Trust not a good Cause, so as to neglect lawful Means ; that would be Presumption, not Piety.

607. If thou wilt not act till thou canst get through all Objections, thou mayst lie still, and do nothing.

608. Abstain not only from the actual doing of an Injury, but even from the least Thought of it.

609. Thou mayst the better be slow of Belief, and give no Offence, if thou beest without the Spirit of Contradiction.

610. Show no Excellence to an Ignorant; for he will contemn that, whereof he is incapable.

611. If thou adoptest another's Lie, thou showest thou wouldst willingly have been its proper Father.

612. Always take part with, and defend the Unfortunate: they are commonly the Subjects of Censure and Injury.

613. When thou seest any doing ill, presently ask thyself, Have not I done the like, or as bad?

614. Never commit the Execution of a Design to him, that had been unwilling to approve of it.

615. If thou refuseth Reconciliation when truly offered, thou art stubborn; but not brave, nor wise, nor good.

616. Learn to live well among ill Men: till thou hast attained that Art, thou knowest not how to live in the World.

617. Slip not the Memory of things past; husband the present Time; and, without any Disquiet, provide for the future.

618. If thou wouldst not be spoken ill of, learn the Art of either speaking well, or at least not ill of any.

619. Have nothing to do with any Family, though never so great, where the Devil is Major Domo and rules all.

620. Prepare for thyself such Riches as may, when thy Ship is broken, swim and escape to Land with thee.

621. Take heed, in the beginning, what thou grantest; for one Inconvenience bringeth on another.

622. When thou talkest with a Stranger, be not too full of Communication, till thou knowest him.

623. If thou wouldst play, or wrestle well, thou shouldst do it with those that do it better than thou.

624. Be sober and chaste among young Folk, that they may learn of thee; and among old, that thou mayst learn of them.

625. Thou must be content to hear what thou wouldst not, whenever thou doest what thou shouldst not.

626. Let it be thy constant Persuasion, that there is no Evil but hath something of Good lying under its Bark.

627. Tell nothing to him that thou thinkest will not believe thee; for he will think ill of thee, and despise thee.

628. Avoid customary Chafing; in time it will

become Nature, and render thee despicable, and make thy Life uncomfortable.

629. Ask nothing of him who thou believest will not grant: it will make him hate thee, and can do thee no good.

630. Be not over-covetous and carking. It is but a little we need; and it will not be long before we can need nothing.

631. If every Year thou wouldst root out one vicious Habit, thou mightest, in some time, become perfect.

632. In Company that thou art doubtful of, hide thy Distrust; but where thou art secure, be free and open.

633. Put this down as a true Maxim, That it is a great Piece of Gallantry to confess a Mistake, and forsake an Error.

634. When thou wouldst praise a Friend, do it before all the World; but if thou reprovest him, do it in a Corner.

635. Let Eternity be much in thy Thoughts; and then the fading Vanities of this World will have little Esteem with thee.

636. Thou wilt never better remember thyself, than by frequent thinking, that some Day thou must die.

637. Be not so bashful and facile, as to grant whatever is desired of thee; for that will make all thy Life uneasy.

638. If thou hast begun to do a Courtesy, go on with it; else thou mayst get an Enemy instead of a Friend.

639. Be not puffed up with thy Perfections ; but let thy Humility defend thee from thine own Virtues.

640. Dwell not too long upon Sports ; for as they refresh a Man that is weary, so they weary a Man that is refreshed.

641. Never enter into a League of Friendship with one, whom thou hast known ungrateful to another Man.

642. Do every thing so, as to have thine own Approbation : this is the only firm Foundation of inward Peace.

643. Fancy not thyself to be wiser than those thou hast to do with : it is an effectual way to be bubbled.

644. When thou art angry, remember thou mayst be calm ; and when thou art calm, remember thou mayst be angry.

645. Speak well, and act well : the one shows a good Head, the other a good Heart ; and both spring from a Superiority of Mind.

646. Be not ingenious at the cost of another. All Men revenge themselves of an Evil-speaker, by speaking evil of him.

647. Prescribe no positive Laws to thy Will : for thou mayst be forced to-morrow to drink the same Water thou despisest to-day.

648. Suffer not little things to have great hold upon thee ; for thou wilt be as much transported for them as if they deserved it.

649. Show not more than thou art, lest thou raisest an Expectation thou canst not answer ;

and so lose thy Credit, as soon as thou hast found it.

650. If thou wouldst be agreeable in any Company, banish all Distrust, and be confident thou art already so.

651. Be reserved in passing thy Judgment; especially in what may concern the Reputation or Interest of other Men.

652. I would not have thee idle and loitering, and deferring of Time; like St. George, who is ever on Horseback, but never rideth on.

653. Whatever Providence may allot thee, give not Entertainment to Discontents; and then thou canst not be unhappy.

654. Abstain from Sin, not only as a Thing forbidden; but disgust it as a base Thing, that ought to be forbidden.

655. Condemn not those rashly, whom thou hast approved of considerably: the Change may be in thyself.

656. Dwell not too long upon a weak Side: Touch, and Go. Take pleasure to stay longer where thou canst commend.

657. As for the Event of Things, patiently wait the Appointments of Providence: It is in vain to be too solicitous.

658. Since thou canst not be wholly happy, take it in good part, that thou art not wholly unhappy.

659. Make no Vows to forbear this or that: It shows no great Strength, and makes thee ride behind thyself.

660. When thou wrongest another, think Justice, both human and divine, hath thee on the Score.

661. If thou confessest thy Sins, and amendest not, thou mockest God.

662. Whatever thou proposest to do, design it justly, and time it seasonably; for that gives Security and Dispatch.

663. Be not troubled at Disappointments: if they may be recovered, recover them; but if they cannot, thy Trouble is in vain.

664. What thou wouldst say to another, if his Friend or Child were dead, say to thyself upon the like Occasion.

665. Be not troubled for what thou canst not help: if it was thy Fault, do so no more. Amendment is Repentance.

666. It will be no Disparagement to thee to praise, and even imitate an Enemy, in whatever he is excellent.

667. Consider that whatsoever thou hast might have been another's, if Providence had so pleased.

668. If thou liest under an unjust Obloquy, have so much of a Man in thee, as to confute or despise it.

669. Proclaim not another's Faults, though true and real, unless the Discovery may serve a better End than the Concealment.

670. Inure thyself to digest smaller Troubles; and by the Exercise thereof thou wilt enable thyself to bear greater.

671. Endeavour with all thy Power to get

satisfied with thyself; and that will make thee pleased in almost every Condition.

672. Think, that in Life there may be many useless things that we can live as well without; and but few that we really want.

673. If thou wouldst understand a Design, or any thing else, take all the Light thou canst get, and walk not in the Dark.

674. Publish not too much what thou meanest to do. It is blowing a Trumpet, to awaken and call up Opposers and Competitors.

675. The common People are the very Servants and Vassals of Rumours and Fame: Communicate no Designs to them.

676. If all the Company laugh, do not thou act the grave; nor be like a Pump, to yield only what is forced from thee.

677. Beware of an over-officious Friend, and trust not him with Secrets, or any great Concern, till thou hast tried him.

678. To a generous Person grant freely: he will neither beg injurious Favours, nor be importunate.

679. Answer Arguments with Reason: if Reason will not be heard or approved, then answer them with Silence.

680. When thou tellest one that is not a tried Friend any thing, think he is thy Enemy, or may be so.

681. If thou forbearst an Action fit and reasonable for fear of Censure, thou wilt often find it hard to be honest and good.

682. Strive to lay in as much Fame, as will defend thee from Contempt; and that may do well enough for common Life.

683. Take heed how thou talkest of such Persons as thou canst not commend without Envy, nor dispraise without Danger.

684. Show not thyself astonished, nor offended at the opinions of another, though they seem extravagant.

685. In Matters of News, always observe to make such an Abatement, as may bear proportion to the Character of the Relator.

686. If thou wouldst win Immortality of Name, either do Things worth the Writing, or write Things worth the Reading.

687. Indulge not thy Mind in feeding itself upon any Imagination which is either vain, unprofitable, or impossible.

688. Never marry without Love; but then take all possible heed that thou lovest nothing but what is really lovely.

689. In Debates, let Truth be thy Aim, not Victory; and endeavour rather to gain, than expose thy Antagonist.

690. Carefully avoid all hasty Resolutions and Vows. Wear none of thy own Fetters; but keep free whilst thou art free.

691. Make no Enemies, if thou canst possibly help it. One Enemy may do thee more Harm, than ten Friends can do thee Good.

692. Keep a Diary of all thy considerable Actions, and of the most memorable Passages thou hearest, and meetest with.

693. In whatsoever Condition thou art, still ask thyself, What would my blessed Saviour have thought, said, and done in this Case?

694. Impart not to thy Friend such things as may prejudice thee when discovered, and yet cannot benefit him when he knows them.

695. Judge of Men rather by the Course of their Lives, than by the Errors that they, through Infirmary or Surprise, may have slipt into.

696. When thou petitionest for a new Favour, magnify those before received. Thy Gratitude will plead powerfully.

697. When thy Actions are in Danger of ill Constructions, give Satisfaction with Expedition, before it be gone too far.

698. Employ in thy Business such as have been lucky; such will be industrious to keep their Reputation.

699. In the business of Complaints, hearken not too much to those thou favourest; nor be too hasty to punish; but debate and examine.

700. When a Favourite grows insolent, it is Wisdom to raise another into Favour, who may give check to the other's Presumption.

701. If thy Friend be humoursome, be punctual in finding out his Times of Sourness. All Men have their critical Days.

702. Sell not Ceremonies, nor pay thy Creditors, Friends, or Servants, with only good Words, Looks, and Smoke.

703. Never reprehend a Fault thou art apt to commit thyself.

704. Treat not of Matters above the Capacity

of thy Auditors : if the Ignorant admire thee, the Wise will scorn thee for it.

705. Thy Friend hath a Friend, and thy Friend's Friend hath a Friend; therefore what thou wouldst have kept secret, reveal not to thy Friend.

706. Seek not the Government of a Fool : Instruction will but increase his Folly; and the richer he is, the verier Fool he becomes.

707. Take Care of the first ill Action, which may engage thee in a Course of them. It draws on Disguise : that comes to Lying; and after to Quarrels.

708. Whenever thou enterest upon Pleasure, thou shalt do prudently, before thou proceedest, to examine the Sequel.

709. Give every one the Honour or Respect that is due to his Place : but ever more for his Goodness, than for his Greatness.

710. Refuse not what thou canst not avoid : Desire not what thou canst not obtain : Repent not of what thou canst not amend.

711. Be not rude by over-much Civility, nor troublesome by Excess of Courtesy : it shows want of Breeding, and brings Contempt.

712. Beware of Suretyship. Rather lend a hundred Pounds, than be bound for twenty with thy Friend; for thou knowest the worst of it.

713. When thou seest a Man rise into a Passion, oppose him not : thou canst not set him right; and by meddling mayst grow as angry as he.

714. The best thing thou canst possibly propound to thyself for thy continual Study and En-

deavour in this World is, a happy Departure out of it.

715. Enquire not how far thou mayst enjoy lawful Pleasures, and be safe; but how far thou mayst deny thyself, and be contented and wise.

716. It is no great Commendation to just forbear doing ill: thou art bound moreover to do good to others; if thou dost not, thou art not good to thyself.

717. When thou writest, think not of Books, and of what thou hast read: that will but put by thy own Sense, and disturb thy Method.

718. Thou oughtest to be nice, even to Superstition, in keeping thy Promises; and therefore thou shouldst be equally cautious in making them.

719. Do good principally for thy own Satisfaction; and then thou wilt not be much troubled to see Men judge of thy Actions contrary to their Merit.

720. Thank a Friend that tells thee a Fault in Secret: it shows he desires thou shouldst amend, before the World knows thou didst amiss.

721. Ask not too much of a yielding Friend: for though thou mayst have thy Wish for the present, yet perhaps thou wilt be a Loser afterwards.

722. Beware what thou askest, and beware what thou deniest; for if Discretion guide thee not, there is a great deal of Danger in both.

723. Whatsoever is rational or pious in any Sect

or Sort of Men, that embrace, without concerning thyself with their Follies and Vices.

724. If when thou reprehendest a Man, thou praisest some of his Virtues, thou mayst the more easily bring him to know and acknowledge his Vices.

725. Let not thy Modesty be so much, as to make thee lose manly Assurance; nor thy Boldness so saucy, as to put by due Respect.

726. Let all the Keys hang at thy Wife's Girdle, that she may order thy House; and the Purse at thy own, that thou mayst manage thy Estate.

727. Appear not fierce, pert, or positive in Company; but give them Marks of Esteem and Submission, and so thou canst not but be pleasing.

728. It is good to carry thyself with that Decorum, as to gain Respect: but I would not have thee pass for a Master of Ceremonies.

729. Be not easily and hastily acquainted; lest finding Reasons to hold off, thou makest an Enemy instead of a good Neighbour.

730. When thou art in Company, let not mistaken Civility, nor good Nature, engage thee to drink hard, or to stay where there is Danger of it.

731. Learn the Art of Silence. The wise Man, while he holds his Tongue, says more than the Fool while he speaks.

732. Give as much friendly, civil Respect, and Honour to thy Company, as without unreason-

able abusing thyself, or flattering them, thou mayst.

733. Watch thyself carefully, when thou art most flushed up with Jollity. A Fit of thoughtless Freedom hath sometimes brought Repentance for Life.

734. If thou wouldst be happy, bring thy Mind to thy Condition; and get an Indifference for more than what is sufficient.

735. When thou understandest not a Subject clearly, dispute not positively; but rather lie by upon the Catch; perhaps thou mayst pick it out of the Company.

736. If thou art not in a Humour to be cheerful, as the Company is, leave it for that Time, and mar no Music: thou wilt be in Tune another Time.

737. Let us use sometimes to stop a little, and ask ourselves, What we are about, Whither we are going, and Where all will end at last.

738. It is not prudent to be constant in Gifts at set times: for Custom usually passeth into a Law; and then they are not Gifts, but Debts.

739. Have a special Care to avoid Quarrels in *France*; Women in *Spain*; Religion in *Italy*; Wine in *Germany*; and Gaming every where.

740. Have a Care of making any Man thy Friend twice; except the Rupture was by thy own Fault or Mistake, and thou hast made Satisfaction.

741. Have a most particular Care of thy private Thoughts and Actions. Bear it always in Mind

that God sees thee now, and thy Conscience will bear Witness against thee afterwards.

742. Leave not off praying to God : for either praying will make thee leave off sinning ; or continuing in Sin will make thee desist from praying.

743. Publish not thy good Fortune : it draws thy Ill-willer to do thee a Mischief : it is flourishing thy Colours in the Face of thy envious Enemies.

744. Be not too positive in thy Predictions of Events. If thou wouldst appear wiser than others, thy Mistakes will cause them to scorn thee.

745. When thou wouldst propose a thing to any, it may be not so convenient to offer it bluntly thyself, as to lay a Train for the Party to take it.

746. Dispense thy Kindness and Favours with Moderation and Temper : this will keep Persons still in Appetite, and attending more.

747. In case of Enquiry, be not too inquisitive after that which thou wouldst be loth to find. It is pursuing that which thou desirest to avoid.

748. Throughout thy whole Life, learn to live ; and every Hour of thy Life, learn to die.

749. Do Injury to no Man, though never so mean : for once in seven Years he may have an Opportunity to do the greatest Man much Good or Harm.

750. Never talk that of others, which thou wouldst be very unwilling they should hear of

again; unless there be some great Reason for it.

751. Say not all thou canst say upon a Subject, but reserve a Corner to thyself; else they will think thou art exhausted, and hast nothing else to say.

752. If any commend in thee those good Qualities which thou hast not, or too much commend those thou hast, set him down for an Enemy, that plotteth to ensnare thee.

753. Thou shouldst measure thy Expenses, so as to keep them somewhat under thy annual Revenue: otherwise thou canst not continue a fair Subsistence.

754. Express not Delight, Gayness, or Joy, before any that is Sick, in Pain, or in Trouble: it would look as though thou hadst no regard for him, and insultedst him in Misery.

755. Whenever thou meetest with a great deal of Profession, Assiduity, and Cringing, without any apparent Reason for it, thou hast a sure Ground of Distrust.

756. In Company, express not by Action, or Words, any Injury, Disesteem, Offence, or Undervaluing towards any one. Contempt is never well taken.

757. Sing and hum not to thyself, nor drum with thy Feet or Fingers in Company, as melancholy and thoughtful People do: it shows disregard.

758. Choose rather to be feared for being too severe in searching into thy Servant's Actions,

than disregard for taking no notice of them, and being easy.

759. Employ not thy Kindred as Servants: they will presume upon their Relation, and be half Masters; and thou canst not, with Reputation, break with them.

760. Make no Signs to one, that thinks himself thy Superior, to be covered; for it is a sort of Superiority, and is downright clownish Ill-breeding.

761. Cough, sneeze, spit, and yawn, as little as thou canst in Company, and with as little Sound, and as much out of Sight as may be, for Decency's Sake.

762. In Business, be jealous and fearful of thyself; lest thou runnest away too hastily in a Likelihood instead of Truth, and aboundest too much in thy own Sense.

763. If a Friend tell thee a Fault, imagine always that he telleth thee not the whole: for he desires thy Amendment, but is loth to offend thee.

764. Do not censure on a sudden any Opinion or Tenet, that thou hast not thoroughly thought of: though it please not thee, it may another Man as wise.

765. If thou hast done a Man great Kindnesses, endeavour not therefore to insult him, and govern him: for that would cancel all Courtesy.

766. In a Debate, rather pull to pieces the Argument of thy Antagonist, than offer him any

of thy own : for thus thou wilt fight him in his own Country.

767. Thou shouldst do nothing in Passion : but then thou must beware that thou fallest not into serpentine Slyness, or roguish Craft, which is worse.

768. Speak little, and keep up Gravity ; and then the most strict Observer shall not discover thee, and thy greatest Maligner shall get no Advantage against thee.

769. To common Friends and Acquaintance be civil, kind, just, and constant : but yet lay not thyself open to them, nor depend much upon them.

770. In thy Choice of a Wife, it is desirable that she be neither very rich, nor very poor ; but yet with some Fortune : for she is not to buy thee, nor thou her.

771. Speak not spitefully against him that doth not befriend thee : he may change towards thee, and be a Friend ; and then thou wilt repent of it.

772. Shut thy Ears equally against Flatterers, who excessively commend thee, and Detractors, who basely revile others.

773. Deny not that to others, which haply thou wilt be obliged in thy turn to ask of them. And if thou beest wise, ask not that which thou hast denied.

774. Think how many Times thou hast been mistaken in thy own Judgment ; and learn, by that Experience, not to be positive and obstinate.

775. Do all the good thou canst, while thou art in favour with Fortune; and thou wilt find the Effects of it in Time of Adversity.

776. Strive not with contentious Words. It is better to turn thy Eye from what disliketh thee; and leave every one to his own Opinion and Party.

777. Never affirm any thing to others positively, but what thou art very well assured of thyself; else thou art not safe.

778. When thou art intrusted with a Secret, religiously keep it: but take as few Trusts of that nature as thou canst.

779. If thou wouldst make a right Judgment of a Man, thou art chiefly to pry into his common Actions, and surprise him in his every-day Habit.

780. Imitate what is good wheresoever thou findest it, though among Turks, Jews, Pagans, or Hereticks; and abominate Evil, though in thy nearest Relation.

781. Seek not to please and gratify the Company, by saying or doing any thing that thou mayst have reason to repent of by thyself afterwards.

782. It is much safer for thee to reconcile an Enemy, than conquer him. Victory may deprive him of his Power for the present, but Reconciliation disarms his Will.

783. Associate with Men of good Judgment; for Judgment is found in Conversation: and we

make another Man's Judgment ours, by frequenting his Company.

784. Seem not sensible of another Man's Suspicion, because that is to call up his Resentment; but rather cure that Suspicion by a sincere and civil Deportment.

785. Beware how thou keepest Company with cholerick and quarrelsome Persons. They will either quarrel with thee, or engage thee in their Quarrels.

786. What thou wouldst do, if what thou hast done were to do again, be sure do as long as thou livest, upon the like Occasion.

787. Improve thy own Company by thyself so well, that thou mayst be fitting and worthy, at least, to be trusted in the open World.

788. Beware of biting Jest: the more Truth they carry with them, the greater Wounds they give, the greater Smarts they cause, and the greater Scars they leave behind them.

789. Take heed of being high-minded. Endeavour to be content with any State. Thou art high enough, if thou canst stand upright.

790. Avoid all free Discourse concerning Praise or Dispraise of Persons, especially of great ones: it is a dangerous thing at Meetings of mixed Company.

791. Let this Consideration moderate thy Desires, That all worldly Profit or Pleasure is attended by a like measure of Anxiety and Wearisomencss.

792. Send not to Market for Troubles. Providence hath housed under all Roofs a sufficient Proportion of Calamities and Sorrows.

793. Thou hadst need take very great heed of all those Actions and Words, which are likely to make others jealous, especially such as are more powerful than thou.

794. Make not thyself Judge and Arbiter of every Man's Business and Management, unless thou hast a mind to draw upon thee an universal Hatred.

795. Despise not Counsel. A Man is never nearer to Ruin, than when he trusts too much to his own Wisdom. Temerity often blasts the fairest Designs.

796. In Crosses, universally let these be thy Rules. Make thyself none; avoid some; bear the rest; sweeten all; and make good Use of all.

797. Seek not the Favour of the Multitude: it is seldom got by honest and lawful Means. But seek the Testimony of a few; and number not Voices, but weigh them.

798. List not thyself into the Number of those, who pretend to be God's Privy-Counsellors. And presume not to descant on Things hidden, and out of thy Reach.

799. If it lie in thy Power, choose thy Course of Life, rather by thy own Temper and Inclination, than by common Accident, or Advice of Friends.

800. If thou beest of a complying, easy Tem-

per, be not hasty or lavish of thy Promises; for the Performance may be troublesome, or disadvantageous to thee.

801. Contend not with great ones; but quickly yield, whatever be the Provocation: for, right or wrong, they will certainly worst thee at last.

802. Believe not every one thou conversest with to be as honest as thyself, upon a friendly complaisant Address; for the World is a great Cheat.

803. Be cautious of undertaking greater Designs than are suitable to thy Condition and Power. If thou shouldst miscarry, thou wilt be condemned.

804. Be not extravagantly high in Expression of thy Commendations of Men thou likest: it may make the Hearers' Stomachs rise.

805. With all imaginable Application of Mind, and Resignation, say, Not my Will, but God's Will be done: and then go, and be as happy as thou pleasest.

806. Do not affect to change thy Calling; for the same Discontent which made thee uneasy in this State, will still haunt thee in thy new Condition.

807. Beware of discovering (among grave Men especially) any Affectation of being pert or witty. They will think thy Stock consists all of Trifles, and Fools' Baubles.

808. If thou wouldst have thy Children become Men of Understanding betimes, thy Way

will be, to make them converse with Men, and not with Children.

809. If thou wouldst not have thy Credulity abused, thou hast scarce a securer Way, than to let thy Belief run quite contrary to Reports for a while.

810. Let the Faults of others excite thy Pity towards them; thy Caution as to thyself; and thy Thankfulness to God, if he hath hitherto preserved thee from the like.

811. Use great Caution how thou reflectest upon any Man's Religion, Reputation, or Infirmity: it is enormously disobliging, uncivil, and unchristian.

812. Press not a Man vehemently to conceal what thou hast imparted to him: it implies thou repentest the doing of it, and distrustest his Prudence or Honesty.

813. Neglect not thy Debts: if thou dost, thou art undone to the World; and ere long thou must not expect to eat, drink, or sleep, in Peace.

814. Follow the Judgment of the Wise, and the Customs of the Vulgar. Keep thy Thought to thyself, and allow the People thy Outsides.

815. As thou employest not other Men's Passions in matters of Hate or Love, so use not other Men's Apprehensions, in judging of the Truth of Things for thee.

816. If Faults be but small, and tend to no great Ill, thou wert better not see them at all, than, seeing them, let them escape without Remark.

817. Esteem not the Gifts of Fortune for their specious Show, for that were to admire them,—but for their Use; and this is to govern and enjoy them.

818. Make an even Account with Heaven by Repentance, at the End of every Day; so shalt thou have but one Day to repent of, before thy Death.

819. Tell not thy Opinion before required; it will look as though thou upbraided others' Ignorance, and over-valuest thy own Sufficiency.

820. See thou doest Injury to no Man; for by so doing thou teachest others to do so to thee: and thou canst not then complain of it neither.

821. Borrow before thou hast Need, so shalt thou try thy Friend: and pay before the Time thou promisedst, so wilt thou keep him.

822. So long as thou art ignorant, be not ashamed to ask Questions. Ignorance is a shameful Infirmity, and when justified is the chiefest of Follies.

823. Consider not so much what thou hast, as what others want. What thou hast, take care thou lose not: What thou hast not, take care thou covet not.

824. If thou hast sinned To-day, defer not thy Repentance till To-morrow. He that hath promised Pardon to thy Repentance, hath not promised Life till thou repentest.

825. Suppose every Man honest, till thou hast to do with him: but be as cautious in dealing with him, as if he were a Knave.

826. Hold the Reins of thy Passions and Affections ; and then, outward Occasions may exercise thy Virtues, but shall not injure them.

827. If thou beest so exceptious and pettish, as to question every Word thou hearest spoken of thee, thou shalt have few Friends, little Wit, and much Trouble.

828. Endeavour to take more Pleasure in knowing thyself honest, than in knowing that all the World approves thee so ; for Virtue is built upon herself.

829. Serve God in thy Youth, whilst thou hast Spirit and Abilities. Why should He take the Devil's Leavings, when thou art now worn out, and canst sin no more ?

830. If thou wouldst keep an Acquaintance, and yet not admit him into close Friendship, do him good Offices, and keep thy Secrets from him.

831. Be affable so as to be sure to retain thy State, and Place, and due Respect · otherwise it is not Humility, but Baseness ; and will bring on thee Contempt.

832. Avoid Affectation : and as for outward Gesture, and common Decorum, if thine be not deformed, change them not, for they fit thee best.

833. Endeavour to have as little to do with thy Affections and Passions as thou canst : and labour to thy Power to make thy Body content to go of thy Soul's Errands.

834. Never minister Advice in the time of Fru-

ition of what thou meanest to inveigh against, but then when the Smart of the Error joineth with thee in Persuasion.

835. Let others act as they please ; but do thou always act according to the Dictates of thy own Judgment, and take heed of being self-condemned.

836. When thou passest by an Affront or Injury, let it not seem by the way of Timorousness or Carelessness ; for that is the ready Way to invite more.

837. Bestow not Benefits without Distinction ; yet without Difficulty : thou mayst make every Kindness double, by timely and freely conferring of it.

838. Though thou art not to let the Sun set on thy Anger, yet thou art not to trust a deceiving treacherous Enemy next Morning.

839. Talk not of Things thou hast in Difference with others ; for perhaps some of the Company may not be of thy Side, when they hear it.

840. Depute not another to do that Business which thou thyself canst do well enough : for he that hath a Mouth of his own, must not say to another, Blow !

841. When thou prayest for spiritual Grace, let thy Prayer be absolute : when for temporal Blessings, add a Clause of God's Pleasure.

842. Think not to stop every one's Mouth : only take heed to content the Good ; and then never care what the Evil think, or say of thee.

843. If thy Life be sedentary, let thy Recrea-

tion be more tending to the Exercise of thy Body. If active, more to the refreshing of thy Mind.

844. If the Wicked flourish, and thou suffer, be not discouraged. They are fatted for Destruction : thou art dieted for Health.

845. If thou desirest the Love of God and Man, be humble ; for the proud Heart, as it loves none but itself, so it is beloved of none but itself.

846. At the Entrance into thy Estate, keep safe and low : thou mayst arise with Honour ; thou canst not decline without Shame.

847. Always endeavour to learn something from the Information of those thou conversest with, and to put thy Company upon those Subjects they are best able to speak of.

848. Think the good Offices thou receivest are but lent, and thou art bound to repay them with others, when Opportunity presents itself and makes thee able.

849. Never compare thy Condition with those above thee ; but to secure thy Content, look upon those Thousands with whom thou wouldst not, for any Interest, change thy Fortune and Condition.

850. Make not other Men (and those not the wisest neither) the Judges of thy Felicity ; so as to think thyself happy or miserable, as they please to esteem thee.

851. This is a wise Rule, but seldom studied enough and observed : To spend where Discretion bids thee spend, and spare where Discretion bids thee spare.

852. Pretend not thou to scorn the Pomp of the World before thou knowest it, lest it proceed rather from Moroseness and ill Manners, than from true Magnanimity.

853. Be content to be known by Leisure, and by degrees; and so the Esteem that shall be conceived of thee will be better grounded, and more lasting.

854. In the first place, learn Things necessary; and if thou then hast any Time to spare, thou mayst apply it to Pleasantries and Superfluities.

855. If thou knowest certainly that a Man hath betrayed, or even failed his Friend that trusted him, I charge thee never to trust that Man.

856. Secure thyself from doing Nothing, and then from doing Ill; the one being so close an Attendant on the other, that it is scarce possible to sever them.

857. Speak not more than thy Share in Conversation; for then thou wilt deserve not to be heard, because thou requirest a Civility which thou wilt not grant.

858. Thou shalt succeed better by cultivating that which is indifferent in thyself, than by imitating that which is excellent in others.

859. Be not affronted at a Jest. If one throw never so much Salt at thee, thou wilt receive no Harm, unless thou beest raw and ulcerous.

860. Cease not to follow the bravest Examples: and when thou canst not attain to be Master of all thy Desires, yet continue still thy Desire.

861. It will be a great Help to keep thee from Anger, if thou thoughtfully and seriously rememberest, that God looketh now full upon thee at this very instant.

862. In Correction be not angry: for he that punisheth in his Rage shall never keep that Mean which is between too much, and too little; and shall vex when the Fit is over.

863. Never despise any Man. Look upon thy Superiors as thy Fathers, upon thy Equals as Brothers, and Inferiors as thy Children.

864. Humble not thyself before those who do not matter it: neither follow those from whom thou canst expect nothing.

865. Carry thyself between two Enemies, so as they may have no Cause to complain of thee, or blame thee, if ever they should happen to be Friends again.

866. Choose nothing for thyself, nor prescribe to Providence; but do thy Duty, and then expect quietly what God will do. This is the only way to be easy and safe.

867. Petition not for a long Life; but for a good and a happy one. For Length of Days oft-times prolongs the Evil, and augments the Guilt.

868. Never oppose, nor contradict, a generally received Doctrine, when there are no evil Consequences attending it, though thou beest sure and satisfied it is a Mistake.

869. Have an Eye upon, and be ever distrustful of, a fearful and cowardly Person. For he

that wants Courage will be apt to piece it up with Artifice and Treachery.

870. If ever thou shouldst grow hot and eager in the Pursuit of Riches, thou wilt do well to consider how they will appear to thee in a dying Hour.

871. Content not thyself with an outward good Name, when thy Conscience shall inwardly tell thee it is undeserved, and therefore none of thine.

872. If many conspire against thee, divide them amongst themselves, as Paul did. This will confound the Language of Conspiracy.

873. Make no great Flourish, when thou hast nothing to show for it. If thou raisest an Expectation, and canst not support it, it will spit in thy Face.

874. In Conversation use some, but not too much Ceremony: it teaches others to be courteous too. Demeanors are commonly paid back in their own Coin.

875. It is a Policy to shed a pleasant Sourness into some of thy Actions, and to become an ingenious and friendly Tormentor.

876. Regard not too much Men's Thoughts of thy Actions if they be good; for their Cogitations are not thy Works: only do thou govern thyself, and be constant.

877. Let not any Passion drive thee to Cruelty. Believe me, Whoever acts Cruelty, his Heart is at that Time Hell, and the Devil is in it.

