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SUPPLEMENT
TO THE
Spectator's ESSAY
On the WAYS of
Raising a Man's Fortune,
Or the ART of
GROWING RICH.
WITH THE
ESSAY it self Prefix'd.


*Be thou diligent to know the State of thy Flocks, and
look well to thy Herds. For Riches are not for ever:
and doth the Crown endure to every Generation?*
PROV. Chap. xxvii. Ver. 23, 24.

*The Sire of Gods and Men, with hard Decrees,
Forbids our Plenty to be bought with Ease.*
DRYDEN'S Virgil.

EDINBURGH,
Printed in the Year MDCCXXXV.

To Mr. Samuel Clark,
Edenburgh.

S I R,

 H E World is much oblig'd to *You*. Who can deserve Encouragement and Regard more than *You* do, who always carry a Store of *Wit* and *Learning* about with *You*, which *You* willingly distribute? The Wise become wiser by *Your Means*; and, you're sorry, when *Fools* despise *Wisdom* and *Instruction*.

I have often seen *You* very earnest for our Entertainment, when *You* were at a Loss to determine what might best please our *Taste*. As 'tis a laudable Thing to encourage Virtue, and such a good Disposition; I know *You* don't want a good Number of *Advisers*. One, I remember *You* told *Me*, propos'd to excerpt and reprint *Poems* or *Essays* from the miscellany Works of the most approved *Authors*, for the Use of those that don't incline to go to the Charge of their Works compleat. But *old Springs* giving no *Price* unless they be new set; and the Novelty of a Thing often recommending it more than the Value, I could not approve of the Proposal simply consider'd. Tho a cold substantial Dish, with a Desert of ripe fresh Fruits may please some Palates well enough: So, for a *Trial*, I have
attemp-

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attempted a Supplement to the Spectator's Essay on the Ways of making a Man's Fortune, or the Art of growing Rich, and am resolved to venture it to the Publick.

I find my Humour of Scribbling is not gone, tho I have compleated what I intended on that Subject; so I have taken it in my Head to dedicate, but I'm at a Loss for a proper Patron, unless you're so kind as to accept the Office: And truly I think I judge the Matter right, when I pitch on You. For if on opening the little BOOK it shall be said, *What did he mean by troubling us with a Dedication to so small a Piece?* You'll not miss to Answer, without Hesitation, 'Tis *multum in parvo*, an Estate for a Six-Pence. Besides, I hereby get the Pleasure of an Opportunity of letting the World know you have many good Qualifications; and, among others, most of those therein mentioned.

Perhaps, it would be offensive to your Modesty, should I insist much upon them. But I incline, however, to take Notice, That tho it be well known that you're a true Blue-Presbyterian, yet you're so thrifty and sparing, that you keep Lent as strictly as the most bigotted Roman-Catholick; and that twice a Year; and every Time at least, fourscore instead of forty Days. No Body calls your Diligence in question, it shows itself in the Street as evidently as Solomon's good Wife's did, tho in a different Manner.

I have also another Reason for employing You, which, to be ingenuous, weighs not a little with Me; to tell you the Truth, I want, by your Assistance, to gratify my Curiosity, and make a Trial, What Opinion the World will show of my Genius; What Respect to my publick Spirit and Benevolence to Mankind; for I believe with the Poet,

All human Race would fain be Wits,

The Millions miss for one that hits.

I won't

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I won't presume to say any Thing in Favours of what I have wrote. You see, tho I show my Willingness to instruct and oblige, I have no great Confidence in my Strength, since I have not ventur'd Abroad without the Help of the Spectator's Arm. But, sure I am, I show Judgment in the Choice of the Subject, and of You as my Patron. I could not have thought of one that will be at more Pains, in banding my Performance into the World. And all Mankind, from the King to the Beggar, desire Riches, love Ease and Conveniency, which cannot be enjoy'd without Money. The greatest Part of Men make it the principal Study of their Lives, to learn the Ways and Means of getting it; and therefore the Subject must, at least, be agreeable.

