

Rule II. Idleness and ignorance is the parent of
my vices.

Patience and diligence, like faith, removes mountains.
What signifies the council and care of preceptors,
when youth think they have no need of assistance?

Rule III. Man's happiness or misery, are in a great
measure, put into his own hands.

Man is not such a machine as a clock or a watch,
which move merely as they are moved.

Speaking impatiently to servants, or any thing that be-
comes inattention or ill-humour, are certainly criminal.

Rule IV. The British Parliament are composed of
the Lords, and Commons

A great number do not always argue strength.

The council was not unanimous, and it separated with-
out coming to any determination.

Rule V. They which seek wisdom will certainly find

do not think that any person should incur censure
for being tender of their reputation.

Who who has been a witness of the fact, can give an
account of it.

Rule VI. If he will not hear his best friend, whom
I have sent to admonish him?

Those persons, who conscience and virtue support, may
be at the caprices of fortune.

From the character of those who you associate with,
your own will be estimated.

Rule VII. Thou art the friend that has often reliev-
ed me, and that has not deserted me now in the time of
my dear need.

It is excessive that thou art a pupil who possesses bright
talents, but who has cultivated them but little.

Rule VIII. These kind of indulgences soften and in-
fluence the mind.

Instead of improving yourselves, you have been play-
ing for two hours.

That sort of favours did real injury, under the appea-
rance of kindness.

Rule IX. The fire, the air, the earth, and the water
are the elements of the philosophers.

They are placed here under a trial of our virtue.