878. Pray for thy Enemy; for if thou beest

a good Man thyself, thou canst not but rejoice to see thy worst Enemy become a good Man too.

879. In the Morning, think what Difficulties and what Temptations thou art like to meet with in the Day, and fortify thyself particularly against them.

880. Think how many excellent Persons in all Ages have suffered as great, and greater Calamities than this, which now tempts thee to Impatience.

881. Think whether ever any Man, by sinning against God, did gain somewhat that is better than Heaven, or that is worth going to Hell for.

882. It is necessary that thou shouldst know Men well, before thou repeatest their Disgraces.

883. Never assent merely to please others in matters of Moment; for it is not only Flattery, but often Falsity, and discovers a Mind liable to be servile and base.

884. If thou hast a mind to get Esteem in Company, have the Art to edge about, till thou canst get into a Subject thou hast studied, and art Master of.

885. Sigh not; but laugh at the World: and where thy Prudence cannot avail thee, let thy Contempt and Scorn despise its Malice and Mistakes.

886. Live so as to have no Cause of blushing in private. If thou standest in Awe of Thyself, thou wilt have no need of Seneca's imaginary Overseer.

887. Since Life is a Game at Tables, if the Fore-game be not to thy Wish, neither whine nor curse, but rouse thy Care to an After-game.

888. In Matters of Ceremony, be neither sparing nor prodigal: if thou usest too few, thou wilt pass for uncivil; if too many, foppish.

889. Conceive that another Man's Intentions (however covered) are most part for his own Ends, though he pretend wholly thy Interest and Service.

890. Take no part with People that thou knowest addicted to the Dispraise of others. Thou knowest not but thou mayst have thy Turn amongst them.

891. In Youth and firm Manhood be diligent and painful; and then there will not be left much to be done when thou art old, and unfit for Labour.

892. If thou art not in Fault thyself, and hast not contributed to thy Misfortune, comfort thyself, Thou art not the first honest Man that hath been ruined.

893. Let thy Eulogiums in Converse be always within the Circumference of Reason, that those thou praisest may be persuaded thou knowest what thou sayest.

894. When thou writest, thou shouldst diversify thy Discourse with Variety of Expressions; because the same Images all along would tire the Mind of a Reader.

895. Ever aim at the pleasing of a few; and be content to let the rest run astray with *Turks*

and *Infidels*, who make the greater Number of Mankind.

896. If thou wouldst draw others to thy Humour, be often near and familiar in Discourse; so shalt thou by degrees infuse thy Affections and Passions into them.

897. Thou mayst inquire out, and inform thyself of any Man, 1. By his Servants and Workmen; 2. Espials; 3. His own Actions; 4. Common Report; 5. Familiars and Counsellors.

898. If thou ever hast a thorough Fall-out with a Servant, never think of a thorough Reconciliation again: the only Way is to part.

899. Be courteous to every Man, but intimately acquainted only with good Men: so mayst thou shun the Hatred of the one, and enjoy the other.

900. It is not amiss sometimes to think of the worst of Evils before-hand; but to this Intent only, to endeavour to prevent, or bear, or despise them, but not to fear them.

901. Be discreet and patient: If thou canst not bear to live among Fools and Knaves, thou must seek for another kind of World than this.

902. Praise no Man too liberally before his Face, nor censure him too severely behind his Back: the one savours of Flattery; the other of Malice; and both are reprehensible.

903. If thou meanest to gain Time and much Leisure, be not curious to know what thy Neighbour hath said or done, or hath attempted; but only what thou doest thyself or hast to do.

904. When thou goest forth upon Business, consider with thyself what thou hast to do ; and when thou returnest, examine what thou hast done.

905. Of all things, endeavour to settle Peace in thy own Breast. If thou canst not find Tranquillity within thyself, it will be to no purpose to seek it elsewhere.

906. Pay not before thy Work be done : if thou dost, it will never be well done ; and thou wilt have but a Pennyworth for Two-pence.

907. Tell not a Man in Misery, he may e'en thank himself for what he suffers : for that would be inhumanly to insult him, and aggravate his Pain.

908. Be willing to hear others ; and afterwards, upon due Deliberation, do what thou thyself shalt think rational, and most convenient.

909. Let thy Gifts be according to thy Ability : if they be too great, thou wilt be thought a vain Prodigal ; and again, if they be too mean, a poor-spirited Niggard.

910. Contradict not others out of Pride, either to show thy own Superiority of Understanding, or to make it thought thou needest not their Instruction.

911. Christian Religion bids thee forgive Enemies ; but Christian Prudence bids thee have a Care how thou trustest them.

912. If thy Affairs be well enough, seek not a Wife that will charge thy Estate with too great

a Jointure: it will perhaps cramp thee all thy Life; and it frequently ruins Posterity.

913. Wouldst thou spare thyself a great deal of Trouble and Pains-taking, regulate thy Concupiscence, and have no violent Inclination for any thing whatsoever.

914. Let not all thy Sentiments pour out at once, but come easily dropping; then they will go the farther, and be better understood, and will continually keep up an agreeable Expectation.

915. Speak not commonly ill of any Sect, Party, Person, or Action: but if ever thou dost, let it manifestly appear that it is wrung from thee merely by Truth, and not by Malice, nor Pride, nor Envy.

916. In Conversation, it is better to admire, or be pleased with, or at least not to dislike, what others say, than to endeavour to make them admire thee. Nobody loves to be out-done.

917. Keep always such a Stock of ready Money by thee, as may answer all thy daily Occasions. This very thing will go a great way towards making Life easy.

918. I can show thee a Man whom thou must not imitate. He hath always a hundred Things begun, and finisheth not one: so he never does any thing, though he be everlastingly busy.

919. If thou buyest fine Books, only to set up in thy Closet, and never readest them, thou wilt be like a Man that getteth in nice Provisions, and never eats of them.

920. If thou receivest as a private Man, and

spendest as a Prince, thou art like a Pool, whose Waste lets more out than its Spring supplies, which must needs be exhausted.

921. Let it not be thy Sport to make a modest Man blush; perhaps some in the Company may privately disapprove of thy insulting a harmless Man, and may take his part.

922. Scoff not at any for his bodily Deformity: God who made him so, could have made thee worse. The impudentest Devil of them all doth not mock at God's Workmanship.

923. Take heed thou make no Comparisons. If any happen to be praised for some Virtue, or brave Act, praise not another for the same in his Presence. People love not to be over-matched.

924. Be not long and tedious in thy Speech; and fill not thy Narrations with small Circumstances, that are of no Importance: an everlasting Impertinent makes miserable Music.

925. Resent not every Word or Action, which may (perhaps rationally) be interpreted Disesteem or Undervaluing. An exceptious, peevish Fellow were best live alone.

926. In talking, hold not thy Mouth so near another's Face, as to bedew him with thy Breath; for all Men's Breath is offensive to others, and some Men's abominable.

927. Imagine not that a Servant will quit his own Interest to advance thy Profit. But if thou usest him kindly, and not imperiously, he may perhaps come to obey with Cheerfulness, and at length make thy Interest his own.

928. Speak not thy Words precisely according to true Spelling, but as others commonly pronounce.

929. Accommodate thyself as much as thou canst, and prudentially mayst, to the Humours, Pleasures, and Desires of thy Friends thou keep-est Company with, and all thou hast Business with. This will be a way for thee to live well with all Men.

930. Avoid all Affectation and Singularity. What is according to Nature is best; and what is contrary to it is always distasteful. Nothing is graceful that is not our own.

931. If one desire and beg any thing of you, be not tedious in giving him his Answer. A Man is but half disappointed, when he has a quick and peremptory Denial.

932. When thou art in the Company of Men that understand the Matter better than thyself, it is as much more advisable to hear than to speak, as it is better to reap than to sow.

933. Seldom speak in Superlatives or express Admiration; for thereby thou tellest the Company it is above thy Pitch, and perhaps they may secretly despise thee for it.

934. Hold not Conference, Debate, or Reasoning with any Lust: it is but a Preparatory for thy Admission of it. The Way is at the very first flatly to deny it.

935. Let no Service done thee pass unrewarded, at least by good Looks and Words; which may

beget an Expectation of real Benefits, when Time shall serve.

936. When thou art with Superiors, or with proud conceited Persons that would fain be thought so, endeavour not to show thou hast more Understanding and Abilities than they.

937. At all Houses wherever thou goest, take care to leave the Servants pleased; especially if thou meanest ever to come there again. For their Tongues are generally loose hung.

938. Let thy Carriage be friendly, but not foolishly free. An unwary Openness causeth Contempt; but a little Reservedness, Respect; and handsome Courtesy, Kindness.

939. Make it thy chief Design, and thy great Business, not to be Rich and Great; but so to live in this World, as that thou mayst reasonably believe thou hast God for thy Friend.

940. Be well advised whom thou enterest into Friendship with. Cowardice will betray it, Covetousness will starve it, Folly will lose it, Passion is apt to ruffle, and Pride will abuse and neglect it.

941. Establish not thy Discourse by Authority, Huffing, or laying of Wagers. No Man loves to be topped upon, but will judge thy Passion is high, because thy Reason is low.

942. Be not inconsiderately eager of getting thyself out of a Scrape, cost what it will: this may easily hamper thee worse. The Fish by struggling in the Net entangles itself the more.

943. Life is short; but comfort thou thyself

with this, the fewer thy Days are in number, the fewer shall be thy Troubles, and the sooner shalt thou arrive at Happiness.

944. In the committing of Evil, fear not Man so much as thy own self. Another is but one Witness against thee; thou art a Thousand. Another thou mayst avoid; but Thyself thou canst not.

945. If thou intendest to deny a Request, take Time to do it in; for commonly, when the first Heat of Desire is over, the Rigour of a Denial is taken with Indifference.

946. Recover in thy ripe Years what thou hast lost in thy Youth. And if thou hast gone astray, take now good Advice, and a right Path, and walk in it to the End of thy Days.

947. Do not say any longer that thou canst not be good. He never took the Business seriously into his Thoughts, he never gave all Diligence, who speaks that wicked Word.

948. Never trust a malicious Man, upon the Account that thou hast done him good Offices: for thou hast but fed a Dragon that will devour thee, if ever thou comest within his Reach.

949. Be not troubled at any thing: but remember, that thou art a Part of the Universe; and that nothing can betide thee, which is not for the Good of the Whole.

950. Exercise thyself in Expectation of Evils: so, while the Mind pleaseth itself in thinking I am not thus yet, it prepareth itself against it may be so.

951. If thou art of a grateful Temper, have a care how thou acceptest of unnecessary Favours; for Requital may be difficult, and the Thoughts of it are afflicting.

952. Be not too free and open in Conversation: however pleasant thou mayst seem to Company, perhaps they may contemn thee, yea, and mischief thee too afterwards.

953. Look not before thee, behind thee, and on every side, when thou speakest; nor be in so great Fear to be taken in thy Words, that thou darest not tell what o'Clock it is, if one ask thee.

954. Beware of being too much obliged by great Men. They will be apt to impose Hardships upon thee. It may prove such a Slavery, as thou canst not easily get out of.

955. If thou carelessly or wilfully disappoint another, thou must do him Damage. But at the same time thou hurtest thyself more; for thou sellest thy Credit to redeem thy Uneasiness.

956. If thou art a Favourite to a great Man, aim not to have his Ear solely to thyself: for his Slips shall be sure to be imputed to thee; and what he doeth well, to himself.

957. Keep thy Distance to Superiors in such a manner, as to be rather beloved than slighted: and seem to walk rather humbly than sneakingly with them.

958. Endeavour not to make mighty Appearances, and seem better, greater, or wiser than

thou really art ; lest thou be examined, and stripped, and rendered less than thou shouldst be.

959. Know the Secrets of thy Estate ; how much thou art able, and how much thou oughtest to spend : but live not at the utmost. Save something to pay for Misfortunes.

960. Provide against the Beginnings of Evils : for those Disorders which are at first but little, gather Strength in Tract of Time, and grow unmanageable.

961. Speak not ill of any. If thou dost it in his Absence, it is the Property of a base Coward to stab a Man behind his Back : if to his Face, it is adding Affront to the Scandal.

962. It is more prudent to pass by trivial Offences, than to quarrel for them. By the last, perhaps thou wilt not be even with thy Adversary ; but by the first thou art above him.

963. All that thou canst do is, To undertake with Probability, attempt with Prudence, pursue with Diligence, and support intervening Accidents with Hope and Patience.

964. If at any time thou shalt be over-much pressed to do any thing hastily, be careful. Fraud and Deceit are always in haste : Diffidence is the Right Eye of Prudence.

965. Dare not to enrich thyself by any dishonest or sordid Means ; for in so doing thou distrustest Providence, becomest an Atheist, and puttest thyself out of God's Protection.

966. Never do that in Prosperity, or in a jolly Hour, which thou mayst be likely to repent of in

Adversity, or when the light Humour is over. Evermore think of what is to come.

967. There is a Time when thou mayst say nothing, and a Time when thou mayst say something. But there never will be a Time when thou shouldst say all things.

968. Accustom thy Palate to what is most usual, and easiest to be got. He that hangs after Rarities must often feed displeas'd, and sometimes lie at the mercy of a dear Market.

969. What thou canst not comprehend of Divine Mysteries, believe; and what thou canst believe, admire. The best way to see Divine Light is, to put out thy own Candle.

970. Allow an old Man to like his own former Times better than the present; because those things are to him Follies and Troubles now, that were Wisdom and Pleasure then.

971. Affect and desire nothing so passionately, that thou must be miserable without it: but forethink what may come hereafter; and spare Fortune thy Thanks and Curses.

972. Pursue not a Victory too far. He hath conquered well, that hath made his Enemy fly: thou mayst beat him to a desperate Resistance, which may ruin thee.

973. Keep about thee no morose, proud Servants, but such as are of a good Aspect and civil Demeanour: they will be a Credit to thee, and will keep off rude Persons.

974. If thou sittest by any at Tables, Cards, or any Game, neither advise, nor blame, nor take

part: if thou dost, thou wilt look pragmatical, and the Party that loseth will be disgusted.

975. When thou speakest of thyself, (which thou shouldst seldom do) it must be with Caution and Modesty: it being no less faulty in a Man always to blame himself, than to boast.

976. Get the Command of thy own Time, and the happy Liberty of thinking freely; and then thou shalt enjoy a more valuable Empire than Anthony fought for, or Cæsar enjoyed.

977. Be not too presumptuously sure in any Business: for things of this World depend upon such a Train of unseen Chances, that if it were in Man's Hands to set the Tables, yet is he not certain to win the Game.

978. Learn the Art of entertaining thyself alone, without being weary or melancholy; and then thou shalt not be much put to it for want of Recreation and Company.

979. Let the Society thou frequentest be like a Company of Bees gathered together to make Honey; and not of Wasps, which do nothing but hum, devour, and sting.

980. Suffer not thyself to be imposed upon by the Air, and sensible Impression of Men: but retire within thyself, and hearken to the Voice of thy inward, plain, and distinct Reason.

981. If thou avoidest Society too much, thou wilt be thought either poor-spirited or proud, or fantastick, or surly, or melancholy, or else a brute Beast; for all those fly the Company of Men.

982. Consider what Opinion other Men have of thee; and in what Matter they will willingly hear thee, and give Credit to thee; and in no wise meddle with any other Matter in their Company.

983. Be not angry with thy Servant too long, lest he think thee ill-natured; nor too soon, lest he conceive thee pettish; nor too often, lest he count thee humoursome.

984. If thou wouldst converse profitably, thou must endeavour to be amongst those, that either may be made better, or else may make thee better.

985. If any speak ill of thee, flee Home to thy own Conscience, and examine thy Heart: If thou beest guilty, it is a just Correction; if not guilty, it is a fair Instruction.

986. If thou expectest Death as a Friend, prepare to entertain it; if as an Enemy, prepare to overcome it. Death hath no Advantage, but where it comes a Stranger.

987. If thou wouldst study to Advantage, keep a peaceful Soul within a temperate Body. Fulness of Humours, and Turbulency of Spirits, distract the Thoughts, and disable Judgment.

988. In all thy Actions, remember God sees thee; and in all His Dealings with thee, labour to see Him. *That* will make thee fear Him; *this* will make thee love Him.

989. Poetry is a sweet and pleasant Honey. I advise thee only to taste it with the Tip of thy Finger, and not to live upon it: if thou dost, it

will disorder thy Head, and give thee dangerous Vertigos.

990. I would not have thee study merely for Study's sake: No! infinite Thinking, that designs no other Advantage but thy own private Satisfaction, is but a sort of ingenious Idleness.

991. Learn in Prosperity to be silent, and not transported: in Adversity to be patient, and not dejected: in neither to be much altered: in both to be philosophically affected.

992. Let nothing in this World tempt thee to wrong thy Conscience: so wilt thou keep Peace at Home; which will be a sweet Refuge to thee in a Day of Trouble.

993. Engage not willingly in such a Course of Life, as Nature hath made thee unfit for. Nothing can be more miserable, and more inconsistent with Tranquillity than that: it is swimming against the Stream.

994. Though the World be wicked, yet persevere thou in Well-doing, even among, and to wicked Men. It was the greatest Commendation of *Lot*, that he could lead a good Life even in Sodom.

995. Whenever thou designest any thing, first take a Measure of thyself, and compare thy Force with thy Undertaking: for it is shameful, and vexes a Man, not to go through with his Work.

996. Deny thyself lesser Matters; that so when the greater come, they may not have the Disadvantage of Uncouthness, and perfect Strangeness, to enhance their Difficulty.

997. To divert at any time a troublesome Fancy, it is but to run to thy Books: they presently fix thee to them, and drive the other out of thy Thoughts. They always receive thee with the same Kindness.

998. Make not War upon the Hypocrites and Flatterers: thou wilt have too many Enemies to encounter; and mayst be more assured of their Hatred, than of their Amendment.

999. Let the Exercise of thy Wits be always proper for thy Age, and never too much above it: and so by Practice and Use in lighter Arguments, they will grow up at last to excel in the most weighty.

1000. In thy Judgment and Esteem of Men, constantly prefer the good Temper of their Minds, and Honesty of their Actions, above all the Excellencies of their Eloquence or Knowledge.

1001. Haunt not too much thy Friend's House, for fear he wax weary of thy often coming: neither be too long absent, for that may cause Suspicion that thou art grown cool; which may turn to a Strangeness, and by degrees to a Dislike.

1002. With the Ireful, it is not best to be importunate to crave Pardon, nor to labour in showing them their Mistake; but to request that Revenge may be deferred.

1003. If thou desirest Ease, in the first place take care of the Ease of thy Mind; for that will make all other Sufferings easy: but nothing can support a Man whose Mind is wounded.

1004. Be not over-troublesome, and over-pres-

sing, to inform thyself of such things as thou dost not know ; for it may prejudice the Opinion Men have of thy Parts and Intelligence.

1005. If thou shouldst chance to quarrel, do not say all the Evil thou knowest of him thou art fallen out with ; but do it in such a manner as to leave room for an Accommodation.

1006. When any one is ill spoken of for some bad Actions laid to his Charge, if it be as probable he hath not done it as that he hath, then Charity obliges thee to believe the best.

1007. Let no Pleasure tempt thee, no Profit allure thee, no Ambition corrupt thee, no Example sway thee, no Persuasion move thee, to do any thing which thou knowest to be Evil.

1008. Alway retain an inflexible Honesty and Truth. When that comes to be known, it will give thee a Reputation in the World, and bring thee into Business and Employment : and that is the way to thrive.

1009. Recollect often what Thoughts, Purposes, Temper of Mind and Spirit were upon thee, when thy Afflictions were upon thee, or thy Deliverances freshly given to thee.

1010. Think with thyself, when a Temptation presseth, Would I commit this Crime, if the Firmness of my Health, and the Thread of my Life, were to be broken off the next Hour ?

1011. Use thyself to this Thought, If I have but enough for myself and Family, I am Steward only for myself : If I have more, I am but a Steward of that Abundance for others.

1012. Make Thyself thy great Study ; and learn to estimate and value thyself justly. He that knoweth not what is fit for one in his Circumstances, will never be able to maintain a due Esteem.

1013. It is not good to be always feigning : it is sometimes dangerous. Thou wilt have much ado to keep the Vizard always on : and if it be once pulled off, thou wilt look most despicably.

1014. If thou suspectest thy Adversary hath a Plot against thee, let thy first Care be to inject a Delay to it, till thou hast Time to search into it, to disperse or defeat it more effectually.

1015. If thou invitest any to thy House, show thyself sweet and kind, and with a clear Face. It is a Sin against Hospitality, to open thy Doors and shut thy Countenance.

1016. If thou wouldst retain any in thy Company, deceive the Time with harmless Mirth and Entertainment ; which may draw their Attention from being much awake to observe how late it is.

1017. If thou fallest upon Men, when their Thoughts are abroad in their Pleasures, they cannot come Home to themselves soon enough to stand upon their Guard, and make Resistance.

1018. Be not too greedy and hasty in begging of Favours ; for thou thus ravishest that, which would have come with consent at the Season intended. It is like the plucking off a Courtesy in the Bud, before it be ripe.

1019. Be not too confident of the Service of

such as have an Interest of their own going, as well as thine : they will, like the Hawk, eat the Fowl themselves, which they should take for their Master.

1020. In Expenses, if thou beest fluent in one kind, be sparing in another. Consider what is best to lay thy Money out upon : and keep one Hand shut, while the other is open.

1021. Suffer not thyself to be too much possessed by what thou hast. The faster thou art glued to any thing, the more Pain thou wilt have when thou shalt be rent from it.

1022. If thou canst not prevail for thy entire Request, ask less for the present, and importune a Grant by way of Experiment : when they find they may grant more, perhaps they will.—*Dan.* i. 12.

1023. In great Deservings and Expectations of Reward, it is best not to seem assuming and arrogating ; for then the Obligation ends in Ingratitude. He that rewards thee, looks for thy Thanks.

1024. Be not free with great ones, or People of grave Natures. Broaching of pleasant Humours at unreasonable Times, is like Fiddlers striking up where People are busy.

1025. To incline Men to communicate their Knowledge of their Art to thee, use a modest Insinuation, that thou art not quite ignorant ; and take Notice, smoothly, how eminent they are.

1026. When thou art calumniated, express neither Anger nor Revenge ; but sit unconcerned,

and stir nothing which may farther provoke, rather than appease the Slander:

1027. Fret not thyself, when thou seest the Reward of Wisdom distributed among Fools. It is the ordinary Way of the World to keep Folly at the Helm, and Wit under Hatches.

1028. Keep a fair Correspondence, where thou canst fairly and safely, with the Wicked, as well as with the Good; because thou wilt sometimes stand in Need of their Assistance.

1029. Rally not with Persons below thee, lest thou lose the Respect they owe thee, and the Company laugh at thee; but only with thy Equals; that so thou mayst not be confounded, if they return Ribaldry for Raillery.

1030. Be not eager and forward in counselling of others: for the ill Success which frequently happens to good Advice will be laid to thy Charge; and seldom shalt thou be thanked for the good.

1031. Take good heed that Business and Care never get within thee: but whatever Constraint they may lay on thy Actions and outward Attendance, yet keep thy Mind always at its own Disposal.

1032. Study Thyself, to rectify thy own Temper; and where by Constitution thou art inclined to any Ill, there particularly take care to amend such Inclination, and to govern it by Rules of Virtue.

1033. Multiply not subordinate Actions too fast; nor go on too far in Business, till thou hast

some small Success : so mayst thou take off thy Pen fairly, without Harm to the Paper, without shedding a Blot upon thy Credit.

1034. When thou wouldst oblige one to keep Promise, it will be good to procure some Token of Remembrance. This at every Appearance renews the Importunity, and solicits afresh.

1035. In Business of Passions and Affections, be suspicious of thyself. Remember that in such Cases thou art open and soft to Advantages. These are the *Molles Aditus*.

1036. In the first Onset of a Request, one Way is, first to sound them afar off artificially; the other, by unexpected coming on them, and some quick Question, which prevents Deliberation.

1037. When thou hast a Suit to any, pick out for it Times of Joy, Mirth, and Pleasure. He cannot put on Ill-nature, nor Severity enough to deny thee, provided thou interruptest not his Pleasures.

1038. Stand not always upon the nice Punctilios and Points of State and Place; but remit, and submit, as Occasions vary and require. They that will not do thus, are too strait-laced for Business and Society.

1039. Be not over-hasty in thy Designs. Great Designs require great Considerations; and they must have their time of maturing, or otherwise they will prove abortive.

1040. Do not think it impossible to be a wise Man, and to be respected as such a one, with-

out looking sour upon it. Wisdom makes Men serious, but not ill-natured.

1041. Give not up thyself to Pleasure and Ease : for if thou usest thyself thereto, thou shalt not be able to sustain the common Troubles of Life ; and much less Adversity, if it happen.

1042. Give no Alms to a wicked Person, if thou thinkest such Alms will support his Vice ; as, if he will continue in Idleness, or if he will spend it in Drunkenness or Wantonness.

1043. Keep no more Servants than thou hast full Employment for. And if thou hast a good one, look upon him with no severer an Aspect, than thou wouldst on an humble poor Friend.

1044. Let thy Thoughts and thyself be such as thou wouldst not be afraid to have God know them ; and thy Words to God, as thou needest not be ashamed Men should hear them.

1045. Marry not too Young, nor too Old ; lest thou be fond in the one, and doat in the other, and repent. For he that repents him of his own Act, either is or was a Fool by Confession.

1046. Often think how near thou standest to another World ; and what an Account thou must give there : and so live now, as will be most for thy Comfort at Death.

1047. If thou wouldst be easy and happy in thy Family, observe Discipline and Method. Every one should know their Duty ; and there should be a Time and a Place for every thing.

1048. Accuse not others, to excuse thyself ; for

that is neither generous nor just. But let Sincerity and Ingenuity be thy Refuge, rather than ill Craft and Falsehood.

1049. Be not confident and affirming in uncertain Matters ; but report Things modestly and temperately, according to the Degree of that Persuasion and Belief thou hast of it.

1050. Study that fine Art of being secret, and yet civil. He that sets up for Conversation, and is not Master of this, had need of a sufficient Stock of Confidence, else he must break.

1051. Speak with Contempt of no Man. Every one hath a tender Sense of Reputation. And every Man hath a Sting, which he may, if provoked too far, dart out at one Time or other.

1052. If Passion seize thee, and thou canst not avoid it, see that it discharge itself without Prejudice to any other. This is a way to prevent much Vexation and Mischief.

1053. Often thou mayst put off People with conditional Promises, and fair Words : but a positive Promise thou oughtest never to make, but where thou meanest to perform it punctually.

1054. So order the Method and Course of thy Study and Business, that there shall never be any spare Time lying upon thy Hands ; and then it will never seem to pass away too slowly and wearily.

1055. If thou suppressest Anger in thyself, thou conquerest, with Hercules, one of the Furies : but if thou tamest all thy Passions, thou leadest Cerberus in Chains.

1056. Make the Thoughts of Mortality familiar, and habituate thyself into a Capacity of dying. This will prevent the great Amazement which a Fit of Sickness might cause.

1057. Rather persuade Thyself, than thy Friend, to keep thy own Counsel: for how wouldst thou have another keep that Secret, which concerns him not; when thou thyself canst not, whom it doth concern.

1058. Make no trial of thy Friends, so as to lose them: and yet try them sometimes; which thou mayst do, if not having Need of them, thou feignest, and makest as though thou hadst Need of them.

1059. Avoid the Company of those that are very poor and necessitous, very proud, scornful, passionate, are great Disputers, Criticisers, Censorious; as also of Jesters, Jeerers, and Buffoons.

1060. Let thy Jest look not like the Issue of Labour and Study, as if they were squeezed from thy Brain; but be easy and acute, else not they, but thou, wilt be the Object of Laughter.

1061. Try to be happy in this very present Moment, and put not off being so to a Time to come; as though that Time should be of another Make from this, which is already come, and is ours.

1062. Engross not all the Talk, though thou beest in never so jocund a Humour. The Goodwill and Favour of the Company is as well gotten by giving Ear courteously, as by speaking pleasantly.

1063. When thou makest Presents, let them be of such Things as will last long; to the end they may be in some sort immortal, and may frequently refresh the Memory of the Receiver.

1064. Do all thou canst to put thy Affairs in order: thy present Pains will be sufficiently paid with future Ease.

1065. It is an unhandsome, and an ill-bred Thing, to talk too much to thy Guests of thy Entertainment, by way of either Boast or Excuse, either as to Dishes or Dressing.

1066. Thou wilt ever find those Friends firmest, that are purchased by thy Virtue: those will continue stedfast, if thou fallest from thy Height. But if thou art without Desert, thou wilt be left without a Cause.

1067. To work a Man to thy Bent: 1. Know his Inclinations. 2. Observe his Ends. 3. Search out his Weakness. And so thou mayst either draw or drive him.

1068. Believe not that every one loves thee. This is a fond Conceit, which commonly young unexperienced People, and good Natures, are apt to take up; and it frequently brings them into the Briers.

1069. Never squander away the precious Time, when thou findest thyself fit for Study or Business. Oh! that is a Golden Hour: lose it not, whatever happens in the Way to catch it from thee.

1070. I love not to see a great Lump of Books lumbering about a Chamber or Study: it speak-

eth either a rambling unprofitable Reading, or a slovenly, lazy way of Living.

1071. Be sure lose nothing that is worth keeping. This will make thy Store full in time. It was not much for his Credit, that boasted he had forgotten more than his Antagonist had read.

1072. Let the Care of one Business be committed but to one Person; for otherwise, besides Disagreement which may arise when Account is taken, every one's Answer is, that he thought others had done it.

1073. If thou desirest to be a plausible and very acceptable Companion, thou hast need comply with every one; and be always gay, cheerful, and complaisant, without any Humour of thy own, but borrowing that of the Company.

1074. In telling of pleasant Stories, avoid frequent saying, Quoth he, Said I, And so, Sir, &c. Also fall not into tedious Repetitions, and impertinent Circumstances.

1075. In committing a Secret to another, thou shouldst imitate those, who in trying whether a new Vessel be leaky, first prove it with Water, before they trust it with Wine.

1076. If ever thou hast occasion to borrow, or take upon trust, make it thy great Care to restore and pay well; and then thou wilt not diminish thy Estate or Reputation.

1077. Have not too low Thoughts of thyself. The Confidence a Man hath of his being pleasant in his Demeanour, is a Means whereby he infallibly cometh to be such.

1078. Thou mayst learn as much by others' Faults, as by their Instructions. The Examples of Imperfections are in a manner as useful towards the making a Man perfect, as those of Wisdom and Perfection.

1079. Above all Things in the World, put not People into thorough Frights. Some have never recovered it as long as they lived. He is an exceeding ill Man, that makes no Difference between Mirth and Mischief.

1080. Never maintain an Argument with vain Drolls and Buffoons, who make thy Seriousness their Sport; and if they can but compass it to make the Company laugh, the whole Current will run against thee.

1081. At Table, thou art not to observe what, and how, others eat; nor art thou to dispraise or praise immoderately the Meat, or smell to it. If thou suspectest it, let it alone, and offend not others.

1082. Beware of sullen Silence in Company, and discontented Looks; thy Eye turning to all, while thy Face standeth still. It will be thought thou dislikest them all, and censurest what every one speaks or does.

1083. When thou art threatened with some unwelcome Accident of Life, lose not time in examining how heavy the Blow will be; but rather think of the Means to avoid it, or else prepare thyself to receive it.

1084. Brag not of having obliged thy Friend: it is an Injury to him, if thou dost but speak of

it. Leave it to him to celebrate thy Generosity. Thou canst not wish for a more remarkable Testimony of his Gratitude.

1085. Set not thy Heart upon corporeal Pleasure; for the Desire of it is full of Anxiety, the Pursuit of it tormenteth with Doubt and Fear, the Satiety of it is Repentance, and Loathing is its certain Consequence.