If I prove so lucky, as to edify and gratify my Readers, and be instrumental of bringing a little of the Ready in your Way, I shall think my Time well spent. Though my Hopes should be disappointed, (for I foresee, That the Morality will be the worse received by many, that it is accompanied by Divinity, even tho, humouring the Practice of the greatest Part of Mankind, the last is delayed to the latest Minutes of Time) yet I'll struggle hard ere you lose by me; I'll keep my Courage, maintain Conceit of my own Abilities, and venture another Appearance even in Prose, on some Subject; The strongest Arguments upon which have not been culled out, nor the Virgin-Charms of them rifled: I'll be tempted to offer Wit instead of Wisdom, a bawdy Hint now and then wrapt up in clean Linen, to take my Quotations from Ovid and Aristotle, and to neglect Socrates and Seneca, rather than fail in serving You, and getting into the good Graces of the Town; even a second Defeat shall not strike me dumb: I'll only change my Weapon, and attack in Rhime, and then if my Feet

Feet be nimble, my Head will be the less complain'd of, and the more Cork be in it, I will be in the less Danger of sinking.

I beg Leave to add a Paragraph or two, *Sir*, to save the Trouble of a Preface. I think I see a Knot of *Criticks* pleasing themselves with their Remarks, and that they are *so wise in their own Conceit*; there's a *Scoticism*, and there's another, *says one*: Well, be it so, *say I*, I wont defend against this Charge, tho I could, being not in the least ashamed of our *Mother-Tongue*, and much disposed to put him in Mind of the *Proverb*, that advises *to keep as much of it as will*——

Another observes, that I have propos'd a *Dish to please their Palates*; but I don't, *says he*, please his *Cookery*: His Thoughts indeed are tolerable, considering the *Spectator* had gleaned out the best on the Subject, at least had his Choice: But he the *Supplementer*, to speak in his own Way, gives us no *Sauce* nor *Garnishing*.

This I suppose is to say, That the Food's *too rich and strong for his Stomach*. I am sorry indeed that it should be so weak or nice, since it speaks out a Surfeit occasioned by bad Digestion: But the Entertainment is just as I design'd it, for the Expence of the *Sauce* often doubles the Charge of the *more substantial Part*; and therefore would not well agree with the being content with *Necessaries*, and the *frugal OEconomy* I have propos'd; but I shall offer him a Cure for this his Disease, which will put him to no Charge: Let him only read one of my *Maxims* at a Time; and in Conversation with the *truly wise*; Let him *chew the Cud* upon that, till he find himself again disposed. This is a Benefit of the *Abstinence* I have advis'd, and will make what he takes in Moderation do him good.

A Third accuses me of a heinous *Crime*, calls me a *Plagiary*, and avers that I have stolen *Passages* from

from the *Spectator* and other *Authors*, and offers to prove his Charge by the very *Expressions* I have used, some of them being the same, without Variation of Words, with those of the *Authors* from whom they are taken; and concludes against me, That I ought to be punished as the Laws against Theft direct.

I believe, tho I don't pretend to be a *Lawyer*, I might cast his Libel on the Relevancy; because it can't be repute Theft that is taken openly and avowedly, or told of at the Time. But I rather incline to stand my Trial, thinking I have a strong Plea for my Vindication.

I used the very Words, that I might keep up to the Character of *Fair Dealing*, which I have recommended, and let the World see, What is truly my own; and, What Assistance I have borrowed; and next, *perhaps*, because I could not substitute so proper and fit ones in their Places; and, *moreover*, because I design'd to take no great Pains, at this Time, to shew Wit; but only my Taste, and my Prudence, which, I hope, I have, in some Measure, discovered by the Suitableness of my Quotations, which some that affect the *Character* I'm taking Notice of, have small Pretensions to.

