

place; he hath many inns, but no friends, and few acquaintance. A multitude of books distracts men's minds, and therefore when thou canst not read all that thou hast, it is enough to have all that thou redest. It is a sign of a squeamish stomach to be tasting every thing. Read those that are approved. And if thou wouldst turn aside from one to another, return to the first again, by which thou hast profited. And be sure, saith he, to provide thyself of something every day which will serve as a remedy against poverty, against the fear of death, against the rest of the plagues of human life. And when thou runnest over many things, *Unum excerpe, quod illo die concoquas*, pick out some one thing to digest and concoct that day. But I intend not to insist long upon these advices, there being many of them, and therefore let us pass to the next, which is this:—

2. *Let us never attempt any thing in our enterprize, but what is of good report and praiseworthy.* This I find recorded in the life of a famous person, that he was wont constantly to comfort himself in this, *God nihil tentasset, non laudabile*, that he never assayed any thing but what was laudable. In this, if a man miscarry, yet it is some comfort to have endeavoured to obtain it. And he may again renew his endeavours, according as the same person was wont to say; "Let us resume our work, and not despair." Fishermen do not break their nets because they

sometimes cast them in vain, and catch nothing.

3. The third is, to *do nothing of consequence without deliberation and good advice.* I do not mean only of our own, but of our friends also. For if anything fall out ill, they will help to bear a part of it.

4. The next is, to *repent of nothing that we have done advisedly*: for we could not tell then how to do it better. These two are joined together by the wise son of Syrach, from whom I borrowed them, Eccles. xxxii. 19, "Do nothing without advice; and when though hast once done it, repent not."

5. Another rule is, to *be of a stable and fixed resolution*; and not to be still changing of our purpose. No man's life can be quiet and orderly who hath not a settled judgment and intention. And especially to run after a new thing, before we have finished the former, is the way never to be at rest. But as we should not be uncertain in our designs and desires, always fickle and given to change, so,

9. *We ought not to fear those changes which will come unavoidably.* Let us accustom our thoughts and reconcile our affections to them, by considering that everything in this world is effected by changes. It is Antoninus's observation, *Τι δα. Φιλιππον &c.* What, I beseech you, is more friendly and familiar to universal nature, than changes? Thou canst not go into a bath unless the wood be changed