1086. Procure with all Diligence, that in every Place and Action thou mayst be inwardly free, and Master of thyself; and that all things may be under thee, that thou mayst be Lord of thy Actions.

1087. Learn this from me, and assure thyself, the best way for every one is, not to be crafty and over-reaching, but plain and sincere; and that it is very possible to be so, and yet remain wise and prudent in thy Affairs.

1088. When thou art afraid thy Offers or Petitions will hardly be accepted or granted, the best way will be to propose it by Parcels, that one Piece may be digested before the other be offered.

1089. If thou art a Master, command according to Reason and Sweetness; not imperiously, or with such opprobrious Language, as may discontent and chase away a Servant.

1090. Take heed how thou offendest Men raised from low Condition. They commonly retain base Spirits; are ever jealous of Affronts and Contempt; and will most easily come to hate and mischief thee.

1091. If what thou reportest be not believed, do not swear it, nor grow hot, nor use any Imprecations upon thyself, nor lay Wagers, nor conceive thyself engaged to defend it, or that he, that believes thee not, affronts thee.

1092. If thou wouldst live quiet, take heed not to provoke Men that are in Power; but live without giving Offence. And if thou canst not make all great Men thy Friends, it may suffice to keep them from being thy Enemies.

1093. If thou art subject to any secret Folly, blab it not abroad, lest thou appear impudent; much less boast of it, lest thou seem insolent. Every Man's Vanity ought to be his greatest Shame, and every Man's Folly his greatest Secret.

1094. I would have thee deal prudently; yet so sincerely, that thou needest not fear the Examination of thy Actions and Purposes, and hast no reason to refuse Witnesses, even of thy very Thoughts, if such a thing were possible.

1095. Use not at Table any slovenly, nasty, or nauseous Discourse; nor find fault with the Meat or Dressing; nor be angry with thy Servants; nor do any thing that may interrupt the Cheerfulness of the Company.

1096. Say not, This is true, and I can justify it: yet I pray speak not of it to any one. For this is an unfair, and an unsafe way of going. Rather do thou keep the matter to thyself, and surely no Harm will come of it.

1097. Avoid that sort of studious Spirit (oppo-

site to the Spirit of Business) which hunts after the Pleasure of mere Knowing, or the Glory of being accounted Learned.

1098. When thou judgest of a particular Action, thou art to consider the several Circumstances and Motives, and the whole Man by whom it was performed, before thou givest it a Name.

1099. Add not a second Evil to that which thou already endurest, by suffering thyself to be overcome with Impatience. Impatience does not diminish, but always augments the Evil.

1100. Beware of desiring every thing thou art pleased withal. If for the obtaining of it thou must do any thing that is unhandsome, or undergo great Trouble or Hatred, it is my Advice, that thou think no more of it.

1101. Put not on the Gravity of a Man of Understanding, nor speak in Print, among such as know nothing. But let thyself down to those thou conversest with, and sometimes affect Ignorance.

1102. Appear not in Conversation solicitous to engross all the Respect to thyself, but be content with a reasonable Distribution; and allow it to others, that thou mayst have it returned to thee.

1103. Be fearful only of thyself; and stand in awe of none more than of thine own Conscience. There is a *Cato* in every Man; a severe Censor of his Manners: and he that reverences this Judge, will seldom do any thing he need repent of.

1104. Do nothing that may justly give Offence to well-bred and virtuous Persons, by indecent Behaviours; as lolling, staring about, frequent changing Postures, making odd Faces, much Spitting, &c.

1105. Let all Men know thee; but let no Man know thee thoroughly. As no Man dares cross a River on foot, till he have found out the Depth of the Ford; even so a Man is revered, so long as the Bottom of his Capacity is not seen.

1106. Overload not Gratitude: he that finds himself in an Impossibility to make Satisfaction, will break off the Correspondence. The way to lose some sort of Friends is, excessively to oblige them: for, being unable to repay, they will withdraw; and from being obliged Friends, turn Enemies.

1107. It is not sufficient for thee to observe the essential Duties of Probity, which make a good Man; but also thou art to practise those of Society, which make a well-bred Man.

1108. Wait upon him whom thou art to speak to, with thy Eye; for there be many cunning Men that have secret Heads, and transparent Countenances: yet this should be done with a demure abasing of thy Eye sometimes.

1109. In seeking Victory over thy Nature, set not thyself too great, nor too small Tasks: for the first will make thee heartless by often Failings; and the second will make thee negligent, though by often Prevailings.

1110. Come not to Conversation with Fear : for thereby thou accusest thyself of Weakness, and wilt be disabled ; and the Company will take thee at thy word, and not much esteem thee, nor mind what thou sayest.

1111. Use not a direct Contradiction to any one, unless it be a very impudent Inferior. It is an Affront, because it is a sort of giving the Lie to the Understanding and Honesty of another.

1112. Never pass Sentence in Choler, or any other Perturbation, lest thou find just Cause (as Philip of Macedon) of Appeal from Thyself blinded with Passion, to Thyself seeing with the Eye of Reason.

1113. Regard not trivial Emulations, Disrespect, and Oppositions in small Matters ; but be at Peace with thy Conscience, have a Value for thyself, and go substantially about thy own Business.

1114. Whensoever thou breakest out of thy common way, and fallest into Anger, Discontent, or Jollity ; at such a Time take heed, and let Prudence keep thee, else thy Tongue will be apt to run away with thy Brains.

1115. Be ever distrustful of a fearful and cowardly Person ; as being the more to be feared than others, in regard that wanting Courage and Generosity, he will be apt to make use of Artifices and Treachery. Add to this, such are ever apt to be most cruel.

1116. Take a little Leisure to consider what frightens thee : perhaps thou wilt not fear it at all,

when thou shalt have reflected on it. At least, the Apprehension thou hast of it will not be so great.

1117. Keep thyself as much as may be from being interested in other Men's Affairs, and from becoming their Guarantee, and responsible for what they do. Thy own Business and Actions may find thee Concern and Employment enough.

1118. If thy Friend misbehave himself toward thee, break not off Friendship therefore immediately; but rather try by all means to reform him: so shalt thou not only retain to thee thy old Friend, but shalt also double his Friendship.

1119. If one ask a Favour of thee, which thou hast no mind to grant, make no frivolous Excuses, for they but disoblige: but a handsome manly Denial, with a plain Reason offered, often sends away a Petitioner satisfied.

1120. Make it the Business of thy Life not to grow rich or famous, but to be innocent, and as useful to the World as thou canst. Thou wilt be more pleased with the Good thou hast done to others, than with that thou hast done to thyself.

1121. If thou wouldst be informed what God has written concerning thee in Heaven, look into thine own Bosom, and see what Graces he hath there wrought in thee.

1122. Let no scurrilous Language fly out of thy Mouth. Revile and curse no Man, though thou beest never so angry: Imprecations will set the Company against thee, and lay thee open to

Censure; but will not hurt him against whom thou utterest them.

1123. If any begin a Relation, say not, I knew it all. And if he report it not fully or rightly, tell him not, It was not so. But have patience till he has done; and then thou mayst (Leave being asked) say, Things are differently told; and I have heard it thus, or, with this Addition.

1124. In Studies, whatsoever thou commandest upon thyself, appoint set Hours for it. But for whatsoever is agreeable to thy Nature, and delightful to thee, take no care for any set Times, for thy Thoughts will fly to it of themselves.

1125. In seconding another, add somewhat of thy own: if thou wouldst grant his Opinion, let it be with some Distinction; if thou wilt follow his Motion, let it be with Condition; if thou allowest his Counsel, let it be with alleging farther Reason.

1126. Wear good Clothes: they open all Doors to us, and procure Reception. It is the exterior Part striking first the Sight, that makes the first Impression; and doubtless we ought to make that first Impression favourable.

1127. Sometimes conceal a Secret from thy most intimate Friend, or at least for a while: otherwise he may think thou hast delivered the rest to him, out of a Facility, rather than Confidence in him.

1128. If thou contemnest and regardest not a small Fault, thou committest a great one. Thou oughtest to give the Water no Passage; no not a

little; lest it make a Breach, and that Breach let in an Inundation.

1129. When thou speakest to any, especially of Quality, look them full in the Face; other Gestures betraying either want of Breeding, Confidence, or Honesty. Dejected Eyes confess (to most Judgments) Guilt, or low Spirits, or Folly.

1130. Be always in Hostility against Vices; and in perfect Harmony with thyself. Now, to compass these, thou art only to keep up an Agreement between thy Words and Thoughts, thy Actions and Words, and thy Desires and Actions.

1131. To keep a Friend, be not with him too long at a Time: Study his Temper; make thy Company pleasant; at least not uneasy to him. Therefore dwell not too much upon thy own Grievances, or others' Misdoings, or any thing else, that may either vex, or fire him.

1132. Where thou meanest never to return, extend thy Liberality at first coming; or as thou seest convenient, during thy Abode there. For what thou givest at Parting is quite lost.

1133. Letters are a Proxy-Method of conversing at a Distance; therefore write them in almost as familiar a Stile as thou wouldst discourse with the Person, if he were actually present.

1134. Leave Cares and Troubles to others, and get to thyself Calmness and Quiet: so shalt thou possess a Happiness which Kings can neither keep with themselves, nor suffer among their Neighbours.

1135. It were better to discredit Vice with

Scorn, than to give it Reputation by Invectives ; and to laugh with Success, than to put thyself into any Choler without Profit. Consider other Men's Follies without partaking of them. In my Opinion, *Democritus* was wiser than *Heraclitus*.

1136. When thou writest to thy Friend, study not how to make an elaborate Piece of it; as if thou wert penning an Oration. But pursue thy first Intention at random, and run on, letting one Thought and Word beget another.

1137. Do nothing by mere Imitation ; but pursue the Dictates of thy own Sense, and the peculiar Mode of thy Thought. For whatever is forced and affected, is unnatural and nauseous.

1138. Since thou canst not wholly escape the Attacks of Passions and Perplexities, there is no way left for thee, but to endeavour all thou canst to subdue or divert them.

1139. Thou must pardon a thousand small Faults, and Failings in thy Friends, if thou wilt live well with them ; nay I must say, if thou wilt live at Peace with thyself.

1140. Resolve sometimes, upon Occasion, to deny thyself some Satisfactions, which thy Appetite craves, though they seem reasonable. This will make Disappointments and cross Accidents easier.

1141. If thou art of a good-natured, soft, and pitying Disposition, be not unwarily free to Strangers, or Relations of a mean Fortune ; lest they crave too much, and think all thou hast their Due.

1142. Hearken to the Voice of thy own Reason (not Fancy) speaking within thee. And whenever thou art convinced that thou oughtest to do any thing, do it quickly and certainly. Say to thyself, I ought, and therefore I will.

1143. Be not too wary and cautious in thy Opinion about small Things among wise Men : for to whisper Proclamations is ridiculous ; and not tell a Man what Day of the Month it is, without formal considering, is extremely silly.

1144. If thou wilt be judging, practise first at home : and if thou continuest that, till there be nothing to correct, I doubt not but thy Neighbours will be well enough secured against thy Detractions.

1145. Whenever thou findest the ill Humour fermenting within thee, and ready to break out in Declamations against thy Brethren, check it with this short Question : Would I myself be thus used ?

1146. Be not too frank and open in Discourse, nor loose in Carriage ; for it lays a Man naked, and exposes him to the Contempt and Censure of such as are more composed and recollected.

1147. Attempt only such Things as thou mayst reasonably judge are within thy Power : giving over an Enterprize is discreditable ; for it implyeth either Folly in the Assaying, or Levity in the Prosecuting.

1148. Labour to foresee and prevent Evils : but when it is come to that, that they exceed thy Power of Resistance, it will be best, by Timing,

and discreet Waiting, to expect Opportunity. For Things in time may have contrary Revolutions.

1149. Before thou reprehendest another, consider, and take heed thou art not guilty of the same Thing, or a worse. If thou cleanseest a Blot with blotted Fingers, thou wilt make a greater Blur.

1150. Be generally less apt to speak, than to hear: what thou hearest thou receivest; what thou speakest thou givest. It is more glorious indeed to give; but more profitable to receive.

1151. Make use of Time if thou valuest Eternity. Yesterday cannot be recalled: to-Morrow cannot be assured: to-Day only is thine; which if thou procrastinatest, thou lovest: which Loss is lost for ever.

1152. Never say any Thing either in a Man's Presence or Absence, which may displease him, unless there be a good Reason for so doing: Why shouldst thou needlessly make thyself Enemies?

1153. Be not over-earnestly desirous of being beloved. If thou beest perceived never so little to exceed in the Artifices of insinuating thyself, thou wilt become contemptible and odious.

1154. If thou happenest to be advanced in the World, remember to retain the same Humility thou hadst before thy Rise. And look back to the good Intentions that sojourned with thee in thy lower Estate.

1155. I would have thee either not hear, or not mind, small Injuries; nay, if thou wert told

them, I would not have thee know the Author. In so doing thou mayst mend thyself, and never be malicious to the Person.

1156. Beware of setting up that sturdy Resolution which some make, never to give over what they have once begun; but at all Adventure, to go on, come what will of it: this may run thee into inextricable Inconveniencies.

1157. Let all thy Remarks and Observations be committed to writing every Night: and so in a short time thou wilt have a Book of Prudence and Experience of thy own making. How many fine things hath the best of us forgot?

1158. If thy Enemy upbraid thee, and it be justly, labour to shake off that Corruption, and be glad to have it discovered to thee: if it be unjustly, let it be thy Joy to bear it contentedly. Truth may break out in Time.

1159. If any shall willingly offer thee an Injury, let him know that thou canst see it: but withal let him know that thou canst scorn it too; unless it be of such a Nature, that the bearing of it is an Offence and Mischief to another.

1160. In doing of Business, something unseen commonly happens, which thou must manage by a sudden Thought and Discretion, either to order it, or avoid it. It is not for Man fully to foresee all Events.

1161. Good Clothes, and handsome Mien, pleasant Conversation, and ingenious Discourse, will prove more advantageous to thee, than greater

Virtues ; because they suit the World, and are of daily Use.

1162. If thou canst not commend others, Prudence enjoins thee to be silent ; for if thou speakest ill of them, it creates Jealousy in those that hear thee, that thou dealest in the same rigid Manner, in other Places, with them too.

1163. The sensual Satisfactions of Man, are little and short, compared with the Torments of Hell ! and it can never be worth thy Pains to be Damned for them.

1164. Thou mayst make thyself more learned by Reading ; but wiser only by Acting. Spend not all thy Vigour in Discipline, in the Dressing-Room of the Soul ; but step out into the World, and live as well as think.

1165. I would have thee look upon thy Kinsman almost with the same Eye that thou beholdest a Stranger. And if the Stranger's Worth much excel him, I would have thee prefer him. Virtue respects not Blood and Alliance.

1166. It is not credible, but that if thou usest thy utmost Endeavour to acquire Virtue, thou mayst attain it. I never saw the Man that wanted Strength, if he had but Will for this Purpose.

1167. In Affliction, thou art not to seek comfort from those that be merry ; but of others that be sorrowful, and in worse Condition than thyself : so wilt thou find it is but a little thou sufferest, in respect of what others endure.

1168. If when thou art angry thou couldst but

defer Revenge or Punishment till some other fitter Time, thou wouldst not often repent of it. And such Wrath would seldom do amiss.

1169. Throw no Courtesies away upon Persons that are either proud or covetous : the one being of that Fondness, as to think all but his own Desert ; and the other of that Baseness, as to make no kind of Requit.

1170. Live not on Opinions : but think for thyself, and act with Reason ; and shun carefully the Contagion of Minds, which communicates itself by the Ways and Manners of those we converse with.

1171. Endeavour to regulate thy own Passions, and to bear with those of others ; to be angry with thyself for the least Peccadillo, but to frame Excuses for the Crimes and Offences which thy Neighbour commits.

1172. If thou doest good Works only for Praise, thou sellest an inestimable Jewel for a Trifle ; and that which would purchase Heaven for thee, thou partest with for the Breath of the People.

1173. Take more Care and Pains to Be, than to Seem. All those that will Be such as they desire to Seem, will be severe Reformers of themselves ; and will sooner spy their own Faults, than other Men's Failings.

1174. I advise thee to order thy Steps like a Man that is walking in the Bogs, where, if he observe the Tracks of those that have gone before

him, he may be safe; but if his Foot slips, or he tread wrong, he sticks in the Mire.

1175. I would have thy Life to be, not like a Torrent or rapid River, nor yet like a standing dead Pool; but rather as a clear Stream, sliding on in a constant Silence, and sweet Gentleness.

1176. If it be in thy Power, choose a middle State of Life, such as is neither very eminent, nor very abject; because it behoves thee to live in a civil Society, neither as a Lion, nor as a Mouse.

1177. Let thy Words be fitted to thy Matter, and when the Subject is familiar, let the Stile be so too. But great Thoughts must have suitable Expressions. And there ought to be a kind of Transport in the one, to answer the other.

1178. Of Authors, be sure to make choice of the best in their Kind, and best for thy Purpose; and stick close to them: and though thou mayst take up others by the bye, yet reserve select ones however for thy main Study and Imitation.

1179. Let a good Face persuade thee to call, good Conditions to alight and enter, and a good Portion put you to Bed. For where Wealth only is, there will be a cold Affection; and where Affection only is, there will be cold Content.

1180. Hasten not too much the Payment of a good Turn; it is one sort of Ingratitude: for it is as much as to say, I will not be beholden; Here! take your own again. Neither return a much greater Gift than thou receivedst; for that will seem to reproach the Smallness of the received.

1181. In teaching thy Child, rather dally with him, than terrify him: for no Art or Science entereth kindly into the Mind, that is driven in forcibly. Discretion and Mildness will lead a Child; but Passion and Punishment will fright all his Wits away.

1182. Endeavour to be last, and to search out other Men's Opinions and Inclinations, before thou discoverest thy own. And this thou mayst the better do, if thou makest show of a careless Freedom, whilst thou keepest thyself close.

1183. Judge of thy Improvement, not by what thou speakest, or by what thou writest; but by the Firmness of thy Mind, and the Government of thy Passions and Affections. It would be well worth thy Time, thus to consider thyself, and what Progress thou hast made.

1184. Endure Reproof when thou doest amiss. It is a Benefit which Princes are deprived of; for they converse familiarly with very few Persons, and those make it their only Business to humour, not to advise them.

1185. Be not too much wedded to thy own Sentiments. If thou maintainest them with Obstinacy, most People, merely to comply with thy Humour, and to avoid offending thee, will leave thee in an Error.

1186. To keep up, and improve Friendship, thou must be willing to receive a Kindness, as well as to do one. If thou always refuseth, thou taxest the Profferer with Indiscretion, and declarest his Assistance needless.

1187. If thou hatest or dislikest any Man, be sure conceal it; for if thou showest thyself an Enemy, when thou mayst as well let it alone, thou workest a Mischief to thyself, that might never have happened.

1188. Talk over thy Business with a Friend: though his Advice may be but weak, yet thy own Thoughts laid open may be thus the better considered. And besides, he may possibly let fall something that may be a good Hint.

1189. Be not too secret in things that require it not. It will make People suspect thee in all things: and then thou wilt not live upon the Square with them; and they will take all thy Actions for so many Lies.

1190. Forecast, and think, what may be plotted against thee, and how far it may injure thee, and what thou hast that lieth exposed to Danger, and how either to avoid, or bear it; and so think thyself into Security.

1191. If thou observest any Obstruction in thy Business, press not forward with too much Violence; but take Time, and act warily and prudently; not fiercely, nor impatiently: To-morrow a new Scene of Things may open.

1192. Be not rash to expostulate with, and suspect every Rumour, lest thy Conjectures and Surmises befall thee; and thou afterwards find no Cause for them any where extant, but in thy own Brain. *Multi aliis jus peccandi suspiciendo fecerunt.*

1193. If thou wouldst try the Sincerity and

Faithfulness of any, put them upon that very thing thou suspectest their Fidelity most frail in. This is to lay a Bait, and spread a Net in the Face of another's Virtue.

1194. If thou hast a Suit to any, where thou thinkest it difficult to speed, come upon him unexpectedly: sudden Surprisal quickens the Party to Attention; and cuts off Deliberations for Objections and Excuses.

1195. When the Indignation of a great Man is kindled against thee, meet him with such Language and Behaviour, as may insinuate an Acknowledgment of his Power. For to such it is Victory to have their Potency acknowledged.

1196. When a popular Opinion is grown violent, by no means attempt to resist it with Violence. Thou mayst to as much purpose blow against a Hurricane: if thou let it fly over thee, perhaps it will soon be gone.

1197. In all thy Undertakings, first sit down, and propose to thyself a Form, Pattern, or Scheme to work by. Make thy Model before thou buildest; and go not too far in it without due Preparation.

1198. When unjust Suspicions are entertained concerning thee, which may prove of dangerous Consequence, give as present and plain Satisfaction as thou canst: for this is an untying of the Knot, which kept their Opinions bound.

1199. Affect not Innovations too much; for there is an Incongruity in all new Things with the old; and they piece not so well together.

And such Experiments are commonly dangerous, except the Necessity be urgent.

1200. If thou wilt keep Respect, let not thy Face, Language, or Gesture, too freely loose to thy own, or another's Mirth. Thou shalt never bind up Men in a solid Respect to thee, by too much loosing thyself.

1201. When Calamities come, consider wisely thy Courses; and search well into Thyself and Actions, whether thou hast not been the Cause of them, before thou blamest Fortune, and breakest out into Complaints.

1202. Seest thou thy Store small, and thy Means weak, be content then with small things: Thank God for what thou hast: Do thy Endeavours honestly: Despair not of enough: And say, *Deus providebit*, God will provide.

1203. Defame not a Woman publicly, though thou believest her to be wicked. For those that are faulty cannot endure to be accused; but will seek to be revenged on thee: and those that are not guilty, will not endure unjust Reproach.

1204. Be not too familiar with mean People, whom Ignorance and ill-Breeding render Insolent; so that, being insensible of a Civility that is done them, they never consider it as a Courtesy, but presume it is their due.

1205. If at any time thou feelest in thyself that thou art tempted concerning thy Belief, never dispute with the Temptation; but immediately reject it with Contempt, and fall upon some Business, Recreation, or Company.

1206. Avoid Idleness ; and fill up all the Voids and Spaces of thy Time with useful Employments. But of all the Employments, bodily Labour is the most useful for the driving away of the Devil.

1207. Be not inquisitive into the Affairs of other Men ; nor the Faults of thy Servants ; nor the Mistakes of thy Friend : Why shouldst thou go out to gather Sticks, to burn thy own House with ?

1208. Be not always ready to excuse every Oversight of thine, or Indiscretion, or ill Action : but if thou beest guilty of it, confess it plainly, though not impudently ; for Virtue scorns a Lie for its Cover.

1209. Never accuse any to a great Man, unless thou art sure he will credit thee ; for otherwise he will ruin thee, if fit Occasion happens.

1210. Consider seriously with thyself, what Figure is the most fit for thee to make in the World : and then find out and fix upon a Method and Rule, in order thereunto ; which be sure to observe strictly.

1211. In Matters of Concern, do not begin to speak, before thou hast some sort of Sketch of it in thy Mind what to say ; and a Reason why thou speakest. Words are like Arrows, that ought not to be shot without Aim at a Mark.

1212. Attribute not the ill Success to the Neglect of thy Counsel ; nor be angry, if thy Advice be not followed. But give Liberty to

others, to think as well of their own Sufficiency, as thou dost of thine.

1213. Think how much Work is behind ; how slow thou hast wrought in thy Time that is past ; and what a Reckoning thou shouldst make, if thy Master should call thee this Day to thine Account.

1214. Never marry a Wife merely for Beauty. A fair Wife without a Fortune, is like a fine House without Furniture : thou mayst please thyself with the Prospect ; but there is nothing within to keep thee warm.

1215. Pretend not to more Knowledge than thou really hast ; but be content (upon occasion) to seem ignorant, where thou art so : lest thou erect a Credit, which thou canst not support ; and so bring thyself to shame.

1216. Abstain from wanton, dissolute, and foolish Laughter ; from petulant and uncomely Jest, Jeering, loud Talking, and all such Things as in civil Account are Indecencies and Incivilities.

1217. If the Subject of Conversation be what thou art not much versed in, then use thy Ear more than thy Tongue ; and let what thou sayest tend chiefly to draw them on, to make the Matter plainer to thy Apprehension.

1218. Laugh not at any one so as to run him off from his good Humour. This foolish and ill-natured Mirth hath often caused everlasting Enmity ; and sometimes hath occasioned Duelling and Murder.

1219. Speak not any thing concerning one that is absent, that thou darest not say if he were present. It is a most base Thing: the Company is bound to vindicate him; and perhaps thou mayst be called to account for it.

1220. If thou canst not do a Business just now, throw it not away therefore quite; but consider; and set thyself a Time to do it in. And evermore be fixed, and resolved to make use of that Time for it.

1221. Be industrious; and so Difficulties will give place. Use makes Practice easy; and Practice begets Custom, and a Habit of Things, to facilitate what thou couldst not conceive attainable at the first Undertaking.

1222. Live well, and make Virtue thy Guide; and then let Death come sooner or later, it matters not. Then it will be a friendly Hand that opens the Inlet to a certain Happiness, and puts an end to doubtful and allayed Pleasures.

1223. Desire not the highest Place; nor be troublesome with impertinent debasing thyself, by refusing to go first, and throwing thy Arms about like a Fencer, and spending Time in being intreated to do what is fitting.

1224. Observe thy own Actions, and the Original of them. Consider thy Thoughts and Intentions with great Care and Circumspection: else thou shalt never arrive (in any tolerable measure) to the Knowledge of what thou doest well or ill.

1225. With morose Persons deal freely, open-

ly, and familiarly; that they may think they see through thy Designs: so shalt thou strike them in the right Vein, and make them more tractable.

1226. Admit of a reasonable Excuse for the Failure of a Promise; and oblige not a Man to keep it, when it is very disadvantageous to him, or if he made it in Mirth, Passion, rashly, in Civility, by way of Compliment, or a long while ago.

1227. If Troubles fall upon thee through thy own Fault, receive them as things due to thee. If thou hast not contributed thereto, be satisfied with the Thought of thy Innocency: and forbear repining, lest thou by so doing deserve them.

1228. Hate not Opinions for being contrary to thy own; nor be angry to see a Difference between thine and other Men's Judgment. Thou art not bound to rectify all Men's Mistakes: and it is not certain, but thou thyself mayst be in the wrong.

1229. Reprehend not any in the midst of his Passion: he will hear nothing in the Rage and Roar of his Anger. But afterwards, when his Spirits grow weary, and flag again, he may repent: and then it will be easy to draw him back, when he is inclining of himself.

1230. Frequent the Company of excellent Men, more than of excellent Books. Thou mayst learn more of them than all thy Study can teach thee: for Conversation lets things into the Mind more particularly than Reading can.

1231. Make not a Bosom-Friend of a melan-

choly sad Soul: he will be sure to aggravate thy Adversity, and lessen thy Prosperity. He goes always heavy loaded, and thou must bear half. He is never in a good Humour; and may easily get into a bad one, and fall out with thee.

1232. In reading Histories, carry an indifferent Affection along with thee: and never engage thy Inclination so firmly to what thou meetest in one Author, as to leave no place for the Truth, or greater Probability, thou mayst find in another.

1233. In all Reprehensions, observe to express rather thy Love than thy Anger; and strive rather to convince than exasperate: but if the Matter do not require any special Indignation, let it appear to be the Zeal of a displeas'd Friend, rather than the Passion of a provok'd Enemy.

1234. If thou wouldst be employ'd, wait not at too great Distance; and study to be opportunely (but let it seem accidentally) present. This is to fall into the Lap of Employment, while it lies spread.

1235. Be not enslaved to the Opinion of mean Persons, and those that have no notion of Virtue. Think it not a Piece of Felicity to be a fine Gentleman in the Estimate of Cooks and Vintners: nor idly fling away thy Money, to purchase the good Word of a Drawer or Tapster.

1236. If thou contendest, or discours'est in Argument, let it be only with wise and sober Men; of whom thou mayst learn by Reasoning: and

not with ignorant, conceited, and angry Persons, who may affront and vex thee.

1237. If one that is a Friend tell thee of thy Failings or Faults, grow not angry, nor deny the thing, nor extenuate, nor excuse it; but heartily thank him: for it is a Sign of a singular Friendship, to venture the Hazard of thy Displeasure to do thee good.

1238. Never engage in a Quarrel (if thou canst possibly avoid it) but upon just Grounds; and with prudent Forecast of the Events. But when engaged, assure thyself, it is generally safest not to dally or delay, but make sure of the first Stroke.

1239. If thou commendest a Man, thou art bound to make good that Character which thou hast given of him; as having engaged thyself as Surety for him, in what thou undertakest to say of him; and to perform what thou promisest for him.

1240. Cast the Eye of thy Imagination, as a Stranger, on thy outward Actions and Behaviour amongst People; and thou mayst find, that thy Self-love hath covered many things which they blame in thee; and which thou oughtest tacitly to amend.

1241. If thou must needs be talking of other Men's Faults, let it be not to defame them, but to amend them; by converting thy Backbiting into Admonition, and friendly Reprehension. This is a Way to extract Medicine out of a Viper.

1242. Let not the Vice and Debauchery of another be the Subject of thy Discourse: not of thy Friend, because thou lovest him; not of thy Foe, because he is so: for it will be construed thy Hatred to the one, and Treachery to the other.

1243. Tell no News to him that pretends to be a Statesman; nor ask him any: for the first he will seem to slight, and make as though he knew it before; for the latter, he will think Secrecy becomes him, and therefore he will take it ill.

1244. Do not hearken to hear what a fine Sound thy own Jests make; nor steep them in thy own Laughter; neither by any means permit thy Wit to bubble up, and run over, in Commendations of thyself; lest thou become a greater Jest.

1245. Reserve Matters of the greatest Consequence to thyself: for not to be able to manage things of weight thyself, breeds Pride in the Servants thou employest about them; and to the Lookers-on derogates from thy Ability and Authority.

1246. When thou hearest a Man speak well and virtuously, think he speaks to thee: and do thy endeavour to execute his Advice. And when thou seest one act well, conceive he doth it to show thee how to perform with the greater Facility.

1247. Sometimes, to compass Matters of Moment, it is necessary we recommend somewhat to Providence; Wisdom being unable to secure us

in all things: and Providence often helps the Wise, because they endeavour to lay hold of it.

1248. Couldst thou be persuaded to affect a wholesome Ignorance of other Men's Matters, it would conduce both to thy Ease and Innocence. For it is this Itch of the Ear that breaks out at the Tongue: and were not Curiosity the Purveyor, Detraction would soon be starved.

1249. Give not up thyself so wholly to Privacy and Contemplation, as to neglect Society, Conversation, and mutual Offices of Friendship: it will make thee thought either too much in love with thyself, or too far out of love with others.

1250. When thou doest Homage to any one, see that thy Submission be proportionable to the Homage thou owest him. There is Stupidity and Pride in doing too little; but in over-acting there is Abjection and Hypocrisy.

1251. When thou art a Husband, persuade not thyself that thou art above thy Wife, as a Tyrant is over his Subjects, or the Shepherd over his Sheep: but as a Soul is over the Body; which are linked together by a certain natural close Amity.

1252. If evil Men speak good, or good Men evil of thee, examine thy Actions, and suspect thyself: but if evil Men speak evil of thee, hold it as an Honour, and by way of Thankfulness love them; but upon condition, that they continue to hate thee.

1253. If thou desirest to be wiser, think not

thyself wise enough. He that instructs one that thinks himself wise enough, hath a Fool to his Scholar: He that thinks himself wise enough to instruct himself, hath a Fool to his Master.

1254. Let the Course and Order of thy Life be regulated with such a Disposition, (as far as thou canst) that the whole may be answerable to every part. Let there be an Equality in all things: and never contradict thyself.

1255. Avoid being a great Man's Counsellor: for if he once persuade himself that he is more sufficient than thou that givest him Counsel, he will presently contemn thee; but if he finds himself less able, he will hardly endure thee.