To conclude, If it be a Crime to prove my Arguments by good *Authorities*, the Laws against it are run into *Desuetude*. Does not all *Divines* and *Lawyers* do it with *Impunity*? Who does it not? And why may not I do it? Yea, Does not the *Spectator* himself do it in this very *Essay*? Did he hear *Lucian's* Raillery at the Philosophers of his Time? Or *Cataline's* Speech to his Men of desperate Fortunes? Saw he the Quarrel 'twixt the *Swiss Officer* and *Scaramouch*, about the unreasonable Pinch of Snuff? Or was he present with *Rabelais* when he made up his Pouders? No more than I was with *Socrates* when he escaped the Plague; Or than I heard *Ci-*

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zero determine, That every Thing that was Honest was for a Man's Interest; and that nothing Unjust could possibly be Serviceable. But I won't Trouble my self further with such unreasonable People; having no Expectation that I shall be able to command their Tongues; a Task, I'm afraid, too hard for themselves. Let them only read Plutarch's Rules, For the Trial of a Man's Progress in Virtue, and then let them decide, if they have Judgment, Whether Plutarch or I crouds Authorities most together? How can they be closer heaped upon one another? than where he says, That a Man's Proficiency in Virtue is mightily advanced, if they do not only admire good Men in Prosperity; but, like Lovers, who are taken ever with the lipping and pale Looks of their Mistresses (Arastes is said to have been smitten with the Tears, and dejected Looks of a mournful and afflicted Pomthea,) have an Affection for Virtue in its most mournful Dress; not at all to dread the Banishment of Aristides; the Imprisonment of Anaxagoras; the Poverty of Socrates; nor the hard Fate of Phocion; but to embrace and respect their Virtues, even under such Injustice; and, upon Thoughts of it, to repeat this Verse of Euripides,

How do all Fortunes decently become—

A generous and well tuned Soul!

Let them, for their own Sakes, mark with a distinguishing Potandum Plato's Simile, there observed by Plutarch, That some like young Whelps love to snap and bite, only to gratify a contentious, sceptical, and sophistical Humour, they, by bad Tuition, and ill-bred Studies, at first got. For, in my present Situation, (at least) I may despise their ill Nature and Malice, as You may the Wigmaker's by using your own Produce, or a Complement from a Friend.

I am, S I R,

Your humble Servant.

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No. 283.

The Spectator.

Magister artis et largitor ingeni
Venter

PERS.

UCIAN rallies the Philosophers in his Time, who could not agree whether they should admit Riches into the number of real Goods; the Professors of the Severer Sects threw them quite out, while others as resolutely inserted them.

I am apt to believe, that as the World grew more Polite, the rigid Doctrines of the first were wholly discarded; and I do not find any one so hardy at present, as to deny that there are very great Advantages in the Enjoyment of a plentiful Fortune. Indeed, the best and wisest of Men, tho they may possibly despise a good Part of those Things which the World calls Pleasures, can, I think, hardly be insensible of that Weight and Dignity which a moderate Share of Wealth adds to their Characters, Councils and Actions.

WE find it is a general Complaint in Professions and Trades, that the richest Members of them are chiefly encouraged, and this is falsely imputed to the Ill-nature of Mankind, who are ever bestowing their Favours on such as least want them.

B

Whereas,

Whereas if we fairly consider their Proceedings in this Case, we shall find them founded on undoubted Reason: Since supposing both equal in their natural Integrity, I ought, in common Prudence, to fear foul Play from an indigent Person, rather than from one, whose Circumstances seem to have placed him above the bare Temptation of Money.

THIS Reason also makes the Common-wealth regard her richest Subjects, as those who are most concern'd for her Quiet and Interest; and consequently fitted to be intrusted with her highest Employment. On the contrary, *Cataline's* Saying to those Men of desperate Fortunes, who applied themselves to him, and of whom he afterwards composed his Army, that *they had nothing to hope for but a Civil War*, was too true not to make the Impressions he desired.

I believe I need not fear but what I have said in Praise of Money, will be more than sufficient with most of my Readers to excuse the Subject of my present Paper, which I intend, as an Essay on *The Ways to raise a Man's Fortune*, or *The Art of growing rich*.

THE first and most infallible Method towards the attaining of this End is *Thrift*: All Men are not equally qualified for getting Money, but it is in the Power of every one alike to practise this Virtue; and I believe there are very few Persons, who if they please to reflect on their past Lives, will not find that had they saved all those little Sums, which they have spent unnecessarily, they might at present have been Masters of a competent Fortune. *Diligence* justly claims the next Place to *Thrift*: I find both these excellently well recommended to common Use, in the three following *Italian Proverbs*.