1256. Let thy Sleep be necessary and healthful, not idle and expensive of Time, beyond the Needs and Conveniencies of Nature. Sometimes be curious to see the Preparation the Sun makes, when he is coming forth from his Chambers in the East.

1257. Be not perpetually longing for, and impatiently desiring any thing; so that thou canst not abstain from it, or live without it. This would be to lose thy Liberty, and become a Slave to Meat, Drink, Smoke, or Snuff.

1258. Be governed by thy Needs, and not by thy Fancy; by Nature, not by evil Customs, and ambitious Principles. For when we create Needs that God and Nature never made, we lay in for ourselves an infinite Stock of Troubles, that can never be exhausted.

1259. If thou wouldst preserve Reputation,

avoid all occasions of Suspicion: and forasmuch as thou mayst suffer in thy Fame through Trifles, as well as things of greater Importance, be cautious in the least Things, which thou art not so apt to regard.

1260. I would have thee perfectly scorn and hate Tricks and Cheats: and if at any time thou makest use of Artifice, let it be only as a Counter-Poison; never to do evil, but to avoid it; not to assault others, but only to defend thyself.

1261. Sometimes, in a Dispute with a hot Man, if thou seemest after arguing to be convinced, and fairly yieldest up the Cause, and be of his mind, thou wilt win his Heart more, than thou canst do by any piece of real Service whatsoever.

1262. Be assured, those will be thy worst Enemies, not to whom thou hast done evil, but who have done evil to thee: and those will be thy best Friends, not to whom thou hast done good, but who have done good to thee.

1263. Throw thy Cares entirely upon God. It is his Business to govern the World, not thine. And be assured, God will neither do, nor suffer to be done, any thing but what thou wouldst do thyself, if thou sawest what he seeth.

1264. The sooner thou preparest to die, the sooner thou wilt be delivered from the Fears of Death. And then the Hopes of a better Life will carry thee cheerfully through this World, whatever Storms thou meetest with.

1265. To gain a competent Provision for Children, is a just Reason to employ, and continue thy

Industry, though thou hast enough for thy own self for as long as thou livest: but to make them rich and great is not.

1266. Close thine Ear against him that shall open his Mouth secretly against another. If thou receivest not his Words, they fly back, and wound the Reporter. If thou dost receive them, they fly forward, and wound the Receiver.

1267. Take heed of jesting: many have been ruined by it. It is hard to jest, and not sometimes jeer too; which oftentimes sinks deeper than was intended, or expected: and what was designed for Mirth, ends sally.

1268. Be always employed: thou wilt never be better pleased, than when thou hast something to do. For Business, by its Motion, brings Heat and Life to the Spirits; but Idleness corrupts them like standing Water.

1269. When thou art with great Men, do not show thyself melancholy, or musing: they like it not, as attributing it to thy little Reverence borne to them, when a Man is present in Body and absent in Mind.

1270. Converse with such as are more honourable than thyself; so shalt thou be honoured by others: for, keeping of Company derives a sort of Equality. But yet avoid those that are too much greater than thou: they will be Lords, and not Friends and Companions.

1271. Where there is much Company, as in Towns, there is also great Variety of Dispositions, Humours, and Conversations. If thou meanest

to live contentedly and peaceably in those places, thou must mortify thy own Humour, depose thy Inclinations, and comply with thy Company.

1272. Fear nothing, but what thy Industry may prevent: Be confident of nothing, but what Fortune cannot defeat. It is no less Folly to fear what is impossible to be avoided, than to be secure where there is a Possibility of being surprised.

1273. Learn to fashion thyself to all Occasions. A nimble Wit, that can easily turn itself and comport with the Varieties of Exigencies, is wonderfully advantageous. A solemn grave Wit hath commonly more Worth in it, than Happiness.

1274. Do not use thy Servants ill, when there is no Occasion given: for thou didst not create them. Lay aside thy peevish Humour towards them; and remember, they have a greater Master than thyself, who may call thee to an Account.

1275. Wouldst thou overcome thy Enemy without fighting? confound him with Vexation, and make him mad at thee?—the way is, Scorn him, and be virtuous. This will be more tormenting and cruel to him, than either Sword or Pistol.

1276. Great and powerful Men may do thee a great deal of hurt, or may do thee a great deal of good: therefore, common Prudence will teach thee, by all wise and honest Means, to gain their Favour; and to avoid all unreasonable and needless Provocations.

1277. If thou wilt be a perfect Man, thou must not only subdue and rectify thy Temper, so far as

to overcome the Sins of thy Constitution; but also, in some degree, possess the Virtue that is most repugnant to thee.

1278. Take no Revenge on thy Enemy, even when thou mayst securely do it. And yet maintain not such a Friendship with any one, as to forsake Virtue and Truth for his sake; or to prefer it before the Benefit of the Public.

1279. Since Self-love so naturally adheres to us, thou oughtest to be very jealous of thyself, especially in those Actions that are good, or that meet with some Applause from the World; lest thou over-valuest thyself by reason of them.

1280. When thou art calumniated, and falsely reproached, ask thyself these Questions: Can I wait God's Time to vindicate me? and content myself, though the World never know my Innocence, so as my God and my Conscience can attest it?

1281. If thou wouldst be truly Religious, thou must harmonize with the Nature, Mind, and Will of God; and find a Displacency and Animosity, in thy very Soul, against all that is ill; and this, from the Love of Righteousness and Goodness.

1282. It may sometimes be of Use to thee, to pretend thou art deceived; for if thou shouldst let a subtle Fellow see thou art sensible of his Tricks, it will give him an Occasion of being more refined.

1283. When Matters begin to run too high, and thou canst scarce avoid a Quarrel, think of

some honest Artifice to quit the Company; but not so as to seem to run away: yet let it be done soon enough, before thou art engaged too far to get off.

1284. When thou observest Inclinations in a Man to grant thy Desires, strike in presently, and defer not to solicit: Imaginations will revolt. The first Heat thou raisest may cool; and, like an Impression in Water or Sand, soon vanish.

1284. When thou importunest a Friend for any thing, observe when thou art freshest in Respect; for then he is prepared to thy Hand and then insinuate the want of Affection, which thou hast cause to suspect by the Denial.

1286. If thou wouldst have those thou advisest with give their own Sentiments, and faithful Counsel, discover not thy own Propensions; but propose only by way of Consultation: if thou askest the Way, be still till thou art told it.

1287. Be jealous of the Questions of those whom thou suspectest: such posing may be fishing for thy Inclination and Opinion. It is a notable Feat; to catechise a Secret from any.

1288. In sudden Assaults, make them not more sudden by thy Apprehensions: let not thy Project for Escape be violent, but smoothly quick; for else it distracts; and, in thy haste, thou mayst take out at a wrong Door.

1289. If thou wouldst please the Variety of Company thou discoursed with, give Occasion for each to speak of that which they understand:

and so, thou gratifiest the Party that delights in showing his Knowledge, and thou enrichest thy own.

1290. Emulators, and Secret Enemies, will be dispersing Rumours to discourage thy Attempts, and fright thee from proceeding. Such prevail much with a timorous Actor: but thou oughtest to be so wise, and resolute, as to disregard and scorn them.

1291. In Discourse with a cholerick Man, be smooth and soft in thy Answers and Replies, (except he be a Bully-Hector, for such must be opposed stiffly :) and so thou putttest off Wrath. This is to blow upon a hot Man to cool him.

1292. To find out how Men are affected, begin with their Associates and Friends; and then round them about, and ask subtle Questions at a distance: and declare what Party such and such Men of Eminency stand for, as thou suspectest.

1293. To make Men love thy Company, be not locked up, nor reserved, when there are Occasions of Freeness offered: but let thy Behaviour, like a Key, open the double Lock of thy own and thy Friend's Reservedness.

1294. In Places, where the Order of the World gives thee the Hand, strive not; but take it with so much Discreetness, that though it be thy Rank, thou rather receivest it from the Civility of him who yields it, than claimest it as such.

1295. It is not good to deliberate in the Heat of any Affection; for the Thoughts strangely

blow up the Passion, and smother Reason; and the Mind is rather a Party than a Judge: but after the Declination of that Fever in the Soul, in a quiet Interval, it is seasonable to consider.

1296. Neglect not Manners, as though they were little Things: they are frequently what the World judgeth us by; and for which it decides for or against us. A Man may have Virtue, Capacity, and good Conduct, and yet be, by reason of Roughness, insupportable.

1297. Envy not some Men their great Riches. Their Burthens would be too heavy for thee. Thou couldst not sacrifice, as they do, Health, Quiet, Honour, and Conscience, to obtain them. This is to pay so dear for them, that there is nothing to be got by the Bargain.

1298. If it be thy Disposition from Infancy to be Ill-natured, thou oughtest to study nothing but the moral Virtues, till thou hast subdued it: and so of all natural Diseases of the Mind. Thy Reason and Parts were given thee, to mend thy Nature, and refine thy Spirit.

1299. Take this as a most certain Expedient to prevent many Afflictions, and to be delivered from them: Meddle as little with the World, and the Honours, Places, and Advantages of them, as thou canst; and extricate thyself from them as much, and as soon as is possible.

1300. When thou hast gotten the Advantage of those that injured thee, do not acquit or release them, though they would let thee escape, till thou makest them know how they stand disabled:

This sheds a kind of Obligation on them for thy Courtesy.

1301. If thou employest plain Men, and canst find such as are commonly honest, they will work faithfully, and report fairly: cunning Men will, for their own Credit, adventure without Command; and from thy Business derive Credit to themselves.

1302. To be liked of those thou discourest with, observe the Humour of the Company. Be not singular, nor contradicting. They that cannot comply, and they that betray too much Easiness, are both ignorant of the true Symmetry and Proportion to be observed in Society.

1303. Be not too punctual in taking Place. If it be thy Superior, it is his Due: if thy Inferior, it is his Dishonour. It is thou must honour thy Place, not the Place thee. It is a poor Reward of Worth, that consists in a Right Hand, or a Wall.

1304. Look upon Tale-bearers, and Whisperers, as direct Enemies to civil Society; as Persons without Honour, Honesty, or Humanity, that ought to be expelled all Company.

1305. Broach not thy odd Opinions to such as are not fit to hear them. Thou wilt do them no good by it; perhaps hurt: and mayst very well expect Discredit and Mischief from it to thyself. An ill-placed Paradox, and an ill-timed Jest, have ruined many.

1306. Excuse not too much, when thou art told of a Fault, Failing, or Mistake: many times,

if thou seemest willing to stand corrected, thou wilt lay so great an Obligation of Civility upon the Person, that thou mayst go away with the best End of the Adventure.

1307. Observe thyself with all Strictness: thou mayst have gotten ill Habits, Forms of Words, Postures, Gestures, &c. This mayst thou learn, when others make Jest upon thee. Thou mayst also get a Friend to inform thee what he hath taken Notice of in thee.

1308. Praise not People to their Faces, to the end that they may pay thee in the same Coin. This is so thin a Cobweb, that it may with little difficulty be seen through: it is rarely strong enough to catch Flies of any considerable Magnitude.

1309. If thou hast an Impediment, or an Unreadiness in thy Speech, take not always upon thee the Discourse: there is no want of Talkers, for the most part, where there are People. But endeavour to conceal thy Infirmary by Silence and Attention.

1310. Be not nasty in thy Clothes, or about thy Body, in much sweating, belching, biting thy Nails, rubbing thy Teeth, picking thy Nose or Ears, or handling any Parts of the Body which are not usually uncovered.

1311. Do nothing, in a Company where thou designest to show Civility, that resembles Superiority; nor usurp upon their Rights; nor do any thing whereby any of them may think thou dost not love, prize, or respect them.

1312. It is better to give too much Honour to any Person that is not a Familiar, than too little: therefore it is better to carry thyself as something inferior to thy Equals; and equal to such as are not much inferior, and are Men of Breeding.

1313. Avoid those who take pleasure in exposing others to Contempt, either by imitating, like Buffoons, their Actions or Imperfections, or by jeering and mocking them. Keep off from such, as thou wouldst do from the Heels of a Horse, that kicks all near him.

1314. Tell no Lie in thy Discourse. Vent no Rhodomantadoes. Be not Hyperbolic; especially in praising and dispraising: thou art to hit the Mark; and not over or under-shoot it. The End of Speech is, first to be understood, and then to be believed.

1315. Take heed to avoid all those Games and Sports that are apt to take up much of thy Time, or engage thy Affections. He that spends all his Life in Sports, is like one who wears nothing but Fringes, and eats nothing but Sauces.

1316. Let this be thy earnest Desire, that God would dispose of thee, and all thy Affairs, as to Him seems most convenient. The Man that hath brought himself to this Temper of Spirit, is assuredly in the ready way to Peace of Mind, and true Content.

1317. Wear thy Clothes neat, exceeding rather than coming short of others of like Fortune: the Charge of it will be borne out by Acceptance

wherever thou comest. Therefore rather spare all other ways, than prove defective in this.

1318. Do not use to dispute against thy own Judgment, to show thy Wit; nor against another, purposely to vex him; nor for mere trial of Skill; since to inform, or to be informed, ought to be the End of all Conferences: yet this is not to exclude cheerful and innocently merry Conversation.

1319. Whenever thou beginnest to consider whether thou mayst safely take one Glass more, it is then high Time to give over. Let that be accounted a certain Sign thou hast staid long enough; and then break off. For every Reason to doubt, is a sufficient Reason to break Company.

1320. If any praise thee, let it not put into thee high Thoughts; but then think with thyself, thou couldst tell him of Hundreds of foolish Thoughts, Words, and Actions of thine, one of which would be enough to destroy another's Reputation.

1321. Whenever thou catchest thyself in a conceited, vain-glorious, proud Humour, call to mind some of thy foulest Crimes, or the most shameful of thy Disgraces, or the indiscreetest of thy Actions, and apply it to the present Swelling of thy Spirit: it may help to allay it.

1322. Never listen at Doors or Windows: never ask what a Man carries covered. It is an invading thy Neighbour's Privacy; and a laying that open which he inclosed that it might not be open.

What authority hast thou to draw open his Curtains?

1323. If thou art engaged in any Dispute, set a Guard upon thyself; neither do thou be passionate, nor heat thy Antagonist; but retain Moderation thyself, and manage him by yielding (where thou findest it useful) as much to him, as Prudence and Virtue will bear.

1324. When thou bestowest a Kindness, throw it not away by giving it with a regardless Air, as though thou didst not value it; but accompany it with a good Grace, to make it appear thou hast a good Will towards thy Friend, and doest this with a Desire of doing him good.

1325. Use thyself to rise and go to bed early. This may seem a frivolous Precept, because it respects such common Matters; but if it be well observed, it will contribute very much toward the rendering of Life long, useful, and happy.

1326. In Conversation, pick out something that may be for thy Use; observe what thou likest or dislikest: after, when thou art alone, consider it; and pass a Resolution to follow or fly, as Prudence shall direct.

1327. If in any Undertaking thou failest in the first Design, let not that Disappointment disquiet thy Mind, so as to beat thee off; but try again, and labour to bring it about some other way. The Fish may be caught in a Net, that will not come to the Hook.

1328. Make not Thyself the Measure of all others, for Truth and Falsehood, Wisdom and

Folly, Learning and Ignorance: thou knowest not what is in others, nor in thyself neither; and therefore canst make no certain Comparison.

1329. When thou art upon Business, set thy whole Thoughts and Mind upon it. But yet take care thou engage not thy Affections too deeply in it. For thus shalt thou have thy Understanding clear; and not be over-much disturbed, if it miscarry.

1330. Defer, as long as thou canst, the Doing of a Thing which is against thy Mind; for Accidents many times divert the Design; and deliver thee from that Strait wherein a Refusal may deeplier engage thee.

1331. Relinquish not an Enterprize, because thou canst not reconcile all Objections. Some things, God's Providence and the Course of Affairs may render easy; and some others are difficult, only because we see not through them at present.

1332. Be not too severe with a Servant, if his Fault be small, or committed for want of Judgment, or through mere Forgetfulness, or a little Itch of Liberty: but faults of Malice, Obstinacy, or Impiety, are not to be pardoned.

1333. If thou must correct a Servant, let it not be in the Heat of Passion, nor before Strangers. But if Correction amend him not, rid thy Hands of him, both for thy own Sake, and his, and the Scandal of others.

1334. Scorn to live in the Society of Man like a heavy, useless Sot; as if thou wast born to no

other end, than just to tumble into the World, stay there a while, eat, drink, sleep, play, grow sick, and die.

1335. Grant a Courtesy cheerfully, and without much asking: to keep long in Suspence is churlish; and by long Expectation, the Passion for the Favour dies, and the Courtesy is not esteemed, nor Thanks heartily given for it, since it seems wrung from thee.

1336. Tell not a Man in Misery, he may e'en thank himself for his Misfortune: this would be downright Cruelty, and an Aggravation of his Misery. If thou canst not help him up again, kick him not when he is down.

1337. Commend thy Servant adviseably with few plain Words, fully, freely, and positively, with a grave Countenance, and settled Carriage: these will procure Obedience, gain Respect, and maintain Authority.

1338. If thou knowest a Man to be ill tempered, or that he beareth ill will to thee, let him not find it out that thou knowest it: it will make him a greater Enemy, and he will thenceforward watch all Opportunities of doing thee a shrewd Turn.

1339. Seek not to please or gratify the Company thou sittest with, by saying or doing what thou mayst have cause to repent of afterwards, when thou recollectest and thinkest again of it coolly by thyself.

1340. Be not remarkably close and reserved in Company, especially if thou usest not to be so in

all Company· it is hateful; for it implies thou either despisest, or suspectest them, or hast some Design upon them, and art a Spy, and liest upon the Catch.

1341. Pull not at a Man that is popular; because the good Opinion of many hath Interest where thou opposest: it is like pulling at a Beam in a House, where thou endangerest the falling upon thee all that have Dependence upon it.

1342. If thou art present when Favours are conferred on others, seem not to grudge: it looks envious towards the Receiver, and insinuates a high Conceit of thyself, as though thou meritedst more than he, and hast not according to thy Desert.

1343. If thy Friend take aught amiss, do not retire, and leave a Displeasure to itself. It is as if thou shouldst see thy Neighbour's House on Fire, and go away, not seeking to quench it. There is an Art to look one's-self into the Favour of a displeas'd Friend.

1344 Get the true Reins of thy own Passions and Affections into thy Hands; and then outward Occasions may, it is true, exercise thy Virtues, but they cannot injure them: for there is a way to be wise and good in spite of Occasions.

1345. Whilst thou art yet in good Health, shake off all trifling Business as much as possibly thou canst; and before a Disease confines thee to thy Bed, set thy House in order. Pains, Sickness, and Preparation for Death, will be full Employment.

1346. If thou hast done a commendable Thing, boast not of it. Ostentation often robs a Man of the Reputation of an Action, which of itself deserved it: it argues *that* Good not well done; and he that doth good for Praise only, merits but a Puff of Wind.

1347. If thou canst attain it, it may do well enough to get into such an easy Manner, and seeming Negligence, as will sit very gracefully upon thee. But this is not to be strained for, because nothing is more unbecoming than an affected, unnatural Negligence.

1348. Keep exact Accounts. It is seldom observed, that he who keeps an Account of his Income and Expenses, and thereby has constantly under his View the Course of his domestic Affairs, lets them run to Ruin. When any one breaks in *Holland*, their Expression for it is, Such a Man kept not his Accounts well.

1349. Take heed how thou placest thy Friendship. Virtue is the only firm Ground for it to stand upon. For neither length of Acquaintances, mutual Secrecy, nor Height of Benefits, can bind a savage Heart. No man can be truly good to others, that is not good in himself.

1350. Show not thyself joyful, or pleased, at the Misfortunes of another, though thou hatedst him: it argues a mischievous Mind, and that thou couldst have been willing to have done it thyself, if thou hadst had Power and Opportunity to thy Will.

1351. Take all possible Care not to discover

thy Thoughts and Intentions by thy Looks ; or cause thy interior Conceptions to appear outwardly, with all their Passions of Distemper, Confusion, Love, Hatred, Hope, Fear, &c. This would be to betray thyself.

1352. Be careful to keep up the Reputation of thy Parts and Virtues with the Vulgar. For it will be of more Advantage to thee to be accounted virtuous and learned by the Ignorant, than by the Learned : for the Ignorant are many and noisy, the Learned are few and private.

1353. Demean thyself more warily in thy Study than in the Street. If thy public Actions have an hundred Witnesses, thy private have a thousand. The Multitude looks but upon thy outward Actions : thy Conscience looks into thy Heart.

1354. If a great Person hath done thee an Injury, dissemble and smother thy Resentment ; for it is a pure Madness to be disgusted against a Person, whom thou darest not call to an Account, and who may, if exasperated, ruin thee.

1355. Never mention to a Man his Misfortunes, nor tell him of the bad Situation of his Affairs, unless thou hast Power to help him, and an Intention to relieve him. It would be cruel in thee to open his Wounds afresh, and do him no good by it.

1356. When thou doest a Kindness, do it frankly before it be asked for : it will be received with a greater Sense of Obligation ; because thereby thou disburthenest thy Friend of that Bash-

fulness, and Fear of Repulse, which commonly attends asking.

1357. Even Modesty hath its Evils and Extremes, and something of Confidence is requisite to Constancy. Do not therefore disparage thy own Prudence so much, as to steer after every pretended Mariner's Directions; but pursue the Methods of thy own Reason.

1358. Let not thy Guests see thee bustling about the Business of the House; whispering one Servant, looking angry at another, hurrying, or storming. Household Affairs ought insensibly to slide along, and represent a still Current, without Noise or Waves.

1359. Lend thy Friend Money as seldom as thou canst, to avoid the Vexation of asking for it again. When thou art obliged to lend him any, suppose within thyself thou givest it him; and never ask for it again, but tarry till he bring it.

1360. Reflect not on thy Trouble, thou thereby but increasest it: for whilst thou affectest thyself with Pity at the Consideration of what thou sufferest, thou softenest thy Spirits; and the Sense of thy Misery makes the deeper Impression upon thee.

1361. If thou wouldst be easy, thou must not be nice in trivial Matters, nor insist on Punctualities in Behaviour, nor be afflicted at the Omission of a little Ceremony. All People do not love to be tied down to Forms, nor to walk in Trammels.

1362. Frequent not the Company of ill Men;

it will bring thee acquainted with Vice : it will make thee behold it without any Emotion. By degrees thou wilt act it ; in time thou wilt get a Habit of it ; and that Habit, at last, will be converted into a Necessity.

1363. Take my Experience : I have often observed, that Honesty and Plain-dealing in Transactions is not only an easy thing, but the best and soundest Policy ; and commonly, at the long run, overcometh Craft and Subtilty, if it want not Diligence.

1364. Get and preserve a good Name, if it were but for the public Service ; for one of a deserved Reputation hath oftentimes an Opportunity to do that good, which another cannot that wants it. And he may practise it with more Security and Success.

1365. Thou must not believe every idle Report of thy Friend ; and in case he gives a Provocation, thou art not to reply in Heat : but upon cool Blood, see whether it amount to a real Injury ; or whether he will come to himself by acknowledging the Offence.

1366. If thou art in thy right Wits, thou wilt detest a cholerick Passion, and a saucy Pride. When thou seest them render others so abominably ridiculous and contemptible, canst thou imagine Men cannot see the same Vices in thee, that thou seest in others ?

1367. Pry not into other Men's Secrets, either Papers, Books, &c. If any thing be given to another to read, take it not out of his Hand ; nor

be hasty to see any Curiosity the first; nor be curious to know what any one is doing or studying, or with whom he hath been.

1368. Thrust not thyself forward, to be a Mediator or Umpire in Controversies, till required. And then it is better to exaggerate the Mischiefs of Disagreement, than the Benefit of Concord: for Fear is stronger than Love.

1369. Put thy Servants to Employments and Business proper for their Conditions, Years, Capacities, and Stations; but never upon unnecessary Trouble: for that is to abuse, and not use a Servant, and will cause him to hate thee.

1370. Thou oughtest to learn, in Time of Health, those Duties that are proper and peculiar to the Time of Sickness. For it is a bad Time to be taught our Duty, when our Body is distempered, our Mind disturbed, and when we should put in Practice that which we are yet to learn.

1371. Thou wilt be no Loser by expressing thy Respects for that which another highly esteems: and it is less danger to commend the Furniture of a Man's House, and the Rarities of his Closet, than to praise his Person, when there is no evident Occasion for it.

1372. It is better that thou have too few Servants and Horses, than too many; as well in respect of their Idleness, as also in regard of increasing unnecessary Charge. If thou art served by one, thou hast a Servant; if by two, half a Servant; if by three, none at all.

1373. When thou art in Company, do not re-

port a hundred Follies that thou hast read or heard : that would be a Sign that thy Judgment and Discretion did not keep equal Pace with thy Fancy and Memory.

1374. Thou mayst enjoy much Peace, if thou busiest not thyself with the Words and Actions of other Men, which appertain not to thy Charge. But if thou wilt needs thrust thyself into the Cares of others ; if thou wilt fetch in Troubles from abroad ; and wilt not recollect thyself within thy own Breast ; thou shalt always be wretched and miserable.

1375. Settle a Precedent, within thy own Breast, by which, judge thy Actions ; and accordingly encourage or correct thyself. Thou thyself only knowest what thou art : others only guess at thee. Rely not therefore on their Opinions, but stick to thy own Conscience.

1376. Endeavour to understand thyself in Thyself, rather than in Books. Call to mind the Excess of thy past Anger, and to what a degree of Frenzy that Fever transported thee ; and so thou wilt see the Deformity of thy Passion better than in *Aristotle*, and conceive a more just Hatred against it.

1377. Never give a rough Denial to a Friend ; but always either grant presently his Request, or else give an able Reason why thou canst not condescend. By no means suffer him to go away unsatisfied ; for that may leave a Fire behind, to kindle into a Flame some time after.

1378. In Conversation never come to a Rup-

ture; for Reputation in that case comes always off shattered: thou mayst in Heat speak some indecent or ill-timed thing; and perhaps the Auditors may take part against thee; and if not, they will condemn both: for it is a sort of Fighting in civil Company.

1379. If thou wouldst gain the Reputation of Wisdom, let it be with those that know what it is. But thou must have it, before thou hast their Esteem: and the first Step to it is, to be so wise as to know what Company it is to be learned in.

1380. When thou desirest to be informed, it is good to consult with Men above thyself: but to confirm and establish thy own Opinions, it is best to argue with Judgments below thine own; that frequent Victories over their Reasons may settle in thyself an Esteem and confirmed Liking of thy own.

1381. Since thou art destined to live for ever in one State or other, fear not Death, which is but as a Minute's Slumber, a short Trance, out of which we shall immediately awake, to increase our Knowledge and Experience of those Mysteries and Secrets of Nature, which at present are hid from us.

1382. If any praise thee for some Excellence which thou hast not, endeavour to get what he commends thee for, lest both he and thou get Disgrace: if for something thou hast, strive to attain it in a high measure: so shall his Words be Truth, and thy Deeds prove them.

1383. If thou canst not take the Person's part

that is spoken ill of, blame the Action, but spare the Person: or if the Person be known, excuse or extenuate the Action: if neither can be done, praise the Person for some other good Action or Quality. So hast thou an Antidote against the Poison.

1384. Yawn not in Company; it is uncivil, because it seems to proceed from a kind of Weariness and Disdain, and therefore looks like no small Affront: for he that often doeth so, insinuates he is so far from being pleased, that he is quite tired, and surfeited with the Company, and wishes to get off.

1385. If thou goest in a Garb not suitable to the Custom of the Place where thou livest, it will seem that thou art of a whimsical or cross Disposition; and that thou condemnest the common Opinion and Vogue of Men, and art ambitious to prescribe to all others.

1386. Beware of Jeering instead of Jestings: those two are very much alike, and are frequently mistaken for one another; differing only in the Intention of the Author, or Reception of the Hearer. The former is a real Injury, but the latter an innocent Recreation.

1387. In Company, be not too singularly reserved: a profound Silence is not always either wise or grateful: for when Men are obliged to speak by turns, it is just as if one should refuse to pay his Shot at an Ordinary, and expect to subsist on the common Stock.

1388. Consider the thing thou sorrowest for:

it is either to be remedied, or it is not. If it is, why then shouldst thou spend that Time in grieving, which should be spent in active applying of Remedies? But if it is not, then is thy Sorrow in vain, and superfluous, as tending to nothing but increasing thy Misery.

1389. Never come into Conversation, so as to have a brush with Clowns, Opiniators, proud Persons, and other Impertinents; but arm thyself with Resolution, and by that means thou wilt disappoint all their Jerks and Folly. If thou art furnished with Prudence and manly Confidence, thou wilt never engage with Fools, nor be baffled by Impertinents.

1390. Have a care to whom thou becomest obliged. Thou oughtest to be stricter in the Choice of a Creditor for Benefits, than for Money. In the one case, it is but paying what thou hadst, and so the Debt is discharged: but in the other, when thou hast paid that, thou art still in Arrear.

1391. Jeer not any one. It demonstrates thy Contempt of him; because, when thou jeerest, and puttest him to the Blush, thou intendest not Profit, but Pleasure by it: and it is hugely immodest, and ignoble too, to take Delight in confounding another, and exposing him to Scorn or Laughter; except it be in such small things as can bring no sort of Disgrace.

1392. Discover not those Concerns to any of thy Familiars, which may revert either to thy Damage or Discredit, if the present Friendship

shall be changed into Enmity : for it is a pitiful and precarious Life, which depends upon the Taciturnity of another.

1393. It is better, in many respects, to err in commanding what is not altogether convenient, than to amend it upon the Advice of an ordinary Servant. He will be encouraged, by such a Condescension, to argue with thee the Expediency of thy Commands ever after.

1394. Always remember thou art but a Man, that human Nature is frail, and that thou mayst easily fall ; and then thou shalt seldom fall. But if happening to forget what thou art, thou chancest to fall, be not discouraged : remember thou mayst rise again.

1395. Use not thyself to affect a Smile upon every Man : it is rather a Sign of a vain Mind, or of a treacherous Disposition, than of a cheerful Spirit, or a friendly Temper. Some by their continual grinning, and showing their Teeth, make Men doubt whether they honour them, or laugh at them.

1396. Take heed, when thou wouldst show Wisdom in not speaking, that thou betrayest not Want of Judgment in too long Silence. If thou art really ignorant of the Matter in hand, thy Silence is Wisdom ; but if thou understandest it, unreasonable Silence is Folly.

1397. I would not have thee give thyself much to Poetry and Mathematicks ; these take up too much time, and too much room in the Soul : mo-

derately used, they may be good Recreations, but very indifferent Callings; bringing nothing but their own Reward.

1398. Every Man's Experience perfects his Speculations: and if thou trafficest in the Mart of Philosophy on the Stock of thy own Discoveries, thou wilt be in a fairer way to improve thyself, than a Man that trades altogether on the Credit of other Men's Conceptions.

1399. When a Mischance happens, turn it into some Advantage, by observing where it can serve another End, either of Religion or Prudence, or more Safety, or less Envy. It will turn to something that is good, if we have the Skill and Will to make it so.

1400. Use thyself to think, thou art here but a Stranger travelling to thy Country, where the Glories of a Kingdom are prepared for thee. It is therefore a huge Folly to be much afflicted, because thou hast a less convenient Inn to lodge in by the way.

1401. Thou oughtest not to defer the Execution of a Work that is necessary, upon account of the uncertain Hopes of some Conveniencies; especially when the Use of those things thou wouldst stay for may otherwise be supplied: but the Loss of Time is never to be recovered.

1402. Thou must content thyself to see the World so imperfect as it is. Thou wilt never have any Quiet if thou vexest thyself, because thou canst not bring Mankind to that exact No-

tion of Things, and Rule of Life, which thou hast formed in thy own Mind.