Never

Never do that by Proxy which you can do yourself.
Never defer that till to Morrow which you can do to Day.
Never neglect small Matters and Expences.

A third Instrument of growing rich, is *Method in Business*, which, as well as the two former, is also attainable by Persons of the meanest Capacities.

The famous *De Wit*, one of the greatest Statesmen of the Age in which he lived, being asked by a Friend, How he was able to dispatch that Multitude of Affairs in which he was engaged? replied, That his whole Art consisted in *doing one Thing at once*. If, says he, I have any necessary Dispatches to make, I think of nothing else till those are finished; If any Domestick Affairs require my Attention, I give my self up wholly to them till they are set in Order.

IN short, we often see Men of dull and phlegmatick Tempers arriving to great Estates, by making a regular and orderly Disposition of their Business; and that without it the greatest Parts, and most lively Imaginations, rather puzzle their Affairs, than bring them to a happy Issue*.

FROM what has been said, I think I may lay it down as a Maxim, That every Man of good common Sense may, if he pleases, in his particular Station of Life most certainly be Rich: The Reason we sometimes see that Men of the greatest

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Capacities

* *Hezekiah Thrift's* Letter to the *Spectator*, No. 509. is recommended to the Reader.

"It must be confess'd, says he, that if a Man of a great Genius could add Steadiness to his Vivacities, or substitute slower Men of Fidelity to transact the methodical Part of his Affairs, such a one would outstrip the rest of the World.

Capacities are not so, is, either because they despise Wealth in Comparison of something else; or, at least, are not content to be getting an Estate, unless they may do it in their own Way, and at the same Time enjoy all the Pleasures and Gratifications of Life.

BUT besides these ordinary Forms of growing Rich, it must be allowed, That there is room for Genius, as well in this as in all other Circumstances of Life.

THO the Ways of getting Money were long since very numerous; and tho so many new ones have been found out of late Years, there is certainly still remaining so large a Field for Invention, that a Man of an indifferent Head might easily sit down and draw up such a Plan for the Conduct and Support of his Life, as was never yet once Thought of.

WE daily see Methods put in Practice by hungry and ingenious Men, which demonstrate the Power of Invention in this Particular.

IT is reported of *Scaramouche* the first famous Italian Comedian, That being at *Paris*, and in great Want, he bethought himself of constantly plying near the Door of a noted Perfumer in that City; and when any one came out, who had been buying Snuff, never failed to desire a Taste of them. When he had by this Means got together a Quantity, made up of different Sorts, he sold it again at a low Rate to the same Perfumer, who finding out the Trick, called it *Tabac de mille Fleures*, or *Snuff of a thousand Flowers*. The Story farther tells us, That by this Means he got a very considerable Subsistence; till making too much Haste to grow rich, he one Day took such an unreasonable Pinch out of the Box of a *Swiss* Officer as engaged him in a Quarrel, and obliged him to quit this ingenious Way of Life.

NOR

NOR can I in this Place omit doing Justice to a Youth of my own Country, who tho he is scarce yet twelve Years old, has, with great Industry and Application, attained to the Art of beating the Granadiers March on his Chin. I am credibly informed, that by this Means he does not only maintain himself, and his Mother; but that he is laying up Money every Day, with a Design, if the War continues, to purchase a Drum at least, if not a Colours.

I shall conclude these Instances with the Device of the famous *Rabelais*, when he was at a great Distance from *Paris*, and without Money to bear his Expences thither. This ingenious Author being thus sharp set, got together a convenient Quantity of Brick-Dust, and having disposed of it into several Papers, writ upon one, *Poyson for Monsieur*, upon a second, *Poyson for the Dauphin*, and on a third, *Poyson for the King*. Having made this Provision for the Royal Family of *France*, he laid his Papers so that his Landlord, who was an inquisitive Man, and a good Subject, might get a Sight of them.