1403. Thou oughtest to be diligent in the Pursuit of such Things as are needful for the Body; yet not to afflict thyself with the Anguish of Cares and Fears, and such like Passions: but quietly put the Issue of thy Labours into God's Hands, and patiently expect what he will bless them with.

1404. When thou seest People's Affections carried strongly in a Current one way, do not at that time speak, or expostulate, for it will disquiet them the more; and like a little Water cast upon a great Fire, will make it burn fiercer. A wise Forbearance will compose them more, and settle them better.

1405. Show not thyself in public till Maturity and Finesse: first Failings may put thee back too far for an After-Recovery. For Expectations come with an Appetite, and would be satisfied: if thou baulkest them, Men may take such an Offence, as scarce ever to relish thee again.

1406. When thou wouldst show thyself to the World, let thy first Approaches be modest; else when there is too much Expectation and Preamble of Worth, People are half-wearied and spent in their Fore-conceits: and it is but a kind of an After-game of Credit that is so won.

1407. If at any time thy Mind seems to stagger, and incline to any thing that is ill, think upon some brave, wise, and good Man: suppose

him to be present, and overlooking thee; and then do nothing thou wouldst be afraid or ashamed to do in his Presence.

1408. To avoid Envy, avoid all unnecessary and ambitious engrossing of Business, and all insolent and proud Affectation. A wise Man will sometimes, in Business that is not of much Concern, suffer himself to be crossed on purpose, and to be overborne, that he may lessen Envy.

1409. If thou wouldst be popular, let thy Face be open and entertaining. There is an Art to look one's-self into Respect and Honour. A plausible and liberal Countenance creates a favourable and hopeful Opinion of thee, from those that perhaps will never need to be admitted to a nearer Acquaintance.

1410. If thou findest a happy Concurrence of thy Affairs with Time, Place, and Persons, which give Success, be prudent and industrious to make use and dispose of this good Fortune. Though God provide this Good for thee, yet he requires thee to manage it thyself.

1411. Go not to a covetous old Man with any Request too soon in the Morning, before he hath taken in that Day's Prey; for his Covetousness is up before him, and he before thee, and he is yet in ill Humour: but stay till the Afternoon, till he be satiated upon some Borrower.

1412. Carry thyself very open in common Matters, and Affairs of Friendship, or good Neighbourhood: but as to such things as should be Secrets, be inscrutable; and let no Person or

Thing pick it out of thee. Premeditated general Evasions might be here useful.

1413. If thou canst not obtain a Kindness which thou desirest, put a good Face on it, show no Discontent nor Surliness: an Hour may come, when thy Request may be granted. Temporizing is sometimes great Wisdom. *Cunctando restituit Rem.*

1414. Be always so precisely true in whatsoever thou relatest of thy own Knowledge, that thou mayst get an undoubted and settled Reputation of Veracity; and thou wilt have this Advantage, that every body will believe (without farther Proof) whatsoever thou affirmest, be it never so strange.

1415. Be not so foolishly kind, as to yield to every body whatever they please to ask. If thou growest customarily easy to all, thou hast lost thy Liberty and Property: for thou canst not afterwards, when thou hast a mind to it, withhold or deny thy Kindness without being thought injurious. For Custom lays a Debt on thee.

1416. Be careful to keep thyself free of all Scores. If thou payest as thou goest, thou wilt retain much Quiet. Many small things neglected, and suffered to run up together, arise insensibly to a large Sum. And besides, Negligence in this Point will render thee liable to be over-rated, or falsely put upon.

1417. In Recreation, take this for a Rule: As soon as thou perceivest Delight flag, leave off; for Pleasures will not be strained beyond them-

selves. This Sort of Temperance will render thy Pleasures exceeding sweet. Man is therefore unhappy, because he knows not when to give over.

1418. Some Books may as well be borrowed as bought, such especially as thou meanest to look over but once; and then it is good to set a precise Time when thou wilt return them: for that will bring a sort of Necessity on thee of reading them, and also give thee Credit to borrow more.

1419. Be a most strict observer of Order, Method, and Neatness, in all thy Affairs and Managements. *Saturday* concludes the Week: if thou wouldst set apart that Day, and take a View of all thy Concerns, to note down what is wanting, and to put every thing into its Place, thou wouldst prevent much troublesome Confusion, and save abundance of Vexation and Pains.

1420. In thy Study and Pursuance of a Notion, first work it out by thyself as far as thou canst, and make it lie as clear and distinct in thy Head as possible; and then (but not before) consult Books, and discourse with thy Associates. For remember, thou art not always to live on Reliance, and go in Leading-strings.

1421. Not to be provoked at all is best; but if thou art moved, correct not, nor revenge, till the Fume be spent. For every Shock our Fury gives, is sure to fall upon ourselves at last. If we did but observe the Allowances our Reason makes, upon Reflection, when our Passion is over, we could not want a Rule to behave ourselves by in the like Occasions.

1422. In choosing a Wife, be sure of it that she be not of a different Inclination, as to Matters of common Life, from thee: for if one delight in Company, the other in Privacy, you must live together with as little Conveniency, as (in the Fable) the Swallow and Snipe would do; whereof one loved nothing but Summer, and the other nothing but Winter.

1423. In great Families the Master saith, Go; but in smaller, Let us go; implying that he will accompany him. When Go is said, perhaps the Command may be executed after a sort, but with some Uncertainty, because the Business is not under the Master's Eye; but Let us go, doth the thing immediately and effectually.

1424. Endeavour with all thy Power to get a manly Confidence; for a sheepish Bashfulness, when one knows not how to look, speak, or move, for fear of doing amiss, and always blushing, and not able to support a harsh Word, or stern Look, will render us liable to Ridicule, Contempt, and Insult.

1425. Do all thou canst to keep up a fair Reputation with all Persons. Be with Superiors humble and compliant, but not base and flattering; with Equals grave, but not morose; with Inferiors courteous and fair spoken, not sullen or imperious. For no Man is willing to own him, that is out of the good Opinion of the World.

1426. In Business that thou understandest, it is an Advantage to thee to propose first: in what thou understandest not, it is best to receive Proposals.

And if thou hast a doubtful Cause, or an inconstant Adversary, and findest him disposed to comply with thy Desire, defer not to dispatch.

1427. In dealing with Merchants, and Men of Business, cut off Ceremonies, and declare thy Business at length, rather than too briefly, to prevent Mistakes. Besides, a Man is not always in Disposition, or of Ability to fathom the Depth of an Affair with a short Lead-Line.

1428. It is better that thou be rather something sparing, than very liberal, to even a good Servant: for as he grows full, he inclines either to be idle, or to leave thee: and if he should at any time murmur, thou mayst govern him by a seasonable Reward.

1429. Labour by a wise and virtuous Life to get thy Soul so settled, that which way soever she turns her Eye, the Heaven is calm and serene about her: no Desire, no Fear, no Doubt, no Difficulty, can assault the Imagination of such a one, so as to cause Offence or Disquiet.

1430. Get into some settled, honest, and creditable Employment, suitable to thy Place, Estate, Inclination, and Education; and manage it carefully, with a good Conscience and unspotted Reputation. This will be the surest, and best way to gain Quiet and Satisfaction in this World.

1431. Often think with thyself, that others excel thee in Wisdom and Virtue: and use frequently to suspect thyself to be easily confuted and convinced of thy Errors, if thou wert told of thy Failings. All this thou mayst do and suffer,

and yet not be so easy, as to be led by the Nose by every pragmatical, meddling Fellow.

1432. Fear not that which cannot be avoided. It is extreme Folly to make thyself miserable before thy time ; or to fear that, which, it may be, will never come, or if it do, may possibly be converted into thy Felicity: for often it falls out, that that which we most feared, when it comes, brings much Happiness with it.

1433. I would have thee never aim at great Things. Ambition makes a Man plunge himself into a multitude of restless Cares, Pains, and Perplexities, to gain only the windy Praises and airy Estimation of Men, whose Minds are most inconstant and wavering, and not to be depended on.

1434. First know the Character of the Person thou hast to do with ; next, feel his Pulse ; and then attack him by his strongest Passion, which is his weaker Side: and that is a sure Way to gain him. But this must not be done trickishly, and knavishly, to circumvent and wrong him.

1435. Use not commonly and unnecessarily the Name of God, or the Devil ; nor Passages of Holy Scriptures ; nor mocking at any thing relating to Piety or Devotion ; nor Oaths ; nor coarse Bye-Words ; nor indecent Expressions used only by Persons of ill Behaviour, or mean Condition.

1436. In Conversations of Kindness, take care that thy Tongue and Judgment be both of a piece, accompanying thy Discourse with such Gestures,

Countenances and Actions, as are expressive of the same Will and Affections; giving to know, in short, the Causes that induce thee to love and honour, and think thyself obliged.

1437. In Business, let every Man talk his fill. Rather than interrupt him, provoke him to speak; for he will blurt out many things for thy Advantage, some out of Inadvertency, some out of Vanity, when he stands flourishing upon Circumstances, and Matters of small Moment.

1438. Affect not to have great Resort to thy House. Thy vulgar Friends will steal away thy most valuable Jewel, Time. If thou wert with them any where but at Home, thou mightest easier get away from them; but at thy own House thou must endure their Pleasure.

1439. If thy Servant be ill-natured, and does not kindly respect thee, but is self-conceited, and surly, and heady, yet if he be not positively dishonest, nor ignorant of his Business, bear with him a while to serve thy present Turn: but as soon as thou canst better provide thyself, rid thy Hands of him.

1440. A Man that is not of a real Ill-nature may possibly speak slightly of thee: of such a one do thou speak well. Believe me, this will work strangely in gaining him to thee: whereas, ill Language would change his Disrespect to downright Hatred of thee.

1441. Forbear telling in Company, where thou art not very well known, or where thou art not very well respected, strange Things, though they

be really true, lest thou be accounted a **Stretcher**: and no **Animal** in the **World** is more contemptible than such a one.

1442. When thou advisest a **Friend**, propose not thy **Counsels** as **Laws** to him, with the **Air** of a **Master**; that would take from him the **Privilege** of examining what thou sayest. Thy **Part** is to endeavour to draw him with **Reason**, not drive him with **Authority**.

1443. A great **Skill** in **Conversation** will be, not so much to show thy own **Wit**, as to give other **People** an **Opportunity** of exerting theirs: for he that parts from thee plea-ed, and satisfied with himself, is perfectly so with thee. Men seek less to be instructed than applauded.

1444. **Kings**, who gain **Battles**, and take **Cities**, are obliged for their **Laurels** to the gallant **Performances** of their **Captains** and **Soldiers**. But **Thou**, if thou vanquishest thy ill **Appetites** and **Passions**, wilt be indebted only to thy own **Valour** for that glorious **Victory**, and better meritest the **Name** of a **Hero**.

1445. Look upon vicious **Companions** as so many **Engines** planted against thee by the **Devil**; and accordingly fly from them, as thou wouldst from the **Mouth** of a **Cannon**. Make no **Acquaintance** with those, whom nothing will satisfy, but that thou go to **Hell** with them for **Company**.

1446. Make it neither thy **Hope** nor **Business** to please all **People**: only endeavour to imitate those that are wise and virtuous, and do and suf-

fer whatsoever is incumbent on thee ; and then let the People spit out what Poison they please. For my part, I hold it for a great Commendation, not to please the Vicious.

1447. Employ not many Assistants in thy Affairs ; for thou must in Gratitude repay each Individual when he requires it, since thou standest bound to him.

1448. In order to allay thy Discontent, imagine with thyself that thou hast a Division of the Infirmities of human Nature with other Men : and then thou shalt find the Advantage is on thy side ; seeing there is in thee but a small Portion of Pain, for infinite Passions, Sufferings, and Wants, that are in others.

1449. Affect not hard Words : a Design to be thought learned thereby, shows want of Learning. For the more knowing any Man is, the plainer he is able to express his Mind. But on the other side, thou art not to descend to low and mean Expressions : that will savour of an ungentle Breeding, and coarse Conversation.

1450. If thou gettest not an Indifference to all idle Censures of Men, thou wilt be disturbed in all thy Transactions, it being scarce possible to do any thing, but there will be De-cants made on it : nay, thou must suspend even the necessary Actions of Life, if thou wilt not venture them to the being misjudged by others.

1451. Truly, thou shalt never have done, if thou wilt needs take all the Affairs of the World to heart, and be passionate for the Public, whereof

thou makest so small a Part. If thou sendest for Mischiefs so far off, there will not an Hour pass, wherein some Disconsolation or other will not come upon thee.

1452. In negotiating with Persons, observe their Temper, and (as far as Prudence will give leave) comply with their Humour: suffer them to speak their Pleasure freely; seem to be pleased, if not with their Opinion and Party, yet with their Elocution and Ability; this may probably draw them on to let fall something, that may be for thy Advantage.

1453. Be rather careful of what thou doest, than of what thou hast; for what thou hast is none of thine, and will leave thee at thy Death: but what thou doest is thine, and will follow thee to thy Grave; and will plead for thee, or against thee, at thy Resurrection.

1454. In Speaking, use not so little Gesture as to stand immoveable, like an Image without Life; for that will be taken, not for Gravity, but Dulness: nor so much, as to lay about thee like a Thresher; for that would be Buffoonery, and make thee despised, and not heard.

1455. Affect not to appear excellent in less necessary Qualities and Attainments: for that would be to produce Witness against thyself, that thou hast spent thy Time, and applied thy Study ill; which ought to have been employed in the Acquisition of more useful, and more necessary Things.

1456. In Consolations, thou shouldst, at thy

first Approaches, favour thy Friends' Grief; and express some Approbation of their Sorrow. By this Indulgence, thou obtainest Credit to proceed; and after a facile and insensible Manner, slidest into Discourses more solid, and proper for their Cure.

1457. If any attack thee by Argument, and thou hast not a brisk Answer immediately ready, stand not to pursue the Point with a tedious and impertinent Contest, bordering upon Obstinacy; but turn it artfully to something else: let it pass, and defer thy Revenge, for a Time to come.

1458. Thou mayst not defer the Amendment of thy Life to the last Hour, because the Thief was saved; for as that was a Precedent that none should despair, so was it but one Example, that none should presume. Desperation is a double Sin; and final Impenitence hath no Remission.

1459. I would not have thee be one of those, who are as wise at the first Prospect of a Business, as ever they intend to be; and who, as if they had an infinite Knowledge, presently jump into an Infallibility of Opinion, which they can never after find in their Hearts to retract and outgrow.

1460. Deceive not, defraud not; but keep up to the strictest Rules of Justice and Honesty: for all unjust Acquisitions will one Day prove like a barbed Arrow, that must be plucked back again (and that not without horrible Pain and Anguish), or else will destroy thee eternally.

1461. Repine not at the Plenty or Splendor of

thy Neighbour, at the Greatness of his Income; the Magnificence of his Retinue, &c. Consider what are frequently the dismal, and wretched Consequences of all this; and so thou wilt have little Cause to envy this gaudy Great-one, or to wish thyself in his room.

1462. In making of a Judgment, consider not so much a Man's Words, and common Conversation, (where there is seldom any Temptation to be ill) as his Actions, and most settled Course of Dealings in Business. Many speak well, and do ill. A Knave knows honest Words cost him nothing, and without them he can catch no Woodcocks.

1463. Give not a presumptuous Person Counsel: he will hate thee for it; for his sort of Sense tells him, thou hereby supposest thyself wiser than him. And if thy Counsel to him chance to be in a Matter of great Concern, thou certainly ruinest him; for he will do the contrary, to show he needs none of thy Advice.

1464. Place not thy Amendment only in increasing thy Devotion, but in bettering thy Life. This is the damning Hypocrisy of this Age; that it slights all good Morality, and spends its Zeal in Matters of Ceremony, and a Form of Godliness without the Power of it.

1465. In all Things preserve Integrity. The Conscience of thy own Uprightness will alleviate the Toil of Business, and soften the Harshness of ill Success and Disappointments, and give thee an humble Confidence before God; when the In-

gratitude of Man, or the Iniquity of the Times rob thee of other due Reward.

1466. If thou usest Vigour and Resolution in Business, thou thyself wilt never miscarry, though sometimes thy Designs may. Thou canst never be a loser in Honour and Reputation; but wilt appear a great Man, even in the most unfortunate Accidents; and make even ill Success itself attest thy Sufficiency.

1467. Be easy in Company: it is uncivil to clash with every thing in Conversation that thou dislikest, or to confute every thing thou thinkest false: to formalize upon all the Foolery and Nonsense thou hearest. Thou art not to contest with the whole World, as if thou wert the universal Reformer.

1468. When thou art at leisure by thyself, consider what may be the properest Ways, 1. To detract from thyself modestly. 2. When and how to value and recommend thyself. 3. With what Artifice, to behave thyself to Contemners, and all sorts of People.

1469. If thou hast an Adversary too mighty for thee, let not thy Passion drive thee to any peremptory Resistance; but wisely forbear, and keep thy Sting to thyself. He that shows himself fiery, where his Flame cannot touch, like Lightning appears only in the Flash, but consumes nothing.

1470. If thou wouldst leave any Place or Employment, and secure thyself from after-Aspersions, make public Protestation of thy sincere

Behaviour therein. Thus thou removest like a Light, which is not put out, and choked in Snuff, but removed from one Candlestick to another.

1471. In soliciting, it is better to move by Speech, if thou hast a Talent for it, than by Letter. Thy Person, thy Face, thy Delivery may beget Regard; and when thou art with him, perhaps he will not have Confidence to deny the Suit: but at a Distance, he can write back to thee a Letter, and not blush.

1472. Accustom thyself to bear even undeserved Reproofs patiently, and contentedly, and the harsh Words of an Enemy; as knowing that the Anger of an Enemy is a better Monitor, and represents our Faults, and puts us in mind of our Duty, with more Heartiness, than the soft Kindness of a Friend.

1473. Be careful thou dost not utter a Lie in thy Prayers; which, though not observed, is frequently practised by careless Persons, especially in Forms of Confession; affirming things which they have not thought, professing Sorrow which is not, making Promises and Vows they mean not.

1474. Be severely careful to guard thyself against Curiosity, Tattling, and needless Enquiries: those are the very Rust and Canker of Time, to eat it up; and when they once seize upon us, do commonly devour so much of our Lives, that they render the whole Remainder useless and unprofitable.

1475. Be the same in the Sight of God, who

beholds thy Heart, that thou seemest in the Eyes of Men, that see thy Face : and content not thyself with an outward good Name, when thy Conscience shall inwardly tell thee, it is undeserved, and therefore none of thine.

1476. In Selling, let no Price be heightened by the Necessity of Unskilfulness of the Buyer : for the first is direct Uncharitableness to the Person, and Injustice in the Thing, because the Man's Necessity could not naturally enter into the Consideration of the Value of the Commodity ; and the other is downright Deceit and Oppression.

1477. Religiously keep all Promises and Covenants, though made to thy Disadvantage ; and though afterwards thou perceivest thou mightst have done better : and let not any precedent Act of thine be altered by any after-Accident. Let nothing make thee break thy Promise, unless it be unlawful, or impossible.

1478. When thou art delivered from Afflictions, in a special Manner recollect and call to mind those Errors, Failings, and Sins, that did most disquiet thee in the time of thy Adversity ; and be most severe against them.

1479. Let thy begging of Pardon be ever accompanied with a Resolution not to offend again : otherwise, God that sees thy Heart, looks upon thy asking Pardon, as a higher, and more impudent and presumptuous Sin, than that which thou seemest to beg the Forgiveness of.

1480. Our secret Grievs and Uneasinesses about Men's Opinions of us, make those Men neither better nor worse towards us. Do thou but walk virtuously, and inoffensively, and never imagine or care what they think or say of thee. This will procure great Quiet and Consolation.

1481. In Reconciliation, it is more Policy to pass over Words and Causes, which occasioned the Difference, than to piece the Rent with weak Excuses and Apologies. It is a wrong Method to make the very Cause of your fall-out, which was Words, the way to Agreement again. This would be to send thy old Wrath an Ambassador for a new Reconcilement.—*Prov.* xvii. 9.

1482. Pick out of thy Companions, Associates ; and associate wisely. In the Society of thy Equals thou shalt enjoy more pleasure : in the Society of thy Superiors thou shalt find more Profit. To be the best in the Company is the way to grow the worst. The best means to grow better is, to be the worst there.

1483. Take heed of that Honour which thy Wealth hath purchased ; for it is neither lasting, nor thine own. What Money creates, Money preserves : if thy Wealth decays, thy Honour dies. That is but a slippery Happiness, which Fortune can give, and can take away.

1484. In the Matter of Composition, especially of Letters, thou shouldst write as thou speakest, with Ease and Freedom ; for it is more friendly, as well as natural. And it is so much my In-

clination, (saith *Seneca*) that if I could make my mind visible to my Friend, I would neither speak nor write.

1485. After a Man hath told News, or a Story in thy Presence, do not stare at him, and ask what was that you said: for that shows thou contemnedst the Relator, and mindedst not what he told thee. Besides, if thou requirest him to tell the same Tale, as often as thou art pleased to ask it, thou thereby makest him much thy Inferior.

1486. Do not in Company even thy own Business, if it may be delayed; read not a Letter; commend not, nor chide thy Servants; assume not all the Talk; entertain them not with Stories of Thyself, Wife, Children, or Family; tell not thy Dreams; censure not; contradict not; but give place to the major Part.

1487. Thou mayst freely and safely discourse of Matters of Learning, Philosophy, Poetry, Mathematics, Travel, Government of foreign Countries, Histories of Times long ago past, or present of other Countries, Husbandry, Horses, Hunting, Fishing, Fowling, and the like Subjects, which concern no Man's Reputation, Interest, or Faction; and therefore none need care which Part they take.

1488. When thou hast extorted from a Person what he obstinately denied, thou needest not doubt, but at the same Time also, to obtain another he would not willingly grant: for when a Man is forced as it were to let go his Hold of

what he most firmly grasped, he unbends his Hand, and abandons whatever it contained.

1489. If between thy Friend and thee, a private Thought of Unkindness arise, presently and mildly tell it him, and be reconciled. If he be clear, thou shalt like him the better, when thou seest his Integrity; if faulty, his Confession merits thy Pardon: and though in the Discussion you should jar a little, yet be sure to part Friends.

1490. Speak not conceitedly before an Artist, of his own Art, which it must be supposed thou understandest but little of. But if Occasion be given, thou mayst speak of it by way of doubting, or asking some Questions; manifesting, by that Modesty, that thou hast more Desire to understand what thou knowest not, than to utter what thou knowest.

1491. When thou art with Women, thou must not enter into Strife and Contention with them; for by such Thwarting, and obstinate Dealing, there is nothing to be gotten at their Hands but Ill-will. Therefore it is ever better to soothe them, than to thwart them in their Sayings.

1492. Talk little, and hear much: Reflect alone upon what passed in Company, distrust thy own Opinion, and consider that of others: Run not too fast where thou art not sure of the way. These are some of the Rules, that a Young Man should observe.

1493. When thou hearest talk of any one's Condition, never trouble thyself to think of him; but presently turn thy Eyes upon thyself, to see

in what Condition thou art. Whatever concerns another, relates to thee thus much, that the Accident that has befallen him, gives thee Caution, and rouses thee to turn thy Defence that way.

1494. Promise nothing of Importance, without Deliberation, and except thou hast a Mind to perform it: for thou art free not to promise; but when thou hast done it, thou art engaged to perform what thou promisest. Express clearly and plainly, for fear thou shouldst be misunderstood, and be thought to have promised more than thou performest.

1495. If upon the best Survey thou canst make of thy own Forces, and after some (not faint) Trials, thou findest thyself no Match for the World, and unable to countermine its Policies, and fairly oppose its Power; then (if thou canst) thou mayst and oughtest to retire from the World, as from the Face of a too potent Enemy.

1496. Whenever thou perceivest the least Motion of Anger within thee, make as much Haste to check it, as thou wouldst to quench a Fire in thy House. And be sure to keep strict watch over thy Tongue, that it break not out into provoking Expressions; for that Breath will blow up the Fire, not only in thy Antagonist, but in thyself.

1497. If at any Time thy Thoughts be lifted up, and thou fanciest thyself to be *something*, the Earth, which is always present, will tell thee whereof thou art made, and whence thou hadst thy Origin, and whither thou shalt go; for Dust

we are, and to Dust we must return. And upon this humble Foundation, thou mayst build the highest Virtue.

1498. Consider sadly, that thou must ere long dwell in a House of Darkness and Dishonour, as thy Forefathers do: thy Body must be the Habitation of foul Insects: thy Soul must be as thou makest it by thy living here, in a State of good or bad everlastingly. Upon these Thoughts it will not be easy for thee to be gay in thy Imagination, or to be drunk with Wine, Joy, Pride, or Revenge.

1499. Speak not through the Nose, nor with any affected, or unhandsome Gestures; wrying the Mouth, swelling the Cheeks, putting out the Lips, Lising. Also when speaking, make no short Stops without Reason; neither hum, hawk, cough, or spit, but when thou hast real Occasion; else it will look as though thou wert at a stand, and inventing what to say.

1500. Dispatch not an ill and difficult Business so absolutely, but that, if possible, thou leavest place to undertake and introduce it again. Time and Opportunity alter many things; and make that pass smoothly, which formerly would have been refused, had not thy Dexterity left open a Door for a new Treaty.

1501. When thou consultest a Friend about any Business, be not hasty, where the Matter will allow of Time, to receive his present Answer; but give him leisure to consider; for the common and first Conceptions of most Men are pretty

much the same; at least their *extempore* is not equal to thy premeditated.

1502. Converse not much, and be not too familiar with ordinary People: yet lest thou be accounted proud, and be hated, when thou art with them, be courteous in thy Salutes, Discourses, Offers of Kindness, but especially in giving what looks like Reasons in thy Discourse; for then they think that thou dost not despise them.

1503. In Conversation, speak Reason rather than Authors, rather Sense than a Syllogism, rather thy own Thought than another's. If thou continually quotest others, it will argue a Poverty in thyself, which forces thee to be ever a borrowing: it will be a greater Commendation to say, thou art wise, than that thou art well read.

1504. Lay down such Rules to thyself, of observing stated Hours for Study and Business, as no Man shall be able to persuade thee to recede from. For when thy Resolutions are once known, as no Man of Ingenuity will disturb thee, so thou wilt find this Method will become not only practicable, but of singular Benefit in abundance of Things.

1505. If thou wouldst please in Company of such, as think themselves intelligent Persons, explain not things too particularly; but express half, and leave it to thy Hearers to make out the rest: they will gratefully take it for an Argument, that thou hast a good Opinion of their Apprehension and Judgment.

1506. Avoid all vulgar, nonsensical, mean

Words and Expressions, which have no Grace nor Wit; for such bring thee down to the meanest Class of Clowns, and cause thee to be despised: as, for instance, Dumfound, *Hictius Doctius*, Slap-dash, As fine as Five-pence, The Deuce take it, In the Twinkling of a Bed-staff, &c.

1507. Be not unwilling to pardon: Despair makes Men attempt things, which otherwise they would not. If a Person that has offended thee, finds he must be thy irreconcilable Enemy, and that Malice must last always, he will continually watch Opportunities of injuring thee, and in Time will draw in others to assist him in it.

1508. If Death be such a terrible Thing, endeavour to live in such a Manner, that it may never affright thee when it shall approach thee, or when thou shalt see it invade others; expecting it at all Times, and in all Places. Dost thou know by what Herbs, or by what Charms I do not fear it? It is by leading an innocent and good Life.

1509. Shun all Debates, in Matters not understood by those thou conversest with; for they being perhaps not humble enough to submit to thy Judgment, will immediately oppose thy Reasons; and if superior to thee in Quality, or perhaps in Voice, pretend to the Advantage by Authority and Strength of Lungs, when Reason serves not their Turn.

1510. Let that content thee that has been gotten honestly, that thou canst leave contentedly,

canst use soberly, and distribute cheerfully in the Time of thy Life and Health : for that other, on thy Sick or Death-bed, seems rather a Cheat than a Charity ; inasmuch as it is more a Distribution of another Man's Goods, than of thy own.

1511. In doing Business of Concern, apply thy whole Thoughts and Mind seriously to it ; but be not too easy, nor passionately engage thy Affections in it, nor promise thyself certain Success : by this means thou wilt have thy Understanding clear, and not be disturbed over-much if thou miscarriest ; which thou must make account will often happen to thee.

1512. Keep Formality above-board, but Prudence under Deck ; for nothing will give a greater Stop to thy Affairs, than to be esteemed very wise by them thou art to deal with : it will beget Jealousy in them ; and thy Wisdom will be an Alarm to them, never to come unprovided, when they have any Concern with thee.

1513. Amend thy Life, if thou desirest to be revenged of Fortune, and be Proof against all her Darts. Increase in Virtue if thou wouldst be invulnerable. Be as good in Prosperity as in Adversity. Nothing but good Works can make thee happy in this World, and live, when this World shall be no more.

1514. When thou preparest against an Enemy, make account that the Preparations on his side are as great as those on thine : and promise not thyself Success from the Indiscretions thou mayst imagine he hath committed ; but rather suppose,

he having his Senses and Judgment about him, may have provided at least as well as thyself.

1515. Be not too glorious at first : it will raise too great an Expectation, which, when disappointed, will turn to Scorn. Thou hadst better show thyself by a little at once, than in a windy Ostentation bluster out thyself altogether. So that Respect thou gainest will be more permanent, though it be not got in such Haste.

1516. When two great Men have a Difference, it will not be safe for thee to declare for either Party ; but let them fight their own Battles : for these two coming afterwards to be reconciled, thou wilt be at the greatest Loss in the World ; in regard the one will be apt to forget the Service thou didst him, and the other will remember the Affront he conceived thou offeredst him.

1517. In thy Conversation or Writing, make not too much use of Fancy, and Flights of Wit : it begets vain and puerile Ideas, which tend neither to make us wiser, nor better, nor more acceptable. Thy Thoughts should be produced by good Sense, and right Reason ; and ought always to be the Effect of thy Judgment.

1518. As to Servants, take these three Rules :
1. If any will do his Business with fair Words, I would not have him chid into it. 2. I would never blame him for Incidents, such as might befall myself, or any one else. 3. Nor ever should I find fault with him for doing that amiss, wherein he had no particular Direction.

1519. If an Enemy, or an ill Man, take up a

Fit of Kindness all of a sudden, and appear to be better natured than usual, it will be good Discretion in thee to suspect Fraud, and to lay his Words and Practices together : for there are no Snares so dangerous, as those laid for us under the Cover of good Offices.

1520. Always put the best Construction on Business and Conversation ; and do not suppose there was Malice or Contempt meant thee, in every Action or Word thou dost not understand. To interpret up to this Rigour, will make thee often mistaken, and always upon the fret ; and is the way for thee neither to be just to others, nor kind to thyself.

1521. Strictly observe the first Stirrings and Intimations, the first Hints and Whispers of Good and Evil that pass in thy Heart ; this will keep Conscience so quick and vigilant, and ready to give a Man true Alarms, upon the least Approach of his spiritual Enemy, that he shall be very seldom liable to a great Surprise.

1522. In the Thing thou wouldst have succeed, make Trial of all the Advantages thou seest open : there are more Ways than one into a City ; and some Posterns may be open, though the Fore-gates be shut. And when thou hast an Advantage, make thy own fair Terms ; else thou mayst say, like *Job*, “ Oh that I were as in Months past ! ”

1523. Take no notice of every Neglect and small Injury, for so thou discoverest thyself too tender of thy Honour ; which Thing will soon

create thee Contempt, and make thee accounted a touchy, testy Fool. Those Thoughts are troublesome and vexing to their Owners, which, like Briars, catch at every thing that touches them.

1524. In Matters of false Aspersion, insist not too much upon direct Contradiction; but appeal to such Witnesses and such Circumstances, as are most probable to vindicate thee. By this perhaps thou blowest not Suspicions quite away, yet thou scatterest them; and some People will believe what thou sayest.