THE Plot succeeded as he desired: The Host gave immediate Intelligence to the Secretary of State. The Secretary presently sent down a Special Messenger, who brought up the Traytor to Court, and provided him at the King's Expence with proper Accommodations on the Road. As soon as he appeared he was known to be the Celebrated *Rabelais*, and his Powder upon Examination being found very innocent, the Jest was only laugh'd at, for which a less eminent *Drole* would have been sent to the Gallies.

TRADE and Commerce might doubtless be still varied a thousand Ways, out of which would arise such Branches as have not yet been touched. The famous *Doily* is still fresh in one's Memory, who raised

raised a Fortune by finding out Materials for such Stuffs as might at once be cheap and genteel. I have heard it affirmed, that had not he discovered this frugal Method of gratifying our Pride, we should hardly have been able to carry on the last War.

I regard Trade not only as highly advantageous to the Common-wealth in general; but as the most natural and likely Method of making a Man's Fortune; having observed, since my being a *Spectator* in the World, greater Estates got about *Change*, than at *Whitehall* or *St. James's*. I believe I may also add, that the first Acquisitions are generally attended with more Satisfaction, and as good a Conscience.

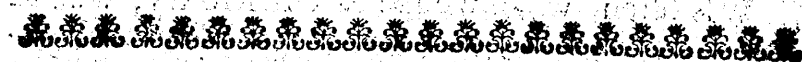
I must not however close this Essay, without observing, that what has been said is only intended for Persons in the common Ways of Thriving, and is not designed for those Men who from low Beginnings push themselves up to the Top of States, and the most considerable Figures in Life. My Maxim of *Saving* is not designed for such as these, since nothing is more usual than for *Thrift* to disappoint the Ends of *Ambition*; it being almost impossible that the Mind should be intent upon Trifles, while it is at the same Time forming some great Design.

I may therefore compare these Men to a great Poet, who, as *Longinus* says, while he is full of the most magnificent Ideas, is not always at Leisure to mind the little Beauties and Niceties of his Art.

I would however have all my Readers take great Care how they mistake themselves for uncommon *Genius's*, and Men above Rule, since it is very easy for them to be deceived in this Particular.

So far the SPECTATOR,

The



The Supplement.

WHAT the *Spectator* here means by *Thrift* is only *Savingness* and *Sparingness*, (tho the Word be sometimes taken in a larger Sense) as is clear from the Explanation he gives of his own Meaning, and as he distinguishes it from *Diligence* which includes *Labour* and *Industry*; and indeed it is certain, that in the ordinary Ways of Life, there is hardly a Possibility of growing rich without a *thrifty* *Oeconomy*. We, among others, have two Proverbs of our own, which evidence how conducing it is to the attaining of the End proposed.

A Pin a Day is a Groat a year.

A Penny saved is a Penny got.

THE first shows, That the saving of even the smallest unnecessary *Expences* ought to be studied: And the second, That *saving* and *gaining* come to the same Account. Besides, it often happens, That the Time of spending Money might, with more Satisfaction on Reflection, be employed in gaining by *Industry* in one's proper Business.

SENECA has observed, That a Man that would be rich, must *retrench his Appetites*. And truly there's no Hardship attending the Restraint; for *Modesty* will be found an Ease, *Necessaries* more conducing to Health than *Excess* or *Superstices*, and more satisfying and comfortable after the Force of *bad Habits* and *Customs* are overcome: Nature delighting in the most plain and simple Diet. And if we consider the Affections of the Mind, the more our *Lusts* and *inordinate Desires* are subdued, the more Tranquillity of Soul and true Happiness will we be possess of.

WE

WE often, when we spend our Money, wound our Constitutions, and weaken our Rational Faculties; But it was never found that either the one or the other was hurt by *Moderation*, unless where Habit and Custom in a long continued Course of *Luxury* and *Intemperance* has formed a second Nature; and then the Condition of that Person is deplorable: On the contrary, (except in the single Case mentioned) Days of *Abstinence* are a great Relief to Nature, as they qualify her for struggling with *Hunger* or *Thirst*, when any Distemper or Duty of Life may put her upon such Difficulties. Besides, *Abstinence* well timed often kills a Sickness in *Embryo*, and destroys the first Seeds of Indisposition.