1525. When thou art maligned and ill-spoken of, take the Advantage of presenting thyself with an innocent Confidence, and shrink not; especially if thou canst any way make it appear thou hast forborne taking Revenge, where thou hadst an Opportunity of doing it.

1526. In thy Dealing, 1. Use a kind of Openness and Freeness: such Behaviour will make others free to thee. 2. Get the Opinion of Secrecy; for then, like a sound and close Vessel, Men will pour themselves into thee. 3. Get the Report of upright Dealing, and Men will negotiate more sincerely and plainly with thee. Do not affect the crooked going of the Serpent.

1527. When thou art to receive Favours or Rewards, do not betray, by thy Joy and Alacrity, any Project which lies dormant in thy Bosom. Discover not thy secret Ends and Purposes; yet give no Occasion for Suspicion. He is a Fool, that when he borrows his Enemy's Sword, tells him, he means to slay him with it.

1528. In negotiating, 1. Consider the Sex: the Feminine is more soft and easy (though not always so) and lighter things will prevail. 2. The Age: Old Age is more morose, and hard to be treated with. 3. The present Condition: Prosperity makes Men daring and confident. 4. Their Advantages and Disadvantages or Weaknesses, and where they lie most open.

1529. Take up this peremptory Resolution and Practice: I will not be angry, though a just Occasion be offered. And let the Performance of that Resolution be the first Act after the Provocation. For if a Man can but bring himself to this pass, that he takes not fire at the first Touch, he will not be blown up, and his Passion will cool.

1530. If one importune thee too much, dally with him by circulatory Speeches, run him into a Ring, delude him merrily for his Curiosity, throw some ridiculous Pun at him: let him see by thy bantering, that thou art not well-pleased with the thing; nor yet much displeased, because thou rejectest him, and yet retainest good Humour still.

1531. Think, and find out what it is that thy Delight is really upon; as Company, Hunting, bodily Exercise, Cards, Music: and then give thyself all the Pleasure thou canst, without squandering away precious Time, or otherwise prejudicing thyself or others. Thou art not to be always chained up to thy Oar: therefore let Life be as Nature ordained it; some Labour, some Pleasure, some Rest.

1532. A principal Thing thou oughtest to take care of in Housekeeping, is the prudent disposing of Money : and he deserveth the greatest Commendation, who doth not pinch, and patch, and live penuriously in the want of Necessaries ; but who hath the best Faculty in spreading his Shillings, or making the best Appearance with the least Expense.

1533. If thou wouldst truly judge of a Woman, make not the complaisant Allowances which Fops have introduced, but suppose her Masculine ; and then weigh her real Excellencies and Deficiencies : for in good earnest we all be-fool our Judgments, with thinking too much of her fantastical Invisibilities.

1534. Never fall at Variance with any body, till thou needs must : neither quickly take notice of an Injury or Abuse offered thee, unless it be a very apparent and great one, and such as hath evident Damage or Danger in it ; or unless it is probable thy taking notice of it may prevent the like, and secure thee for the future.

1535. Be punctual even in small Matters ; as meeting a Friend, restoring a Book : for failing in little will bring thee to fail in greater, and always render thee suspected ; and thou shalt never after be confided in, even when thou meanest most heartily and truly.

1536. Let that Table, which God hath given thee, please thee. He that made the Vessel knows her Burthen, and how to ballast her. He that made all things very good, cannot but do all things very well.

1537. If there happen any Misunderstanding, or ill-grounded Suspicion and Mislike between thee and another, endeavour as soon as ever thou canst, and before it have gone too far, to set all right again; either thyself, by a frank Openness in Conversation, or by a Friend, that may set the Matter in a true Light between you.

1538. Live so as to be noted for speaking and acting with Truth, to the utmost Exactness. Never counterfeit (when thou wouldst be taken to be in earnest) so much as a Look, Posture, Gesture, or Word: for be assured, Truth and Nature will set thee out infinitely better, than Affectation and Artifice.

1539. Keep Company with Men of Reputation for Honesty, Wisdom, Virtue, Ingenuity. Thou wilt improve thyself by such, and wilt be thought to be such thyself. If thou makest thyself a Companion of those that are any ways scandalous, their Faults will stick upon thee, though thou shouldst possibly not be guilty of them.

1540. Keep not House in so sparing a manner, as to pinch the Bellies of thy Servants. It is not only an uncomfortable manner of Life, but unprofitable also: for they will waste and spoil all they can by way of Revenge; and will work as untowardly, and as little as they possibly can; and some have I known, that by so doing have wasted their Patrimony.

1541. If thou findest any Delight in writing, go on; but in hope to please and gratify others, I would not have thee black the End of a Quill:

for long Experience hath taught me, that Builders always, and Writers for the most part, spend their Time, Pains, and Money, in the Purchase of Re-proof and Censure from envious Contemporaries, and self-conceited Posterity.

1542. Resolve to thrust thyself forward in Company, and live uprightly and well in spite of those that live ill, whose Vice set against thy Virtue will render it the more excellent; and thou wilt have inward Joy, to see thy Virtue hath won the Victory in the Combat: thou persisting in thy Goodness, in the midst of their Naughtiness.

1543. Submit freely to the Divine Disposition and Providence. Assure thyself thou wilt gain nothing by Contumacy; for submit thou must, whether thou wilt or no: and those Providences that are not according to thy Desire will gall thee the more, because of the Unquietness and Impatience of thy Mind under them.

1544. In Presence of great Men, speak but little, and speak only what thou positively knowest, and upon good Occasion. It might be good to premeditate and think before-hand (where it well can be done) what thou meanest to say, and what Objections may be made against it; and then do it boldly, and in handsome Order.

1545. Whatever Matter inwardly troubles thee, by no means in Word, Countenance, or Carriage, show the same outwardly; and then no Advantage can be taken against thee: besides, keeping Silence gains Time to bethink thee how to behave

thyself; whereas if a thing be once out, and known, it is too late to recal or remedy it.

1546. I earnestly advise thee not to lay Prudence by, when thou takest up Raillery and Jest-ing: though they may be agreeable to some, who are not touched, yet they usually offend more than they please. One shall often see this sort of Wits among themselves begin in jest, and play like Puppies, and soon end in earnest, and quarrel.

1547. Suffer not thyself to be dazzled with the Favour of great Persons; and, if thou wilt take my Advice, never rely too much on their Friendship. Thou canst not fly high and safe with borrowed Wings. Nothing is more inconstant than Fortune: and Men have not always the same Inclinations.

1548. Aim at a mean, middle Fortune; since of all the different Conditions of Men, this is the most happy and most desirable: a Man lives in it with more Tranquillity, and is less exposed to Danger than in any other State. A high Pitch of Fortune is attended with a thousand Vexations, Dangers, and Sufferings.

1549. Be very wary in giving Advice to a Friend in matters of great Moment; and more especially if it be not wholly to his liking: for if it prove well, it was no more than he would have done for thee, and so thou meritest no great Thanks; but if it happen wrong, he may probably be out of Humour, and look upon thee either as a weak Man, or else a false Friend.

1550. Follow the best Patterns, and be happy:

but do nothing by bare Imitation, for that is the right way to become a silly Fellow, and a Hypocrite. Let all thy Actions proceed from vital Principles of Reason and Generosity in thyself; and when thou seest rare Examples, let them serve thee only to awaken and rouse thy innate Virtue.

1551. Keep not a great Family. All that accrues to a Master by the Greatness of his Family, is the Increase of his Care in the Regimen of it; a great deal of Vigilance and Circumspection being required to keep it in tolerable Order: and if it be not so kept, thy House becomes a Wilderness, and thyself a Prey to the Beasts thou feedest.

1552. Regard not so much what the World thinks of thee, as what thou thinkest of thyself: yet the Approbation of wise Men, though it should not puff thee up, ought to encourage thee. And he that rejects all the Testimony of others, doth not so much express the vile Opinion he hath of himself, as the Contempt wherein he holds his Neighbours.

1553. That thou mayst preserve thyself from the Passion of Anger, avoid all Occasions that may be likely to inflame thee; and learn to grow callous, so as not to feel ordinary Injuries, nor the Speech of the People. Resolve, whatever happens, thou wilt not be angry to day. Get into a Custom of watching thyself, and considering whither thy Thoughts are running.

1554. When one is relating any thing, interrupt him not, unless there be great reason for it. Do

not say, *No, it was not thus; but I will tell you: you leave out the best Part of it, &c.* In good Manners, thou oughtest to suffer him to go his own Way and Pace; and at last, if it be of Concernment, thou mayst civilly set the matter right.

1555. If thy Friend be in want, do not carry him to the Tavern, where thou treatest thyself as much as him, and entailest Thirst and Head-ach upon him the next Morning. To treat a poor Wretch with a Bottle of Burgundy, or fill his Snuff-box, is like giving a fine Pair of Laced Ruffles to a Man that wants a Shirt to his Back. If thou meanest any thing, put something into his Pocket.

1556. In Conversation, when it groweth something warm, if thou thinkest fitting to interpose, do it without the civil Ceremony of asking leave, else thou hinderest the Discourse from being understood, and makest what is said to be misinterpreted; whence many unnecessary Arguings and confused Tattles arise, before the Matter can be cleared.

1557. Be not magisterial in thy Dictates, nor pertinaciously contentious, in ordinary Discourse, for thy Opinion, no, nor even a Truth of small Consequence. If thou thinkest good, declare thy Reasons: if they be not accepted, be quiet, and let them alone. Thou art not bound to convert all the World to Truth.

1558. Repeat not the same Thing frequently. If the Company hearken not to thee, let them choose: suppose it thy own Fault, who speakest

either too low, or what they think deserves not their Attention; and if they understand it not, blame thyself, who either speakest not clearly, or accommodatest not thyself to the Auditory.

1559. Let the Custom of the Times be what it will, suffer no Man to lead or laugh thee into Vice or Folly: therefore vigilantly avoid Oaths, idle Words, vile Expressions, foul Proverbs, all Things tending to Profaneness, Immorality, Obscenity, Buffoonery, Rusticity, and whatsoever is unfit to be uttered in the Presence of ingenious, well-bred, worthy Gentlemen.

1560. In Conversations of Kindness, take care that thy Tongue and Judgment walk together, accompanying thy Discourse with such Gestures, Actions and Countenances, as are expressive of the same Will and Affections; giving to know, in short, the Causes that induce thee to love, and honour, and to think thyself obliged.

1561. If it so happen, that thou art so tied up to Business, that thou canst neither break it off, nor loosen it, imagine those Shackles upon thy Mind to be Irons upon thy Legs: they are troublesome at first; but when there is no Remedy but Patience, Custom will make them easy to thee, and Necessity will give Courage to endure them.

1562. To avoid the Terrors of Death, we must banish Melancholy: to shake off that, we must not give place to unsatiable Appetites: to abandon these, we must take heed of false and envious Companions: and to eschew these too, we must content ourselves with our own Estate. All the

which rightly performed, we shall easily attain to Joy and sweet Content.

1563. Think frequently of thy latter End. There must come a sad Day. It is a great and fatal Error to place Death at a long Distance off; since great Part of it is gone even now, and it brushes us it glides along: all our past Life being in the Arms of Death already, which gradually devours each Day, each Hour, each Minute and Moment.

1564. Whatever thou undertakest, do it thoroughly, and as well as thou canst, or is needful at first, without unnecessary Stops and Interruptions. If our large Writers had written negligently, and only by Fits and Starts at first, they could never have left behind them so many *Folios* apiece. Some Men are said to have written more Books, than most Men have ever read in their whole Lives.

1565. Thou mayst as well expect to grow stronger by always eating, as wiser by always reading. Too much overcharges Nature, and turns more into Disease than Nourishment. It is Thought and Digestion which makes Books serviceable, and gives Health and Vigour to the Mind.

1566. It were a fine Attainment, if thou couldst get the Art and Skill of living peaceably with unquiet and perverse Men, with disorderly and contradictory Persons. But it is no difficult or great Matter to converse with the Good, and such as are of a kind Disposition; for that is naturally pleasing to all: and every one delighteth most in those that agree with him.

1567. In thy Study of Men, to discern their Spirit, and dive into their Hearts, to find out their way of thinking, and learn their greatest Weaknesses, thou must observe their natural and sudden Motions and Airs, that slip from them without their Notice: that way thou mayst discover the true Bent of the Soul, the Heart having no time to guard itself, and put on a Disguise.

1568. Think not that the sovereign Stamp of Human Nature is imprinted on thee, and that from it all others must take their Rule; and that all Proceedings which are not like thine, are imprudent and faulty. Canst thou think all Men were Fools or Knaves, before thou wast born to give Advice and Example? or dost thou believe all People are so now, that never heard of thee, and cannot have thy Assistance?

1569. Learn to correct Faults in thyself, by seeing how uncomely they appear in others. Who can but think what a nasty Beast he is in his Drunkenness, that hath observed how noisome it hath made another? And why shouldst thou be so besottedly blind, as to conceit that others should not spy those Spots and Vices in thee, which thou canst see in others?

1570. When thou talkest with any, gaze not upon him, as if thou wert taking his Picture; that shews Impudence: nor fix thy Eye constantly on any one Object; that betokens Amazedness: nor let thy Eyes wander all about; it looks as though thou wert thinking of something else: nor turn thy Eyes one way, while thy Face sets

another; it signifies either ill Craft, or else Sheepishness.

1571. Whisper not with any in Company, nor talk in a Language they understand not; for the rest will suppose thou talkest of them: but if thou hast any private Business, take thy Friend aside, after thou hast asked leave, and when none is earnest in Discourse, or in the middle of a Narration; and when you two talk together, eye no Man of the Company.

1572. When thou hast any thing to obtain of a present Dispatch, thou mayst entertain and amuse the Party with whom thou hast to deal, with some other Discourse, that he be not too much awake to make Objections. The like Surprise may be made, by moving things when the Party is in haste, and cannot stay to consider advisedly of what is moved.

1573. Attempt the Mortification of Anger, first for a Day, resolving that Day not at all to be angry, let the Provocation be almost what it will. And to be watchful and observant for one Day is no great Trouble. But then, after one Day's Watchfulness, it will be as easy to watch two Days, as at first it was to watch one Day: and so thou mayst increase, till it becomes easy and habitual.

1574. Of all good Qualities, from the beginning accustom a Child to speak the very precise Truth: and when he hath committed any little Fault, do not affright him into Lying, and silly Excuses, (which Servants commonly teach them); but by

Mildness and Security from chiding, at the first beget in him the Courage of confessing his Faults. Great Actions of Honour and Justice depend upon Veracity.

1575. To find out the secret Passages of a Man's Nature, talk not so much to him, as to his Man: his Chamber-actions may discover more than his Appearance in public: for there being just himself, not awed by Respect and Company, he spreads himself open, and gives a discerning Eye a clearer and plainer View of him, than when he is upon his guard in the Sight of Men.

1576. Have not much to do with great Persons. For if thou servest them never so much, they will count upon it that thou doest no more than thy Duty, and will gratify thee with perhaps a Nod or a Smile: but if after all thy Service they should take any thing ill from thee, they will ruin thee. And so the Profit is like to be but little, and the Hazard great.

1577. Endeavour to be patient, in bearing with the Defects and Infirmities of others, of what sort soever they be; for thou thyself hast many Things which must be suffered by others. If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another in all things to thy liking? We would willingly have others perfect, and yet we mend not ourselves.

1578. If impatiently thou frettest and vexest at thy Wrongs, the Hurt which thou doest thyself, is more than that which thy Enemy can do unto thee: and thou addest new Strength to him, when

thou complainest of him. Nothing contributes more to his Satisfaction, nor renders him more scornful and insolent, than to see thou art not able to endure the Mischief he hath done thee. So that (to speak properly) by discovering to him thy Weakness, thou thyself art the Occasion of thy Trouble.

1579. Let not thy Curiosity entice thee to an Inspection into thy future Fortune, since such Inquisitiveness was never answered with good Success; the World (like a Lottery) affording Multitudes of Crosses for one Prize, which, reduced all into a Sum, must of necessity render the Remainder of Life tedious in removing present Felicities, to make room for the Contemplation of future Miseries.

1510. Judge and value thyself by thine own Conscience, and not by others' Opinions, and then thou needest not care for Ignominy. If thou art wise, thou wilt take delight even in an ill Opinion, that is gotten by doing well. It is Ostentation and not Virtue, when a Man will have his good Deeds published. And it is not enough to be Just, where there is Honour to be gotten by it, but to continue so, in defiance of Injury and Defamation.

1581. Use not thyself to delight in sumptuous Entertainments: by the frequent Use and Ingurgitation of them, thou wilt have thy Palate so furred and imbued, and thy Stomach so oppressed and weakened, that thou wilt neither relish nor swallow thy Meats and Drinks with pleasure,

comparable to that which a sober Man receives, whose Gust is sincere, and Appetite strong.

1582. Hearken not to Whisperers. It is common to say, *Do not you tell you had it from me: if you do, I will deny it, and never tell you any thing again.* By which means Friends are set together by the Ears, and the Informer slips his Neck out of the Collar. But see that thou admit of no Stories upon these Terms; for it is an unjust Thing to believe in private, and be angry openly.

1583. When any one presseth thee with a new Argument against thy former Opinion, thou oughtest to think, that what thou canst not answer at present, thou mayst upon further Consideration; or if thou canst not, another can. For to believe all Likelihoods that a Man cannot confute, is great Simplicity, and tends to make us unsettled in our Judgments, and light-headed.

1584. Flatter not thyself with the Hopes of long Life: it will be apt to make thee too fond of this World. When thou expectest to live so long in it, it will weaken the Hopes and Fears of the next World, by removing it to too great a Distance from thee: it will encourage thee to live in Sin; because thou thinkest thou hast Time enough before thee to indulge thy Lusts, and to repent of thy Sins, and make thy Peace with God before thou diest.

1585. In Discourses about indifferent Things, never gainsay what another speaks, except thou beest concerned therein, or thy Opinion be re-

quired thereupon ; and then speak with as much Gentleness and Civility as thou art able. And if ever thou art brought to a Dispute, let it be carried on by Strength of Argument, and not by Force of Passion ; much less by Contempt or Injury.

1586. Let the Morning and Noon of thy Life be spent in acquiring Virtue, Honour, Knowledge, and good-Humour ; and so, in the Evening, thou wilt have no reason to complain of the Loss of Youth, Strength, and Beauty. Time will do thee no other Injury, than it does a Tree, when it changes its Blossoms into Fruit ; or than it does Statues, Medals, and Pictures, whose Price and Value it enhances by their Antiquity.

1587. In the Evils of Life, never take more to thy Share than are really thine own. Decline, if thou canst, an Evil even lying in thy Way, as thou wouldst do a Bustle or a Fray, by passing on the other Side of the Street. Never split upon a Rock or Shelf, if thou hast Sea-room enough. And as a little Distance of Place, so a little Distance of Time may serve thy Turn, to make thee reckon such Evils none at all.

1588. In relating any thing, go not off to pick up needless Circumstances ; nor clap in Parentheses, that might better have been spared ; nor make unnecessary Pauses and Stops, which give an ungrateful Check to the Auditors' Expectation : but deliver the Matter plainly, freely, and properly ; without Conceitedness, Bashfulness, Im-

puudence, or Flattery; and then regard it not, if thou art censured.

1589. In Conversation, endeavour to be even, easy, and agreeable: this is more acceptable than to use Conceits and Points of Wit, which unless they very naturally fall in of themselves, and that not too often neither, are disliked in good and sensible Company; because they show Affectation and Pertness, and keep out useful Discourse, and turn all into boyish Sporting, and nauseous Ridicule.

1590. Endeavour to keep a fair, and yet an honest Reputation with all Men. With Superiors be humble and compliant, but not low and flattering: with Inferiors, courteous and fair spoken; not over familiar, nor surly. Nobody is willing to own him, that is out of the good Opinion of the World.

1591. Converse not with those that are known to be vicious; if thou dost, it will sully thy Character, because we see that all Persons affect such as are like themselves, and those that they may make such: and if thou art not such, thou either condemnest them for being different, or art condemned by them because of thy difference; and thou wilt find the same Censure passed upon thee, by all that make Judgment of thee.

1592. If thou wouldst secure to thee Observance, the best way is, not to insist too violently upon it. For Pride is a most unfortunate Vice. A proud Man is so far from making himself great, by his haughtiness and contemptuous Part, that

he is usually punished with Neglect for it : and that disdain with which he treats others, is returned more justly upon himself.

1593. Use not over much Ceremony and Cringing : it is frequently supposed to proceed, not from a Man's Breeding, nor Humility, but from a Consciousness of Meanness ; and others are willing to allow him so much Sense, as to be a competent Judge of his own Inconsiderableness. And if he confess himself contemptible by his Carriage, they think it but just to treat him accordingly.

1594. Expect Troubles before they come : that is the way to prevent them where it is possible ; and where it is not, yet it helps us to Patience and Resolution when they come. It will make us wise, and teach us Lessons of Meekness and Moderation, before we have Occasion to use it ; so that we need not then begin to learn, when the present and imminent Pressure render the Lessons more difficult.

1595. Take Care that thou growest not vain-glorious : and set not thy Heart too much upon Reputation. Thou oughtest indeed to use all Fidelity and Honesty, and see it be not lost by any Default of thine ; but if, notwithstanding, thy Reputation be foiled, as it may easily be, because it is in the keeping of the People, then patiently bear it ; and content thyself with the Serenity of thy own Conscience.

1596. If thou comest as a Stranger to inhabit, use all Sweetness of Demeanour, and that will.

Speak for thee. Though thou art a Stranger in thy Arrival, yet be a Familiar in thy Behaviour. The Way to obtain a Freedom is, to be free; but there must be punctual Care of the first Demeanour, that thou mayst continue on something like it: and be sure discover nothing, which thou mayst be sorry for afterwards.

1597. When thou hast prevailed over those that were at Difference with thee, then be thou at that time most suspicious of their Plots: for Conquest embitters thy Adversary more, and sets him upon the Project of Mischief, and gives an Appetite to his Malice, and then he would not scruple at any Revenge. Have a Care, at such a Time, thou growest not too secure and supine, and give Advantage that Way.

1598. Give no Entertainments to the Beginnings, the first Motions and secret Whispers of the Spirit of Impurity: for if thou resolutely shuttest it out, it dies. If thou permit the Furnace to breathe, it smokes, and flames out at any Vent: it will rage to the Consummation of the whole. This Cockatrice is easiest crushed in the Shell; but if it grows, it turns to a Serpent, a Dragon, a Devil.

1599. If thou wouldst secure a contented Spirit, thou must measure thy Desires by thy Fortune and Condition; not thy Fortune by thy Desires: that is, to be governed by thy Needs, not by thy Fancy; by Nature, not by evil Customs, and ambitious Principles, Pride, and Gluttony, which adulterate Nature, make our Diet healthless, our

Appetites unsatisfiable, and our Taste fantastic, and our whole Life uncomfortable.

1600. Sometimes cast thine Eye upon those that have more than thou : there thou mayst see that they are as far from Content, as those that have nothing at all. From whence thou art to conclude, that it is not to be found in all the World, but in Ourselves ; and there thou mayst find it without the Abundance that they enjoy.

1601. To pretend to be perfectly easy, under any great Calamity of Life, must be the Effect either of Hypocrisy, or Stupidity : however, though it be not in thy Power to make an Affliction no Affliction, yet it certainly is in thy Power to take off the Edge of it, by a steady View of those divine Joys that are prepared for us in another State, which shall shortly begin, and never end.

1602. Suffer not such Kindnesses to be fastened upon thee, as thou canst be very well without. They are needless Debts, yet must be paid, and perhaps with Interest too. Therefore prudently and handsomely shift off all such. But if thou doest it not civilly, thou wilt be thought rude, and wilt give Displeasure, forasmuch as thou dost, as it were, clownishly say, Thou carest for none of their Kindness.

1603. 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 in correcting all Faults in thy

future Conduct, be it in relation either to this or the next Life. And what thou wouldst do, if it were to be done again, be sure to do as long as thou livest, upon the like Occasions.

1604. If any in Company with thee be angry, carry not on the Squabble, but labour to pacify him with civil plausible Language, to the Satisfaction of those that are present : if that will not do, say little. But be sure to make no mean Compliances, for those will render thee little, and will give him leave to be insolent : and if thou layest thy Neck down, he will presently have his Foot on it.

1605. When thou beginnest to relate some merry Conceit, do not say, *I will tell you the prettiest Jest you ever heard in your Life.* No! the Art is, to raise no manner of Expectation ; but let the Matter break out at last in some odd Event or Expression, that could not be guessed at beforehand ; and that will occasion a sudden Surprise, and be grateful to all the Hearers.

1606. When thou hast resolved what to study, advise what are the best Books on that Subject, and procure them : as for indifferent ones, I would not have thee throw away any Time or Pains on them, if thou canst get better. A few Books well chosen, and well made use of, will be more profitable to thee, than a great confused *Alexandrian Library.*

1607. Let thy Studies be not so much upon the pleasant and ornamental Parts of Learning, as the useful ; such as may enrich thy Thoughts,

inform thy Judgment, regulate thy Life, and fit thee up for thy Station and Business. A Man may be a good Divine, Physician, or Civilian, and yet may not be very good at a Copy of Verses, or a Mathematical Demonstration.

1608. If thou hast done an Injury, rather own than defend it: one way thou doest right, and gainest Forgiveness; the other, thou doublest the Wrong and Reckoning. Some oppose Honour to Submission: but it can be no true Honour, to maintain what is dishonourable to do. To confess a Fault that is none, out of Fear, is indeed mean; but not to be afraid of standing in one, is brutish.

1609. Common Prudence forbids all Men to continue in a consumptive Condition, without absolute Necessity; and therefore, much better it is (though it may give Occasion of Discourse to the People) to slack Sail betimes, by a Reduction of Expense, than to be dishonoured totally at last by a Ruin, which might have been prevented by a Resolution maturely taken.

1610. In choosing of a Friend, pick out such a one, to whom nothing is more in Esteem than Candour, Simplicity, and Verity, and who is not morose, querulous, and murmuring at all things; but is full of Complacency, Alacrity, and pleasant Hopes: that so his Conversation may not sour but sweeten the Occurrences of Life. But after all, it is almost as easy to find a Diamond, as such a one.

1611. I advise thee to get some little Insight

into the Law, just so far as to know those things that concern common Life. For want of this, many Gentlemen have mightily suffered in their Estates, and become a Prey to their Solicitors and Agents. Nor indeed is he capable to bear any Rule or Office, in Town or Country, who is utterly unacquainted with *John a Stiles*, and *John an Oakes*.

1612. Whensoever thou hast a Favour to ask, endeavour to nick the Time; as for instance at the Conclusion of a good Meal, or some other Refreshment that hath brought in good Humour: Days of Rejoicing are Days of Favours, because the Joy within spreads itself abroad. But present not thyself, when thou seest another denied; seeing then their Fear of saying No is surmounted. When there is a Melancholy within Doors, Discontent, or Anger, then Nothing is to be done.

1613. In the Discharge of thy Place, set before thee the best Examples; for those are a Globe of Precepts: and after a time, set before thee thine own Management, and examine thyself strictly, whether thou didst not best at first. Neglect not also Examples of those that have carried themselves ill in the same, or like Places; not to set off thyself by taxing their Miscarriages, but to direct thyself what to avoid.

1614. If thou askest and inquirest of thy Company, thou shalt both receive much Learning, and give much Content; especially if thy Questions are addressed to such, whose Skill lieth in that whereof thou demandest Satisfaction. For then

thou offerest them a fit Occasion to please themselves in speaking ; and thou gainest Knowledge thyself, by being possessed of their Conceptions. And therefore it is most advisable for thee, to frequent the Company of those, who have more Knowledge than thyself.

1615. Because all Men are apt to flatter themselves, it is a most perilous Thing to entertain the Addition of other Men's Praises. Therefore do not praise thyself, except thou hast a mind to be accounted a vain-glorious Fool; neither take delight in the Praises other Men give thee, except thou really deservest them: and then receive them only from such, as are themselves worthy and honest, and will withal warn thee of thy Faults.

1616. One principal End of giving, being to oblige the Receiver to Thyself and Interest, thou shouldst neither too much undervalue, nor extol thy Gift; but, rather of the two, diminish and excuse when thou givest; seeming pleased that so small a Matter stood in such stead, and was so well placed and accepted; that thou shouldst be ready to do greater Service upon Occasion. But when thou receivest a Favour, thou shouldst rather augment it.

1617. Be not too earnest in thy Requests: he that denieth thee will be apt to suspect thou takest it for an Injury, and hatest him; and that will make him turn thy Enemy. But if thou beest denied, be sure not to show such Resent-

ment, as he may suspect thou intendest him any Harm. Rather seem to be content with any slender Show of Reason he gives thee : so thou mayst possibly obtain, if not this, yet some other Favour.

1618. Instead of labouring in nice Learning and intricate Sciences, instead of trifling away precious Time upon the Secrets of Nature, or Mysteries of State, do thou embrace only that which is really and substantially good for Thyself. Let thy Pains be, to moderate thy Hopes and Fears, to direct and regulate thy Passions, to bear all Injuries of Fortune or Men, and to attain the Art of Contentment ; and then thou hast not much more to wish for.

1619. In all Designs that require not sudden Execution, take mature Deliberation, and weigh the Convenients with the Inconvenients, and then resolve : after which, neither delay the Execution, for thou knowest not what an Hour may bring forth, nor bewray thy Intention. For he that discovers himself, before he hath made himself Master of the Design, lays himself open to Miscarriage, and makes himself Prisoner to his own Tongue.

1620. If thou wouldst make two Friends entire, thou needest but plot to make one suffer for the other's sake ; for this is always seen in a worthy Mind, that it grieves more at the Trouble of a Friend, than it can do for itself. Men often know in themselves how to manage and bear it ;

but to entertain it in another, they are uncertain how it may work. Thus Fear troubleth Love, and sends it to a nearer Search and Pity.

1621. Have a Care how thou engagest thyself in Partnership with Men that are too mighty for thee: for in unequal Alliances, the Weak lie at the Mercy of the Powerful; and no Remedy but Patience. And when, in Conclusion, thou comest to cast up the Profit and Loss of the Affair, what betwixt Force, Interest, and good Manners, thou wilt scape well if thou canst but get off at last, with thy Labour for thy Pains.

1622. Always take the most pleasant Handle of a dubious Event; at least, side with Hopes. For why should we call in supernumerary Ills, and antedate those Sufferings which we shall too soon undergo; and by that means destroy the Happiness of the present Time, with superfluous Fears of Futurity. I cannot persuade myself it is any Part of Wisdom to be miserable to-day, because I may be so sometime or other.

1623. Be charitable: it is certainly a most generous and enlivening Pleasure, which results from a seasonable Liberality. When thou seest a Man struggling with Want, his very Spirit as well as Body stooping under a Pressure, if thou then relievest him, the human Nature within thee, which is common to you both, does, by a kind of sympathetic Motion, exult and raise up itself.

1624. *Pythagoras* admonishes us, not to shake Hands with too many; nor with a popular kind of Easiness, embrace every Acquaintance that oc-

curs : since, much to the Over-balance of its Benefits, it carries with it a Thousand Mischiefs, and continually breeds Anxieties in the Mind, by sympathizing with them in their several Calamities ; which thou must do, or transgress the Rules of Friendship.

1625. Set not thy Heart upon Pastimes. The passing off of our Time thus, represents the Usance of those wise and very considerable sort of People, who think they were born for nothing ; and cannot have a better Account of their Lives, than to let them run out, and slide away ; to pass them over, and to baulk them ; and to shun them, as a Thing of weary, troublesome, and contemptible Quality.

1626. Tell not (especially where thou art not well known) an improbable Truth. If thou shouldst use strong Affirmations, and the Hearers happen not to believe thee, thou wilt come off but scurvily : for they will think either that thou believest it not thyself, and so intendest to put upon them ; which they cannot but resent ill, as supposing them Fools ; or if they think thou dost believe it thyself, they will question thy Sense, and secretly despise thee.

1627. It will be highly necessary for thee to leave the World, by Retirement from Business in old Age, before thou beest torn from it ; and to acquaint thyself with another World, before thou passest into it for ever. Certainly it requires some Time, to prepare the Soul for Death and Judgment : and that Man will be very unfit for either,

who is carried from the Entanglement of secular Cares to the Tribunal of God.

1628. Let not the Ill-nature or Anger of others raise up any Commotions in thee. They may exasperate Fools ; but if thou art a wise Man, thou wilt keep Passion under, and subject all to Reason, and govern thyself by Wisdom : and so thou wilt live serene and happy, even amidst Storms, Quarrels, and Brawls.

1629. In choosing Associates or Friends, have a good Regard to Equality of Age. In my Opinion, Disparity of Age seems a greater Obstacle to an intimate Friendship, than inequality of Fortune ; for the Humours, Business, and Diversions of Young and Old are generally very different : so that if they use a full Freedom, and let their proper Inclinations strike out, they will displease ; and if they are baulked, they will cause Uneasiness.

1630. In selling a House, or any other thing, (let the Way of the World be what it will) do not thou deceive the Buyer, by speaking what is true in a Sense not understood by him ; for thou wouldst thus be a Liar and a Thief : for in bargaining, thou art to avoid not only what is directly false, but that also which deceiveth ; otherwise thou sellest one thing, and deliverest another.

1631. Take Care not to offend a Man of eminent Quality, and one who has an Advantage over thee ; but take more Care not to have any Difference with any whom he accounts his Friend. He may haply conceive, that it argues a certain

Meanness of Spirit to revenge himself; but he thinks as well his Honour, as his Duty, engages him to take Satisfaction for the Affront done his Friend.

1632. If thou art in Favour with thy Prince, employ thy Credit and Interest to oblige as many People as thou canst, and make not thy Advantage of his Countenance to injure any one. Endeavour prudently to manage thy good Fortune so, as that all thy Friends may be obliged to look on it as their own. In fine, give all Persons occasion to congratulate thy being so highly in Favour with him, who can do so much for you all.

1633. When thou art questioned strictly and severely, and hast no mind to give a resolving Answer, bethink thyself of some Interrogatives also, by which thou mayst rival the others, and either procure Forbearance, or draw them into an equal Hazard with thyself. Christ did thus to the Priests. *Matt. xxi. 24.* This may be the easier done, if thou guessest before-hand what will be asked; for then thou mayst prepare thyself.

1634. Strive not much to gain the Affection of the common People. Assure thyself, they will never forego the least of their Profit for thy Benefit. They value themselves, as though all Men were obliged to augment and better their Degree. The best way is, to deny them at first, while their Desires are modest; for if thou once grantest, thou must never after refuse; and, endeavouring to satisfy them, is giving Drink to a dropsical Person.

1635. In loving God, thou must not hate thy Neighbour. The Observation of the second Table of the Decalogue must be joined with our care of keeping the first. He keepeth no Commandment truly, that wilfully breaketh one.

1636. Thou art not to presume to give thy Advice unasked to any, unless it be to Familiars, and those that are committed to thy Inspection, and Strangers that are involved in Dangers, and cannot tell how to extricate themselves; for it is an extolling thy own Wisdom, and upbraiding them with Imprudence in conducting their Affairs, and an Argument that thou art conceited, and lovest to intermeddle with other Men's Business.

1637. If thou wouldst receive, it is required at least that thou shouldst ask. If thou scornest to ask, it implies, thou wouldst take it as a Debt, not as a Bounty, and so wilt not be thankful. If thou art afraid to ask, it implies, either thou desirest an unfit thing, or thou believest him unjust, and will not do thy Merit right. Again, if thou art ashamed to ask, it implies, either thou art a poor sneaking Spirit, or thou knowest thyself unworthy to receive.

1638. If thou wouldst comfort thy Friend, thou oughtest not at first to urge his troubled Mind to forget its Pain, but rather to persuade to moderate it; for at the beginning, the Mind receiveth more comfort in debating the Misery, than in speaking of the Remedy: and therefore, while Sorrows are green, the best way is to defer Reasons and Comforts, until Time have made them

more fit to receive Consolation. The sovereign Remedies for a grieved Heart, are Moderation, Time, and Forgetfulness.

1639. In the matter of Reading, I would have thee fix upon some particular Authors, and make them thy own. If thou art every where, thou wilt be no where ; but like a Man that spends his Life in Travel, he has many Hosts, but few Friends ; which is the very Condition of him that skips from one Book to another : the Variety does but disturb his Head ; and for want of digesting, it turns to Corruption instead of Nourishment.

1640. Out of the Books thou readest, extract what thou likest ; and then single out some Particular from the rest for that Day's Meditation. So long as the Meat lies whole upon the Stomach, it is a Burthen to us ; but upon Concoction, it passeth into Strength and Blood. And so it fares with our Studies : so long as they lie whole, they pass into the Memory without affecting the Understanding and Affections ; but upon Meditation they become our own, and supply us with Strength and Virtue.

1641. Take heed of a sour Loathing of thyself, for in time it will breed a Dislike of thy Duty too, and spoil thy Appetite to any thing that is good. While thou art inordinately troubled, that thou canst not do as thou wouldst, thou wilt not do what thou canst ; and in a multitude of confused Desires after a better Condition, thou wilt waste the Time (which ought to be laid out in doing thy best) in thy present State.

1642. If thou dost indeed believe that thy Safety and Happiness depend upon God, then serve him in good earnest: but if thou thinkest this depends upon the World, the Flesh, and the Devil, then serve those. If thou really thinkest that Virtue and Religion are the most solid and stable Treasure, then strive sincerely and vigorously to possess thyself of them: but if thou thinkest that Ease and Pleasure of the Body, Respect, and Pomp, and State, are the Portion and sovereign Good of Man, then devote and offer up thyself to those.

1643. After our greatest Care and Caution, a great many things will be hastily done and said, which we cannot reconcile with the Rules of exact Decency and strict Virtue: but if thou frequently callest thyself to account, and observest all those Defects (which it may be other Men are never sensible of) thou wilt attain an habitual Caution and Watchfulness, and improve into great Exactness of Conversation, and all the Graces and Beauties of Virtue.

1644. To be charitable in thy Life-time is much more commendable, than to be so at thy Death; for Death-bed Charity is something like Death-bed Repentance. The Motive commonly to this latter is, that we can now sin no longer, nor take any delight in those evil Courses we have hitherto followed. And the Motive to the former is commonly, (or however is construed so) that we can keep what we have no longer;

and so we are rather liberal of another Man's Goods, than our own.

1645. If any one hath performed a friendly Office to thee, and thou desirest to make his Friendship sure to thee, often remember it to him, and attribute it to his kind Nature, full of Affection and Courtesy. This he will the sooner believe, because every one being deceived with the Love of himself, very easily persuades himself thereof, and rejoiceth that another believeth he possesseth those Perfections and Qualities, that may make him esteemed and beloved.

1646. Assure thyself, there is nothing more opposite to true Prudence, than that Maxim which directs us to do Evil to those, of whom we have received any; so to frighten others, and to make them know by Experience, that they shall not be more gently treated, if they attack thee. It is much more easy to acquire many Friends by Meekness, and an Observance of Decorum, than to endeavour to preserve some by Fear.

1647. Open not thy Soul to Avarice, unless thou resolvest to lead a vexatious and miserable Life, when others rejoice. If thou hearkenest to that cursed Passion, it will make thee endure all the Inconveniencies of Poverty, in the midst of thy Gold and Silver; and thou wilt not so much live, as languish. The Condition of a covetous Person is so unhappy, that the greatest Mischief thou canst wish him is, that he should live long.

1648. In Business, take the Assistance of a

Friend : it is most useful to form the Understanding, and secure the Steadiness of the Conduct. In Matters of Moment, our Hopes and Fears are commonly ill-balanced. A Man is apt to be too eagerly engaged, to make just Remarks upon the Progress and Probability of things. Nothing so proper as a judicious Friend in such a Case, to temper the Spirit, and moderate the Pursuit ; to give the Signal for Action, to press the Advantage, and strike the critical Minute.

1649. To preserve thyself fresh and acceptable to Society, let not thyself loose, so as to create any Satiety or Surfeit ; but leave them as near as thou canst in Appetite or Desire. Therefore stay not too long ; and it may not be amiss to make some sudden and unexpected Departures : those that like thee, will after this continue desirous of enjoying thee again.

1650. Take but a few into Bosom-Friendship ; but yet keep up a general Kindness for most Persons : such a one as grovels not into a mean-spirited weak Compliance to every body's Humour, which will fill thy Life with unspeakable Uneasinesses ; but such a one as may be plausible enough, and yet may teach Distance where it is due, and keep up Respect. Thou art not bound to be a direct Slave wherever thou offerest common Friendship.

1651. Study and endeavour for the best and usefulest things : if thou spendest thy Time, and layest out thy Pains in the Purchase of Trifles, thou wilt be like the Merchant that made a

Voyage to Mount *Ætna* to fetch Ashes, which being exposed to the Wind, were all lost in his Return.

1652. Avoid being false Witness against thy Neighbour, as the most vile and villainous thing in the World. The Injury that is done to a Person's Reputation, by telling and publishing a scandalous Lie of him, is irreparable: for, suppose the Liar should have the Grace to recant, which seldom happens, yet some will still believe him, not knowing any thing of his Recantation; and when once an ill Report is gone far, it cannot be stopped, nor traced to its first Author.

1653. Endeavour to make Peace among thy Neighbours: it is a worthy and reputable Action. This will bring greater and juster Commendations to thee, and more Benefit to those with whom thou conversest, than Wit or Learning, or any of those so much admired Accomplishments. But I would have thee be aware, that this must be done with all imaginable Dexterity, Prudence, and Justice; otherwise thou mayst run thyself into a Quarrel, and perhaps get Blows from both.

1654. When thou givest to the necessitous, do it without a Design to get the Praise of Men, and do it in Mercy, that is, out of a true Sense of the Calamity of thy Brother; first feeling it in thyself in some Proportion, and then by endeavouring to ease thyself and the other of the common Calamity. Against this rule they offend, who give Alms out of Custom, or to up-

braid the Poverty of another, or to make him mercenary and obliged, or with any unhandsome Self-design.

1655. Be respectful and reserved in the Presence of thy Betters, giving to all, according to their Quality, their Titles of Honour, keeping Distance, speaking little, answering pertinently, not interposing without Leave or Reason, not answering to a Question that is propounded to another: and ever present to thy Superior the fairest Side of thy Discourse, of thy Temper, and of the Ceremony, as being ashamed to serve excellent Persons with any thing that is unhand-some.

1656. Towards the curing of an angry, hot Temper, use thyself daily to consider thy own Infirmities and Failings. This will cause thee to make the Errors of thy Brother, or Servant, to be thy own Case; and will put thee in mind, that thou daily needest God's Pardon and thy Brother's Lenity; and so thou wilt not be apt to rage at the Levities, Mischances, Infirmities, and Indiscretions of another; greater than which, thou art very frequently, and perhaps more inexcusably guilty of.

1657. Hold off from great Men, except only from such as may be of use to thee. A kind Look from *my Lord* will pay for abundance of Service, and perhaps thou must allow Interest into the Bargain. And after all, if the great Man take a Fancy against thee, thou art (though guilty of nothing) undone. A plain honest Man,

that is well enough of himself, will never thrive kindly under the Shadow of the great Trees; and if they happen to fall upon him, they will entirely crush him into nothing.

1658. If thy Company fall into it, to talk profanely, dangerously, obscenely, enviously, maliciously, passionately, or foolishly, and the Current be not like to turn to better Conversation, then if it be in thy Power to do it handsomely, quit the Room, and leave them to themselves; but if thou art bound to stay, sit by unconcerned, and make not one of the lewd Gang: thou wert better seem dull, singular, precise, or any thing, than be a Madman, and run a-muck for Company.

1659. Make more haste to right thy Neighbour than thou didst to wrong him. True Honour will rather pay treble Damages, than justify our wronging of another. In such Controversies, it is but too common for some to say, *Both are to blame*,—to excuse their own Unconcernedness; which is a base Neutrality. Others will say, *They are both alike*,—and thereby involving the Injured with the Guilty, to mince the matter for the faulty one, or to cover their own Partiality and Injustice to the wronged Party.

1660. In order to preserve Chastity, fly from all Occasions, Temptations, Loosenesses of Company, Balls and Revellings, indecent Mixtures of wanton Dancing, idle Talk, private Society with strange Women, Starings upon a beauteous Face, the Company of female Singers, amorous

Gestures, gayish and wanton Dresses, Banquets and Wine. Some of these are usually the Prologues to Lust, and the most innocent of them can never do much good.

1661. When one is talking to thee, snatch not the Word out of his Mouth, saying, *You would say thus*; nor stop him short with, *I know your meaning without more gaping*. This I have often observed in some Company; but it is so very rude and insolent a Treatment, that it must needs disgust all that hear it. And besides that, when thou art so hasty to catch a thing before thou apprehendest it, thou art apt to run away from the Matter, and make thyself a silly, presumptuous Fellow.

1662. I charge thee, as thou wilt answer it to God and Man, that thou be none of those *Guy Fauxes*, who by the help of a dark Lantern, endeavour to blow up all they can reach, by taking up little Stories, carrying them to great Persons, and making such Representations as their Invention can furnish out, and their Goodness afford. But in the mean time, it is pity they do not know that they are the Devil's favourite Sons, who is called the Father of Lies, and the Accuser of the Brethren.

1663. There is a Time for all Things. When thou findest Reading, Writing, Study, &c. to be *invitâ Minervâ*, and tiresome to thee, lay it by. This observe also in all other things. But it may fall out sometimes, when thou art weary of one thing, thou mayst find Recreation in another. When

thou art quite jaded out with hard Thinking and Study, thou mayst refresh thyself with Poetry or History, or else mayst relax thy Mind by some bodily Recreation.

1664. Let the Course of thy Studies be as a Journey ought to be. First, propose to thyself whither it is thou wouldst go. Secondly, which is the nearest and best way thither. And, Thirdly, think of setting about it with unwearied Diligence. He that is discouraged with Difficulties, mistakes his way, goes far about, or loiters, is not like to arrive very soon : and he that rambles about from one Town to another, without any determinate Design, is a Vagabond and no Traveller.

1655. Neither Example nor Precept can be an absolute Guide of Life to thee. It must be a Knowledge and practical Judgment of thy own, that must direct thee in the Business of the World, and in the Trials and Turnings of Fate. The other indeed may assist thee in generals, but is altogether incapable to help thee in particulars. It is impossible any Man should leave his Successor Rules that are infallible, because he knows not how Times may alter, and Things may offer.

1666. Be not a Year in beginning a Discourse, using certain long impertinent Excuses, or Ceremonies, saying, *Pray pardon me, Sir, if I know not to deliver myself well*, and other the like troublesome, sottish Drawlings and silly Niceties ; but enter readily into the matter, as much as may be, with handsome Assurance : then proceed with-

out being troubled, even to the end, taking heed all along that thou beest not tedious, makest not many Digressions, nor repeatest oftentimes the same Manner and Form of Speech.

1667. In thy Study of Men, to discern their Spirits, to dive into their Hearts, to find out their way of Thinking, to learn their Inclinations, and search out their greatest Weaknesses, thou shouldst observe their natural and sudden Motions and Airs, that slip from them without their Notice: by these thou mayst often discover the true Bent of the Soul; the Heart having no time to guard itself, or put on a Disguise.

1668. Secrecy and Reservedness are of infinite Use in Business; but many times thy Secrecy is to be concealed, and an Enquirer into the Matter is not rudely to be denied, for that breeds Jealousy, but by prudent and courteous Dissimulation to be fenced withal, and his Thrusts dexterously avoided and put by, rather than forcibly returned upon him. He that is good at this Art, becomes oftentimes Master of *his* Thoughts who came to sift him.

1669. Thou wert better serve a *Turkish* Galley-Slavery, than plunge thyself over Head and Ears in such great Debts as thou hast no likely way to get out of. It is a most sad Thing to be always struggling with Necessity. What can be more miserable, than to lie at the mercy of Misers and Men of Law? Assure thyself, being in Debt is the very worst of Poverty, and will haunt and torture thee, like an evil Conscience, Night and Day.

1670. As soon as ever thou hast, upon Deliberation, come to a full Resolution, defer not, if Opportunity serves ; but labour it presently, and so thou wilt not fail doing of it. No Man can imagine what he can do, that sets upon his Business, with all his Heart, out of hand. But Procrastination hath hindered more Business than all other Impediments put together. Never say, *I will do this to-Morrow*, if thou canst as well do it to-Day.

1671. Every Scrap of a wise Man's Time is worth saving, and filling up. If thou hast but half an Hour of broken Time, find something for it. Read, write, &c. Some Books, such as the Spectators, Turkish Spy, Essays, Letters, and all those that are divided into Sections, without mutual Dependance, may very aptly serve this Purpose. It might be convenient to contrive beforehand, and lay up in Store such little Businesses, for this Use of filling up Vacancy.

1672. To do thy Friend good, and not lose him by exciting his Displeasure, I hold this a safe and plausible way, *viz.* In all Reprehensions to praise some of his Virtues, which will gently bring him to know his Vices, and then Shame will not suffer him to be angry with thee. But if it be thy hard Fate that thou must lose a Friend, thou canst not lose him in more honourable way, than in seeking by Love to save him.

1673. If thou beest convinced of a Mistake, or Error in Discourse, acknowledge it fairly and freely. This ingenuous way of dealing will be

extremely engaging to him thou yieldest to, and will cause thee to be accounted a man of good-Nature and Sincerity, who opposeth not for the sake of Contradiction, but for the finding out and settling of Truth. Some cunning Men have set up this way of yielding, as a Trap to catch to themselves Kindness and Friendship.

1674. It will be most profitable to thee, to have seen and practised many Things, and to know many Accidents which are past: not for that they serve certainly to dispose well of the present, but for that in the different Successes, thy Understanding will be quickened, which doth produce and excite (in subtle and piercing Spirits) certain Seeds of Wisdom, which Nature had concealed. And so by the Multitude of Examples, in the end, Rules and Precepts follow, by means whereof the Understanding is made capable to judge.

1675. If ever thou arrivest to forty years of Age, consider it as that to which very few arrive. And since thou hast exceeded the ordinary Bounds, thou oughtest not to expect to go much farther. And having escaped the many Precipices of Death, whereinto thou hast seen so many other Men fall, thou shouldst acknowledge, that so extraordinary a Fortune as that which has hitherto rescued thee from these eminent Perils, and kept thee alive beyond the ordinary Term of living, is not likely to continue long.

1676. Accustom not thyself to obstinate and frequent Arguings: it breaks friendly Society. For, though amongst Men of Judgment, even

Temper, and good Manners, Profit may be made by it, yet the inherent Pride that is in most Men, much disdains to suffer their Opinions to be contradicted. And it happens to Argumentators, as it doth to Wrestlers; though they begin for Sport, yet he that receives the Fall never will leave till he have a foul Fall, and then he ever after bears a secret Malice.

1677. Let Wit serve thee rather for a Buckler to defend thyself by a handsome Reply, than a Sword to wound others, though with never so factious a Reproach; remembering that an acute Word cuts deeper than a sharper Weapon, and the Wound it makes is longer in curing. A Blow, that is nothing but a light Motion of the Hand, agitated by sudden Passion, may be forgiven; but a disgraceful Speech, which is the Result of a low and base Esteem settled in the Heart, can hardly be forgotten.

1678. Affront not a Person of high Rank, it will cost thee dear; for all the Submission in the World, and the most real Services thou canst do him, will not be sufficient, sometimes, to dash out of his Mind the Remembrance of the Injury he supposeth thou hast done him. There is no Man but looks upon Honour, or at least some kind of Respect, due to him, and accordingly must have a great aversion to Contempt. And it is manifest, that we are more troubled to see ourselves slighted, than we are rejoiced when we receive Honour.

1679. Since we are fallen into an Age full of

Artifice, wherein Words, which were invented to express our Thoughts, seem now to be applied only to the concealing them with a good Grace, it must be confessed, that Innocence itself has need of a Mask. And it is no less imprudent, to lay open thy Heart to those that are always upon their guard, than it were to march quite naked among Enemies that are armed, whom we could neither offend, nor defend ourselves from.

1680. Thou oughtest to be much ashamed, if among all those that have less than thou, there should be found Men that have more Contentment. Thou shouldst consider with thyself sometimes, should those poor Souls murmur, what is it thou wouldst say to give them Content: and that very thing say to thyself. Make the Experiment first upon thy own Mind, and if it can do nothing there to comfort thee, who art in better Condition, it will be unreasonable to propose it to them.

1681. If thou hast had so diabolical an Enemy, that he had without cause endeavoured to ruin thee, kill thee, nay, even damn thee, yet if thou wert satisfied he now repented truly, and desired thy Friendship unfeignedly, thou oughtest from the bottom of thy Heart freely to forgive all that is past, be cordially reconciled, and also do him all the good Offices thou canst; though he never come to a particular Acknowledgment, formal Submission, and verbal Satisfaction, which perhaps Shame might keep him from.

1682. If a Superior charge thee with a Fault

whereof thou art not guilty, deny not the Fact vehemently, with Oaths, and Imprecations, and Anger: that, towards such a one, will look with too much Sturdiness and Opposition, and will fire him against thee. But with a composed, steady Countenance, tell him, thou hopest Time will clear thy Innocence; and thou beggest he will not entertain such ill Thoughts, till it is manifest thou art guilty.

1683. If thou hast any Humanity in thee, it will cause thee to do Acts of Charity; but if thou hast any Piety, that must do it much more; for as the former shows thee thine own Image in thy poor Brother, so this shows thee God's. And how transcendent a Satisfaction must it be to have thus rescued him, who bears so divine an Impress, and to have paid some part of Gratitude to thy Creator for thy own Being, by making thyself, in thy low Sphere, the Giver or Preserver of that Life which he first breathed into another.

1684. *Solomon* laid hold of Folly, as well as Wisdom, that he might see what was good for the Sons of Men. And we should use ourselves to other People's Follies, and not take Offence at every Impertinence that passeth in our Company. There is as much Wisdom in bearing with other People's Defects, as in being sensible of their good Qualities. And we should make the Follies of others rather a Warning and Instruction to ourselves, than a Subject of Mirth, or Mockery of those that commit them.

1685. Get not into that vile Custom of Mock-

ing. It is of all Injuries the least pardonable: it is the Language of Contempt, and the plainest way by which it makes itself understood. It attacks a Man in his innermost Entrenchments,—the good Opinion he hath of himself. It aims at making him ridiculous in his own Eyes; and thus convincing him, that the Person who mocks him cannot have a worse Disposition towards him, renders him irreconcilable.

1686. Let not thy Life be either wholly contemplative, or wholly active: for as Action and Business, without Meditation, is apt to alienate the Mind from God and Virtue, to corrupt all that is Great, and Generous, and truly Wise in it, and wed it wholly to the World; so Life spent wholly in Contemplation, without any mixture of Action, will prove fruitless and unprofitable. And Men condemned to utter Solitude (like Trees and Shrubs of the Wilderness) would grow wild and savage, luxuriant in Leaves; but their Fruit, if they brought forth any, would be sour and small.

1687. If thou wouldst prevail upon an Adversary in a Business, and thou thinkest he prepares too strongly to be opposed by thee, create something which may make him some Work elsewhere, and draw part of his Care and Strength to it. Then apply thyself to a way, which may be least suspected to him, and where he may be most weak for Resistance: and this is to make him break those Forces he intended to bring whole upon thee.

1688. Choosing implieth approving: and if thou fixest upon a Person for thy Friend, against whom the World hath given Judgment, it is not so well natured as to believe thou art altogether averse to his Ways, since they do not discourage thee from admitting him into thy Kindness. And Resemblance of Inclinations being thought none of the least Inducements to Friendship, thou wilt be looked upon, at least as a Well-wisher, if not a Partner in his Faults. For if thou canst forgive them in another, thou wilt not be less gentle to thyself.

1689. If thou takest it unkindly to be denied what thou thinkest would have been easily granted to a Flatterer, thou art no better than he. Art thou yet ignorant, that the Things of this World are never bestowed for nothing, but on the contrary, are dearly sold? And that the Coin, that is most current amongst Men, is Flattery? Now if thou hast not proffered it to any one, why dost thou think it much that thou hast nothing given thee? But if thou hast made use of it as well as others, know this, that thou oughtest, by sincere Repentance, to cleanse thyself of the Fault thou hast committed.

1690. If thou art a Person that hath good Authority with the Company, it were good to look confidently, yet not scornfully, and then mildly say, *This is my Opinion*: and so thou wilt show, as though thou speakest it, not by way of Rashness, or Heat, but because thou knowest Reasons for it, which thou keepest to thyself. Thus wilt

thou maintain Distance, and disoblige not, and yet carry thy Point at last : for most Men go by likely Appearances, and rather content themselves with others' Judgment, than be at the Pains to examine and sift out the Matter.

1691. In returning of Benefits, be ready and cheerful, but not pressing. There is as much Greatness of Mind in the owning a good Turn, as in the doing of it. He that precipitates a Return, does as good as say, *I am weary of being in this Man's Debt.* Not but that the hastening of a Requitall, as a good Office, is a commendable Disposition. But it is another thing to do it as a Discharge ; for that looks like a casting off a heavy and troublesome Burthen : it is a sort of saying, *There, Take as good as you gave me: I will not be beholden to you.*

1692. In Affronts and Disgraces, 1. Study not Revenge too much, neither meditate too much on the Affront ; for by this thou keepest thy Wounds green, which would otherwise heal. 2. Be not too witty in finding out any Circumstances of Contempt ; for they kindle Revenge, and aggravate the Offence, and make Reconciliation impracticable. 3. Consider that Revenge maketh thee but even with thy Adversary ; but pardoning makes thee his Better. 4. If he be a Friend that provokes thee, think as *Job* did : *Shall I receive Good at his Hands, and shall I not receive Evil ?*

1693. Break not off with thy Friend for small Errors, and light Injuries, which must proceed from Frailties and human Necessity : for that

would discover the Baseness, and also Inconstancy of thy Mind; and that thy Friendship was never well grounded. For hadst thou been a wise, and a good Man, thou wouldst either have been more slow in the Choice of thy Friend, or having once contracted Friendship, would not break it again for a less Crime, than manifest and wilful Perfidiousness and Treachery.

1694. Speak not of thy Courage and Resolution; for besides the Suspicion, that great Braggers prove no such Doers, all such Boasting is put to Account: and there is reason to expect thou shouldst make good what thou hast signed to; which if thou dost, it is but what was looked for from thee, being so obliged by thine own Word. Nor canst thou ever think to purchase Credit there, where thou hast raised the Market by thy own Bidding. But if thou dost not, the Censure will be more severe, and thou wilt be condemned as a vain Apostate from thy own Profession, or a poor-spirited Pretender to what thou canst not, or darest not perform.

1695. If at any time thou shouldst be advanced to Place, or Authority, 1. Think on those Predecessors that did ill in that Place, for a Direction to thee what to avoid thyself. 2. Embrace Helps and Advice touching the Practice of thy Business. 3. Give Access freely, and be liberal of thy Presence: for keeping off, and Concealment, stir up Passion in Suitors. 4. Be not swayed and led by Easiness, Importunity, or light Respects. 5. In Conversation and private

Dispatches, be not too sensible of what thou art, of thy Place or Dignity.

1696. Those Counsels, which prove unsuccessful (though they be never so prudent and faithful) prove ever dangerous to the Counsellors themselves. Therefore it is Policy never to counsel peremptorily, with Vehemence and Importunity, but with Coolness and Moderation; and yet, however, to propound thy soundest Reasons and Arguments, that those which embrace it, may seem rather to come over to it, than be driven, or forcibly drawn: and so, when their Assent meets, they stand equally engaged themselves to share in the Success.

1697. In managing of Affairs in general,
1. Make use of Consideration of what is to be done. 2. Consider all Circumstances, as of Place, Time, Persons, Humours, Dependencies, Occurrences, &c. 3. Propose all Reasons, Suspicions, Conjectures. 4. Forecast Impediments and Consequences. 5. Then look to the Conduct of your Business, how to dispose all, and allow some Uncertainties to unseen Events. There is an Instant of succeeding, which Providence reveals, when and to whom it pleases. Lastly, inquire for prudent Means to compass it, and follow it earnestly.

1698. There is a secret Authority and Power, which hath great Influence over Men's Spirits. And it is some individual thing within the Party, some natural Grace, besides the Affluence of outward Things, which begets Reputation and sets

a Price upon him, in the Opinion of the World, and causes what he says and does to be received. This makes Men incline to such a Man's Opinion before-hand. This Thing is of Nature : if thou strivest to imitate it, it will be in vain, and being unnatural to thee, will never become nor advantage thee.

1699. Though thou art not to be conceited and scornful, yet thou mayst, generally speaking, look upon thyself as upon the Level with thy Company, as to Apprehension and Judgment. I wish thee therefore to value thyself, and then others will do so too. Many times thou judgest of others by their first great swelling Appearance, and so quashest thyself, and sneakest, and permittest them to scorn, and insult thee all the time after : whereas if thou hadst but the Manliness to stand up for thyself, and to get into them, thou mightest find them little better than outside Men, and not thy Equals.

1700. Never hold on a Discourse against the Grain. If thou art not in a right Humour for that Discourse, or hast a little over-shot thyself, and canst not go on smoothly, and with Pleasure, but hast something of a hard Task of it to hold up, then invent and cunningly find out some Artifice to turn upon some other thing, and cast about so as to get off from an ill Match : for the longer thou flutterest about, when thou art entangled, the more thou wrappest the Net about thee. Some discreet Friend here at Need, might be a great Help to thee.

1701. When thou seest a Man very zealous and hot in holding his Opinion, or justifying his Assertion, do not thou rise up positively against him, but yield to him, as much as handsomely thou canst. It is abundantly better to let him alone in his Mistake (provided it be not very prejudicial) than break the Peace of the Company for Words. Here perhaps some ludicrous Proverb, Jest, or even Pun, cleverly clapped in, may give a merry Surprise, and raise Laughter, and quite turn the Humour.

1702. I give thee Caution, and enforce it by all my paternal Authority, that thou never suffer thyself to fall upon great, costly, and hazardous Projects, with Hopes of doing infinite Good to the Public, and getting a great Estate to thyself. How many lamentable Instances have we seen, of well-meaning and most ingenious Persons, but of hot Heads and covetous Tempers, that have, against all Advice, pushed on, and split upon this Rock, and shipwrecked all their Fortunes, and at the Upshot been despised and abused by rich Blockheads for their Pains and Damage.

1703. Insult not over Misery, neither deride Infirmary, nor despise Deformity. The first shows thy Inhumanity; the second, thy Insensibility; and the third, thy silly Pride. He that made him miserable, made thee happy to help him. He that made him weak, made thee strong to support him. He that made him deformed, made thee comely to be thankful. He that is not touched by his Brother's Unhappiness is a savage Wretch. But

he that makes Misery the Object of his Triumph, is an incarnate Devil.

1704. If thou canst not avoid being Arbitrator in Controversies, it will be better to exaggerate the Mischiefs of Disagreement, than the Benefits of Concord: for Fear is stronger than Love. But it is a very hard thing to reconcile Men at first, while their Passions are high, and their Animosities great. Be not thou therefore hasty to interpose yet a-while. After they are wearied with Law, or other Inconveniences, it will perhaps not be difficult to find out a Medium, which may save both their Honours; which is the thing that both commonly desire.

1705. In Contentions (if it be possible) be thou always passive, never active; upon the defensive, not the assaulting Part. And then also give a gentle Answer, receiving the Furies and Indiscretions of others, like a Stone thrown into a Down Bed, and thou shalt find them rest quietly: whereas Anger and Violence make the Contention loud and long, and injurious to both Parties. But then thou must be sure to carry it so, as not to seem to act cowardly and fearfully, but benignly and patiently; else, it may be he will grow insolent, and abuse thee the more.

1706. Make not thy own Person, Family, Relations, or Affairs, the frequent Subject of thy Tattle. And set not up thy all-wise Self as a perfect Pattern for others to think and act by. Say not, *In truth, I cannot allow of such a thing. My Manner and Custom is to do thus. I neither*

eat, nor drink in a Morning. I am apt to be troubled with Corns. My Child said such a witty thing last Night. Now these look very foolish upon Paper; but it is common Chat, and proves that the Heads it comes from are full of infinite small Matters: they are much in love with themselves, and disregard others.

1707. When thou deniest, do it as pleasantly as possible. Let the Petitioner understand thou hast a good Esteem for him, and wouldst gladly gratify him; but as to this Matter, it will not answer his Purpose: thou canst not do it, without very great Difficulty and Damage: he hath unluckily come too late. But if thou canst by any merry Expression, little Story, Fable, Proverb, or Jest, aptly thrown in, make him laugh, thou mayst deny any thing; for thy whole Business is to send him away in a good Humour.

1708. Slight not your old Says and Proverbs. Many of them couch, in few Words, good Sense and Advice, and deserve to be thoroughly thought on and studied, till thou hast them practically and habitually. Yet I would not have thee rap them out like *Sancho Pança* in Discourse, except when thou canst not express thy Sentiment so pertinently and patly without them, or when they occasion Mirth and good Humour; and upon these Accounts, but rarely neither, for constant popping off of Proverbs will make thee a By-word thyself.

1709. Consider thoroughly what those particular things are, that commonly bring to thee any

Inconvenience, Uneasiness, or Trouble of Spirit. Think whether it be Sloth and Negligence, carking Care, unreasonable Hopes and Fears, Rashness, Want of Method in thy Affairs, ill Customs, bad Company, &c. And then seriously study which way to deal with any of these. Assure thyself, thou canst do a great deal more than thou thinkest, if thou but triest the right way in good earnest.

1710. Give no Man just Cause of Offence, nor resent too sensibly Injuries toward thyself. But if after all thy Care to avoid Quarrels, thou happenest upon such Brutes, as either to try thy Mettle, or out of a bestial Love of Injuriousness, shall attack thee, the best way will be to resent it briskly: and if thou dost not actually chastise the Insolency, at least threaten warmly. But if thou thinkest this way of proceeding may be imprudent, then labour to get the Company to thy Side, and engage them to compose, or take up the Quarrel.

1711. If thou resolvest to be truly happy, thou must know, that a happy Life doth not consist in Power and Sovereignty, nor in great Fame and Glory, nor in a full Exchequer, nor in ample Possessions, but in Freedom from Pain and Business, in a Calm of all Affections, and such a Disposition of Mind, as, circumscribing all the Desires by the simple Boundaries of Nature, will make thee content with a few things, easily procured, and so make thee Master of that, which the ambitious may despair to attain, unless they

could bear Rule over all others, and heap up Treasures inexhaustible.

1712. Thou oughtest to be very moderate and cautious in thy Commendations of Persons: for as it is natural for any to resent his being disparaged, so on the contrary, excessive Commendations (besides the Hazard it brings of the Judgment or Sincerity of him that commends) many times give Offence to the Hearer. That Portion of Self-love, which every one has, makes him immediately apply to himself, and compare the Commendations and Discommendations he heareth given to others, and consequently he imagines himself concerned therein, though they are not purposely and particularly directed to him.

1713. Keep not thy Children off at too great a Distance, for then thou canst never come to know them: nor cause them to live in perpetual Fear, for then thou canst not judge of either their Parts or Inclinations. Moreover, by so doing thou wilt dull their Wits, and repress their natural Vigour, in such sort, that there will be no Mettle left in them. And by fearing always in their Doings, they will never but fail in them; and coming afterwards into Company, they will be sheepish, and will know neither which way to look, nor what to do. And this Uneasiness will make them hate thee, and wish thee dead.

1714. By no means come into the way of the Men of the World, that think themselves cunning, and are eternally counterfeiting and dissembling;

for the Advantage thou wilt get by it will be, never to be believed when thou seriously speakest Truth. It is true, this may once or twice pass upon Men; but to profess concealing of thy Thoughts, will be to give warning to all who have any thing to do with thee, that whatsoever thou sayest, is all but Lying and Deceit. And by how much thou art more subtle and cunning; by so much thou art suspected and hated. And then when it is come to that pass, that the Opinion of thy Integrity is ruined, lost, and gone, thou wilt every where have a hard Game to play.

1715. When any one affronts, or otherwise injures thee, consider that, by Kindness to him, thou shalt either reform him or not: if thou dost, the Ground of thy Dislike is gone, and thou hast made him more commodious for thy Purpose: if thou art disappointed, thou shalt have the Satisfaction of doing Good against Evil: which, as it is a most divine Quality, so to maintain it, the Pleasure is proportionably raised. There is a secret Triumph and Exultation of Spirit upon such an Occasion. There is no one that acts in this manner, who does not inwardly applaud himself for it; which is as much as to say, *God bids me go on.*

1716. Lay aside all Affectation and Imitation: no two things are more ridiculous, nauseous, and fulsome. Every Man's Mode is natural to him, best becomes him, and renders him more acceptable to others, than any thing else. Affectation and Imitation do discover that the Mind is empty;

and the Person conceited hath not within himself any Knowledge and Discretion to direct and govern himself. It is observed, that such Men are generally importunate, self-assuming, and imposing upon others; than which Qualities nothing can make a Man more despised and disdained.

1717. Life was given for noble Purposes, and therefore thou must not part with it foolishly. Thou must not throw it away in a Pet, nor sacrifice it in a Quarrel, nor whine it away in Love. Pride; and Passion, and Discontent, are dangerous Diseases to die of. We are listed under Providence, and must wait till the Discharge comes. To desert our Colours will be of more than mortal Consequence.

1718. Withhold thyself from Revenge with all thy Power. Revenge never repairs an Injury. If thou hast been reproached, or defamed, it is not the wounding of thy Enemy's Body that will heal thy Fame. Thou mayst by that means help to spread the Libel, by inviting many to inquire the Cause of your Quarrel: but that is no Medium to prove him a Slanderer; the World being too well acquainted with the Nature of Revenge, to imagine it an Argument of his Innocency that acts it. So far it is from being such, that it gives a most violent Presumption of Guilt, according to that notable Observation of the Historian: *Convitia spreta excrescunt: si irascere, agnita videntur.*

1719. In case of Provocation to Anger by

Words, consider this, that there is nothing that so much gratifies an ill Tongue, as when it finds an angry Heart : nor doth any thing so much disappoint and vex it, as Calmness and Unconcernedness. It is the most exquisite and innocent Revenge in the World to return gentle Words, or none at all, to ill Language. But on the other side, Anger and Perturbation do not only produce what the Adversary desires, but also put a Discomposedness and Impatience upon thee ; so that thou becomest unable, either to keep Silence, or to speak with that Reason and Advantage thou shouldst, or at another time couldst.

1720. When thou appliest thyself to a Person of Quality, do it as it were with an Air of Regard rather than of Softness, lest thy good Intentions be expounded Flattery. Therefore, in Discourse, to acquit thyself of this, it would be good to interpose thy Distinctions and Reasons to his ; and when thou allowest it, do it with enlarging upon those Reasons which are his Ground. But this is to be done with nice Discretion and Caution : for some who think themselves much above thee, will not greatly care to allow thy being equal to them in Reason, and will dislike and scorn to have thee jump just in with them ; for they imagine they thereby lose something of their Superiority.

1721. To make a Man tell some private Grievance, pretend the like Uneasiness, and seem sick of the same Disease : for those that are like, will communicate most freely one to another. 2. Another way is, to question them in Times of Ala-

crity and Joy; for the Spirits then come forth more from Retiredness and Privacy, and are not so retentive and difficult. Perhaps a very fine cheerful Day may be something in this Case. 3. Observe them in any Fit of Sorrow; for though Grief be a Contraction of the Parts within, yet it holds with the Nature of Strainings and Squeezings: there is something still wrung and got out at such Times.

1722. When thou art upon a Bargain, see that thou drive and settle it so positively and certainly, that there can be no room left for any Dispute afterwards. Hearken not to a Workman, that saith, *he will leave it to thyself to give him what thou wilt at last: when the thing is done, if it be worth no more, he will have no more.* Assure thyself, if a crafty Workman catch thee upon this lock, he may be too hard for thee: for it is in his Power to ask extravagantly; and if thou refusest to pay him according to his unreasonable Demands, he may clamour thee for a foul Dealer, and a pinching Pay-master.

1723. When thou art with Persons thou art not acquainted with, be upon thy Guard, and endeavour to find them out, before they find out thee. Perhaps if thou couldst fall into such a merry Humour as might look with a careless Air, and at the same time retain Prudence, thou mightst bring them into such a Freedom as would lay them open to thee. But there are many Arts which cunning Men make use of, to

unlock People withal, and discover their most inward Dispositions, and Inclinations, and Designs; some of which run into ill Craft, and are very base and odious; but others proceed from Sagacity and Discretion, and may be very well worth thy Study.

1724. If any come pumping of thee with crafty Questions, to get out what thou oughtest to conceal, receive him civilly; but be not at the Expense of a Lye to send him going. If he persist and grow rudely importunate, then (if he be not very much thy Betters) take upon thyself, and use him accordingly. Tell him, *his Question is unfair and insidious, and Silence is its proper Answer. Who set you at work to come picking of me thus? What do you take me to be, and what pretend you to be? If the thing be a Secret, I shall keep it so: I will not suffer you to be my Picklock. I do not like your manner of Treating, and so I will talk with you no further about it.*

1725. Observe this: There is one great Danger to Housekeepers, that upon their first setting up, they are either already in Debt, or by providing Necessaries they contract a Debt, which in the beginning is small, but too easy to be increased, for want of Experience and Caution; so as at last they come to be enrolled in the Usurer's Books. This maketh great Growth unawares; and at length, like a Canker, so eats into the Estate, as ere long the very Heart of it is in danger. I must advise thee to remedy this growing Debt in time;

though it be by a Fall of Timber, or even Sale of Land. It is better to be Master of a wasted Country, than of none at all.

1726. If thou wouldst enjoy the Sweets of Society, thou must be friendly, and carry on Equality. But if thou pretendest to top the Company, and assume Superiority, by engrossing all the Discourse, forcing on them thy own Opinions, looking supercilious, and doubting, objecting, contradicting, and disliking all that others say; then thou makest thyself a Party against the rest, and must look for Usage accordingly: but if thou lookest angry, fall into Passion, roar, swear, huff, scorn, give ill Words, and offerest Wagers, all Men of Education and civil Manners, will as willingly keep Company with a Bear, as such a Beast as thou art.

1727. Some, even in common Conversation, are wont to defame their Neighbours, open-faced, without any Ceremony, Design, or Remorse. From such turn away as much as thou canst: but be sure be none of them, nor partake with them in their Calumniations. Consider what thou sayest of others, others say of thee. Before thou calumniatest, think, *Am not I the same, or as bad? Would I be treated thus?* Ever take heed of doing that which may do Hurt, but can never do Good. It is Madness to make Enemies without Cause: and it is better to suppress, than vent and satisfy, a trifling Piece of Wit, or a foolish Passion. The great rule is: Nothing but Truth before the Face; and nothing but Good behind the Back.

1728. Receive not willingly such Benefits as thou canst not requite; for then thou wilt owe more than thou canst pay. And though thy Benefactor do not exact Payment of thee in one gross Sum, yet thou must be ever and endlessly paying in such smaller ones, as lessen not the principal at all: then thou wilt be apt to look upon him as an everlasting Creditor, and by degrees fall to be uneasy at the thought of him, and perhaps insensibly turn his Enemy, especially if he should mark thy Coldness, and rub thy sore place with an Item of his passed Kindness. Thus wilt thou live always in little Ease, lose thy Friend, and get off with the Credit of being an ungrateful Wretch.

1729. If thou art in Company, and either the Persons, or the Subject of Discourse be not pleasing to thee; or if Passions seem to rise; or if thou thinkest thyself not acceptable to them; or if thy own self be out of humour; or if thou hast spoken any thing unadvisedly, which may make thee some Uneasiness, and put thee to Shame, and render thee unfit to give or receive the Pleasure of Conversation;—it will be prudent for thee (if thou canst contrive a handsome way of doing it) to get away. Thy Stay will not be thy Advantage. Thou wilt hardly recover a pleasant, sociable Humour. If thou sittest by, and speakest little, and showest Shame or Vexation, thy Reputation will get no good: they will count thee a Spy, or a Blockhead.

1730. When thou perceivest Passion actually

rising, lay hold upon thyself, and bridle thy Tongue; for that (like Bellows) will blow it up. Say thus to thyself: I shall think quite otherwise when I grow cool again. I am now going to be a Mad-Man, and a Fool. I am going to speak, or do something that I may be scorned and hated for, and which perhaps I may repent of all the Days of my Life. I am now in a Fit: if I can but get over it, I shall then be inexpressibly glad that I have bravely conquered myself. If *Socrates* were in my stead, What would he do now? As for myself I am resolved, and I will keep my Resolution, that I will neither say, nor do any thing yet.

1731. If thou wouldst keep a Matter private, acquaint no body with it. Those Things which are known only to ourselves, cannot be common: those which are imparted to another, cannot be secret. For no Man but hath some Friend, whose Fidelity he holdeth so assured, that he may safely trust him with his nearest, touching Secret; and he will presently, with equal Confidence, disclose it to another, till at length it be generally known. And pray how canst thou exact that Faith and Trust in another, which thou hast violated thyself? And what Indiscretion is it, by opening to another, to enter into a voluntary Servitude, and to live in perpetual Awe, lest he should at any time either forget himself, or be discontented.

1732. Instead of saying rustically, *I don't believe you*: What if you should come in thus?—To a Superior: *Pray pardon* (excuse or favour) *me*,

Sir, if I am something differing from your Opinion: Sir, I pay all Respects to your Judgment; yet in this thing I cannot help thinking otherwise.—To an Equal: Give me leave to tell you, why I am of another Opinion (Belief). I cannot perfectly agree with you there. As I apprehend the Matter, it can scarce be so. Perhaps you have not been rightly informed.—To an Inferior: This is my Opinion. I believe the Case is thus. I am well assured you are mistaken. You run too fast. You shoot by the Mark.

1733. Esteem Truth above all Things, and make little Account of common Opinion: and therefore never be disquieted at Men's not speaking advantageously of thee, especially if they be ill Livers, and such as indifferently revile all sorts of Persons. If they speak the Truth, thou hast no reason to complain: if they do not, they suffer more by it than thou. Do not therefore imitate them: but if thou art sometimes forced to speak of them, do it in civil Terms. When they speak Ill of thee, thou mayst easily slight their Discourses, and not so much as reflect on them, except slightly, where thou hast perhaps an occasion in Vindication of thyself: yet assure thyself, how much soever thou endeavourest to quiet and content such sort of People, thou wilt never be able to compass it.

1734. Be not over-forward to make Satisfaction: it is accusing thyself while there appears no body against thee. It will be then timely enough to answer, and to allege thy Reasons,

when they are questioned. If thou conceivest the Complaint, which is to be made against thee, is of some Importance, Prudence requires thou shouldst prevent the ill Consequences; and that thou shouldst satisfy (if possible) the Person, who thinks himself disobliged, by the most plausible Excuses thou canst. But if thou art assured, that there is no real Cause of complaining of thee, do not so much as think of justifying thyself; for that were to give greater Weight and Force to the Complaint which they would frame against thee.

1735. In Conversation, endeavour to be always present in Mind. To this End, keep down Passion of all Sorts, to the utmost of thy Power. Do not too eagerly covet Reputation, and the Company's Esteem of thee; and by that means thou wilt get the more of it. The being over-much afraid of committing an Indecency, very often throws one headlong into it. If thou sittest imagining what Idea they have of thee, and so triest to form thyself according to that, thou wilt be quite out of thyself. No, no, let not them shape thee; but be ever true and constant to thyself, and stand up bold in thy own Nature and Notions: whether they have favourable Thoughts of thee, or not, keep thy own proper Self, and be not a Cameleon.

1736. A good Book of Contentment may be without thee, as well as any thing else. Thou mayst think thou hast good Reasons for being quiet, which will comfort thee upon all Oc-

casions; but where are they? In thy Book: which is no more thine, than thy Moneys that bought it, unless thy Book be in thy Heart. Thou must labour to write those Truths on thy Soul, and turn them into the Reason of thy Mind. Things of Faith thou must make as if they were Things of Reason; and Things of Reason thou must make as sensible, as if they beat upon thy Eyes and Ears. Thou must colour and dye thy Soul with these Notions, or else they will do thee but little good. If this Book lie by thee, and not in thee, it will be no better than waste Paper: for it is one thing to have Bread and Wine in a Cupboard, and another thing to have it in thy Body.

1737. A christian peaceable Temper must not exclude that Prudence, which is necessary for Self-Preservation. Thou art therefore not to act alike towards good and ill Men: for sometimes thou wilt find, that Humility and Meekness do, as it were, incite Injuries; for it is an Encouragement to base and insolent Minds to outrage Men, when they have Hopes of doing it without a Return. If it be a Man's known Principle to depart from his Right in a small Matter, rather than break Christian Peace, ill Men will be tempted to make illegal and unjust Encroachments upon him. If thou resolvest to walk by the Rule of forbearing all Attempts for defending thyself, which look like Revenge, thou wilt probably have Opportunities ever, now and then, given thee to exercise thy forgiving Temper.

1738. In reading of Books, observe this Direction: Consider the Scope and Design of the whole, and judge of the particular Passages with reference to that; and if there be any single Passage, which thou apprehendest not the Meaning of, or which at the first reading seems to have another Meaning than is agreeable to the Author's Design, build nothing upon such a Passage, but wait awhile to see if the Author will not explain himself: and if he does not, and thou canst not at last discern how that Passage can, without some straining of Words, be reconciled with others, then conclude however, and take for granted, that the Author, if he appears a Man of Judgment, is consistent with himself, and consequently that in that Passage (however the Words may sound) he did not mean to thwart and contradict all the rest of his Book.

1739. Study how to make it easy for thee to speak upon all Occasions and Subjects. Consider what Expressions would be fit to use when thou wouldst excuse a Fault, beg a Favour, deny a Request, give Thanks, reprove, &c. Good Forms of Words, and Variety of Sayings, will be of great Service, and may make thee splendid, by letting thee in handsomely to what thou hast to say. But in using these, great Care is to be taken not to fall into Pedantry; for that would render thee the most nauseous and ridiculous Wretch in the World. Avoid therefore frequent Repetitions of the same Set of Phrases, all hard and unusual Words, far-fetched Conceits, and all sorts of Af-

fectedness in Look, Gesture, or Form of Voice. If thou dressest up in something that is unnatural, or unfashionable, *Risum teneatis Amici!* thou wilt be the Laugh of the Company,

1740. If a great Man ask thy Advice in Business of Consequence, it may appear Rashness, if not Folly, to answer suddenly; it not being impossible, but that the Design of his Question may be as well to try thy Sufficiency, as to strengthen his own Opinion and Resolution. However, so much Time as may be borrowed safely from the Emergency of the Occasion, is likelier to increase than abate the Weight of a Result; and in this Interim, thou mayst gain Leisure to discover what Resolution suits best the Mind of the Party, who is commonly gratified most by such as comply nearest with his own Judgment. Nor will it savour of so much Respect to his Person, or Care of his Concerns, to determine *ex-tempore*, as upon Premeditation.

1741. Suppress thy vicious Desires in their first Approach, for then they are least, and thy Faculties and Election are stronger; but if they in their Weakness prevail upon thy Strength, there will be no resisting of them, when they are increased, and thy Abilities lessened. Thou shalt hardly obtain of them to end, if thou suffer them to begin. Therefore drive them off with some laudable Employment, and take off their Edge by Inadvertency, or not attending to them. For since the Faculties of a Man cannot at the same time, with any Sharpness, attend to two Objects,

if thou employest either thy Spirit upon a Book, or thy Body upon some Labour, thou wilt have no room left for the present Trouble of a sensual Temptation.

1742. Make not Memory thy only Store-keeper, but commit all things, that thou wouldst remember, to Writing. I approve not so much of loose Papers, which may easily be confused, or lost, as of bound Books. Let these be always carried about with thee, and frequently read over, so shalt thou have their Contents in thy Head as well as in thy Pocket, and shalt forget and lose nothing that is worth keeping. Each of these Books ought to be distinct, and of differing Subjects.

1743. One may be of References, which will stand as an Index to all thy Readings, and readily show thee without Trouble, or Time, what thou hast a mind to turn back to for further Consideration.

1744. Another,—of Sentences, and wise Sayings, and Advice; those in Prose by themselves, and the Verse by themselves. If thou lookest over the Quotations to be found in Authors, thou wilt there meet with abundance of fine Things ready picked up to thy Hand, and so thou mayst have them cheap.

1745. Another,—of pleasant little Stories, Adages, Proverbs, Jests, witty Repartees, acute Expressions, and all such Things as will be useful to render thy Conversation facetious, and entertaining. But sometimes such Stories may

be put down very short ; for a Hint of that Point where the main Stress lieth, may be sufficient to call the whole to Mind.

1746. Another,—of Memorandums, Heads for Enquiry, Doubts, Opinions, Judgments, Problems, Questions, and their Answers and Solutions ; in turning over of which, some thou mayst work out thyself at leisure, and some reserve for the Subject of Discourse in proper Company.

1747. Another,—of thy own Observations and Judgments which thou makest of Men and Things : for a thinking Man is always striking out something new. Whenever therefore thou hast fully and distinctly beaten out a Notion, and art Master of it, let it not fly away, like the *Sybil's* Leaves, but write it down as plainly and amply in all its Particulars as thou canst ; for in Explications, Brevity is a Fault.

1748. As thou lovest thy Life, and Self, and Family, fly Drunkenness. If therefore thou beest inclined to keep Tavern-Company, fix upon one sort of Wine, which is not the common Drink, and keep to it always precisely, and never suffer one drop of ordinary drinking Wine to come between thy Lips : and hold to this, so as not upon any Persuasion whatsoever to drink any other, but that which thou hast fixed upon. If thou drinkest the same Wine with the Company, thou canst not help drinking just as they do ; but if thou drinkest out of thy own Pot only, thou mayst commonly take just what quantity thou pleasest ; or if thou art watched, it is

but to order the Drawer to bring thee half Wine, half Water. I know an old Gentleman of public Business, who by this virtuous Artifice hath run through the World, without being mad so much as once, and without breaking his Temper, spoiling his Constitution, or spotting his Reputation.

1749. When thou designest to convince a Man, it must be when he is either alone, or in but a small Company; for mixture of Talk will interrupt Discourse, and put it by its Design. To accomplish this thing, thou must always fee his Self-Love, and instruct him by such a Method as may make him imagine he informs thee. Thou must therefore take the Air of a Disciple, and ask him Questions with Art, and an ingenuous Plainness; that, taking a Pleasure in the Superiority of instructing thee, he may retire within himself, to form the Answers thou askest him for. But when thou hast received from him the Answers he strove to find out for thee, thou mayst lay them before him every Moment: for having sought those Answers only for thee, he thinks no more of them, after he hath eased himself of them.

1750. The usual Reason why Men run themselves into Controversy and Dispute is, that they may appear considerable, and preserve the Reputation of being understanding and notable Men; which generally would be better secured if all were let alone. I advise thee therefore, to enter the Lists with any one as seldom as may be.

It is one of the **difficullest things in the World**, to convince a contending **Party in Matters of Opinion**, which admit not of a **Decision from sensible Matters of Fact**: and the more warm and concerned he is in the **Strife**, still the more difficult it is. And yet all the **End we propose for arguing and combating** is, but only to convince and bring him to be of our **Mind**. If then we did but consider how unlikely, yea, how impossible an **Attempt we undertake**, and that we get nothing by it at last, we would seldom dispute; but much rather (though we know we are really in the **Right**) keep ourselves quiet, and be content to let him remain in the **Wrong**, provided only that it be not much his **Detriment to be so**. The not observing this, has cost an innumerable **Multitude of needless and foolish Quarrels**.

1751. Take it for a **Rule**, never to offer at **Reasons**, when thou needest not, or hast them not very ready, plain, and convincing. For if thou descendest to confirm thy **Opinion with Arguments**, thou thereby seemest to submit thy **Judgment to theirs**, and as it were, appealest to them, and askest if they be not of thy **Mind now**, and so by setting them at a **Level with thee**, lessenest thyself. Secondly, If thy **Reasons** be not readily and currently uttered, it will appear as though thou hadst not a clear and distinct **Notion of the Matter before**, and wert now hammering at it; which will cause them to doubt of thy **Capacity**. And lastly, Since every one

judgeth of the Reasons given, according to the Sort and Measure of his particular Understanding, which is almost infinitely various, and possibly may not exactly jump with thine, perhaps thy Reasons may not satisfy the Company; and then thou not only lovest thy Credit, but also mayst unluckily be drawn into the Scrape of a Dispute.

1752. But when Reasons are expected from thee, either because of the Dignity of the Person thou conversest with, or because they are asked for, or because the Matter necessarily requires it; First, Consider the Capacity of thy Hearers: and if they are of the common sort of Apprehensions, not very judicious, then instead of solid Reasons, the best way would be to pour out a Torrent of Words, and make a Show of much Matter. And if thou canst but confound their Minds, they will be ashamed so far to express their Weakness, as to let thee surmise they understand thee not; and most certainly will hugely admire thee for a most profound Person. And thus thy Authority and Esteem is better supported, than it would be, if thou hadst flung away upon them the Reasons of a *Socrates*, or a *Solomon*.

1753. But if thy Hearers happen to be intelligent Persons, and Men of Good Sense and Experience, think with all the Strength of thy Thought when thou speakest, and content not thyself with one Argument, but produce thy whole Force of Reasons, and forget not even

the slightest of all; for so thou wilt look to be full of Sense; and that which thou makest least account of, a different Thinker may possibly take most hold of, and esteem most concluding.

1754. Therefore, in giving Reasons, it is Prudence never to pass a peremptory Judgment on the Strength of them thyself, so as to say, I have given you a very good Reason, but now I will give a better; lest they should not think the same with thee, and so suspect thou dost not understand the Force and Conclusiveness of thy own Reasons.

1755. But if thou act with a Person much thy Superior, or with a proud, arrogant, obstinate Man that thinks himself so, it were better to seem ignorant, and either desire Information, or quite drop the Cause, than presume to instruct him, and much less oppose him: for such will not endure to be deemed Underlings in Understanding.

1756. If one that is much thy Superior lay a Fault to thy Charge, bear not up with Surliness, or Disrespect; that will make him angry, and sit the closer upon thy Skirts: nor yet carry it sneakingly; that will make him suspect thee the more, and despise thee: nor mutter nor argue, nor labour much in Excuse: but with a commendable, though not immodest Assurance, tell him thou art indeed guilty of an Imprudence and Fault, but hopest to take better Care for the future, and so beg his Pardon. If he will not be satisfied with this, thou mayst offer warily at some Vindication, and mayst cautiously extenuate the Act, by al-

leging the Causes, Motives, and Circumstances, which deceived and led thee into it. Thou didst it ignorantly, or for want of Foresight and Consideration, &c. But in such a Case, above all things, see that thou accusest not others, (where it can be avoided) to justify thyself, as *Eve* did the Serpent, and *Adam, Eve*. To throw it upon others, manifesteth a malignant Temper in thee. But if thou labourest to excuse others, thy benign Nature will atone and merit Favour for thyself.

1757. If thou beest of an angry Temper, cast up thy Accounts with a meek Man, and compare the Number of Affronts and Contumelies that both of you have met with, and thou shalt find the odds will be as great as between *Saul's* Thousands and *David's* Ten thousands. For the Return made to the first Injury provokes a new one; Men being so partial to themselves, that he who receives a Harm by way of Retaliation, never reflects on his own first Guilt, but looks on it as a naked Injury, and so pursues his Revenge; which has again the same Effect on the other: and so the Wild-fire runs round, till it have set all on a Flame, and made the saddest Devastations, not only in Men's Minds, but in their outward Concernments too, in the many fatal Outrages which those eager Contentions occasion. All which would be avoided by a meek Disregard of the first Provocation. So that although some Injury may fall upon the Passive Man, yet infallibly there would be no Broils and Quarrels, which are alone

the great Accumulators and Multipliers of Injuries.

1758. Take up this Resolution, Never to give thyself leave to be angry, till thou seest the just Dimensions of the Provocation. First, learn whether there be any such thing done or no : for many times we shall find, that a false Report, or a Misconception in the Mind, sets up the Image of an Injury, and presently the Passion swells upon it ; when (it may be) upon due Examination, there is no such thing at all. Secondly, Admit there be an Injury, yet learn what the Circumstances of it are : though thou hast a mind to be angry, yet till those are understood, and the Measure of the Injury be known, thou knowest not what Proportion or Measure of Anger to allow. It may be, it is not so great ; or it may be, it was done by Mistake : it may be, it was done upon some Provocation given by thee, or at least so understood, and then it is not so malicious : and it may be, the Man is coming to make thee Amends, or to ask thee Pardon. This will give Leisure to thy Reason, and to thy Grace to come in, and will break the first Shock which the cholerick Blood gives to the Heart, which raiseth the Combustion : and then a thousand to one it comes to nothing ; and either dies presently, or languishes below the Name of a Passion.

1759. Beware, I say beware, how thou fallest in with indigent Friends. I never took such un-

easy Steps in my Life, as I have done when I was fettered and clogged with such. Their endless Necessities and Sorrows gave me everlasting Unhappiness. They never let me possess my own Money, that I had provided for my Occasions and Designs; but constantly wrung it out of me, and kept me almost as necessitous as themselves. All the while I served them, I had good Looks and Words. If at any time I could not supply them, it was an Injury: if I asked them for part of my Money, it was a Fall-out. But that which gave me the greatest Vexation of all was, I could never do any of them any good. I have had several such, and give thee this Warning to avoid the like, as thou wouldst do an evil Spirit. Do but throw them off at first, and thou art safe.

1760. I advise, and I charge thee, to keep out of litigious Suits, with all thy Power; and rather take an Injury, and recede from a small Right, than vindicate thyself and recover it by Courses of Law. It is confessed, these are sometimes unavoidable; but most times it is Pride and Passion, or stubborn Temper, and desire of Revenge, that occasions the Controversy. Whereas, if we would (before Matters are run too far) do all we can to compose the Difference; if, on the one side, the Defendant would in a calm manner acknowledge his Error, that he has indeed been guilty of an unwary foolish Word, or Action, which he hopes will be taken as proceeding from Thoughtlessness, and not any Disrespect or Ill-will, and that the Trespass was neither meant nor foreseen;

likewise, on the other side, if the Person offended would be of so benign and christian a Temper, as to recede a little from his utmost Right, and accept of a civil Satisfaction and Reparation of Damage sustained;—if Men would but do thus, and both Parties be cordially for Peace, I think it could not be difficult, either by themselves, or by the Mediation of Friends, to make up any little supposed Affront, yea, or real Offence, before it run to a raging Rupture. But if thou art obstinately set upon, and come what will, art fully resolved to humble thy proud Adversary, and make it cost him Sauce;—think with thyself (not to mention Breach of Christian Charity) it will cost thee also abundance of Time, Attendance, Money, Trouble and Vexation. Thou canst not have it proceed just as thou wouldst: thou canst not get out of it when thou pleasest: thou mayst have Wrong done thee, &c. But be it how it will, thou must sit down with dear-bought Repentance at the last.

1761. To sum up all:—Thy Duty to God is Fear and Love; to thy Neighbour, Justice and Charity; to thyself, Prudence and Morality. Observe all these well, and then thou canst not fail of being WISE AND GOOD, USEFUL AND HAPPY.

THE END.

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