I knew a Gentleman who, when he found the *Gout* coming upon him, never failed to fast till he got Ease, and considered *Abstinence* a sovereign Remedy for that Distemper. *Socrates*, tho he lived in *Athens* during the great Plague, never caught the least Infection; which was unanimously ascribed to his uninterrupted *Temperance*. *Cornaro* the *Venetian* was of an infirm Constitution till about Forty, when, by obstinately persisting in an exact Course of *Temperance*, he recovered a perfect State of Health; and, after having past his hundredth Year, died without Pain or Agony. And if we compare the Lives of ancient *Philosophers* with *Kings* or great Men of their Time, we may observe a considerable Difference of the Number of their Years; which, no doubt, was owing to their temperate and abstemious Course of Life.

HONESTY also forwards the advances of a Man's worldly Circumstances. *Cicero* has stated the Case between Profit and Justice, and determined, That every Thing that was honest was for a Man's Interest, and that nothing unjust could possibly be serviceable; **JUSTICE** is the Cement of all the World; all Society stands upon this Basis; *Honesty is the best of Policy*.

Policy: 'Tis the best Recommendation of a Man of any Profession or Business. The most knowing Lawyer's or skilled Physician's Employment will decay, if his Integrity comes to be questioned. The Merchant and Mechanick lose their Customers and Employers, if their Character for *Honesty* and *fair Dealing* is doubted; whereas, it often passes for ready Money among the trading Part of the World when well established.

NUMBERS are so much the Measure of every Thing that's valuable, that 'tis not possible to demonstrate the Success of any Action, or Prudence of any Undertaking without them. The true stating of Accounts are necessary to the raising of a Man's Fortune; he cannot know otherwise what Proportion his Expenses bear to his Incomings; or, a true State of his Debit and Credit: A Neglect, in this Particular, is of the most dangerous Consequence. When a Man happens to break in *Holland*, they say of him, *That he has not kept true Accounts*. With that exact Nation, says the Spectator elsewhere, it bears the highest Reproach for a Man to be mistaken in the Calculation of his Expense, in his Ability to answer future Demands, and to be impertinently sanguine in putting his Credit to too great Adventure.

THE undertaking only of one Employment seems the readiest Way to raise a Man's Fortune; few are qualified for different Trades. Besides, When too many Irons are in the Fire some of them must cool. The Loss on one Business often over Ballances the Profit on another. One ought, indeed, to study his Genius, and apply himself to what he seems best qualified for: For tho some are of Opinion, That 'tis best to choose the most profitable; and, that Custom will not only make it familiar and easy, but pleasant; (those who are already fixt ought to Comfort themselves with this) yet I don't think it adviseable for those

those who have their *Election* to make, to run the Hazard of so dangerous an *Experiment*. It seems best following *Nature*, in which Case it will require no great *Abilities* to become well qualify'd in one *Business*.

A multiplicity of Affairs distracts the Mind. 'Tis presuming too much to pretend to become *Master* of several *Arts* and *Sciences*; to be the first in any one *Employment* is sufficient to make a *Man's* Fortune, if he be honest and discreet, sober and diligent; and that a Person will find the greatest Account in following only one *Business*. Sir William Petty gives a lively Example; 'Tis certain, says he, a single Watch could not be made so cheap in Proportion by one single Man, as a hundred Watches by a hundred; for as there is a vast Variety in the Work, so no one Person could equally suit himself to all the Parts of it; the Manufacture would be tedious, and at last but clumsily performed. But if a hundred Watches were to be made by a hundred Men, the Cases might be assign'd to one, the Dials to another, the Wheels to another, and every other Part to a proper Artist; as there would be no need of perplexing any one Person with so much Variety, every one would be able to perform his single Part with greater Skill and Expedition; and one hundred Watches would be finished in one fourth Part of the Time of the first one, and every one of them at one fourth Part of the Cost, tho the Wages of every Man were equal.

ON this Head 'tis further to be noticed, That a Person once engaged in any particular *Business*, and settled in his *Residence*, ought not to alter the one or the other, except upon most cogent Reasons; for besides other weighty Considerations that will occur to every thinking Person, the Losses and Expenses unavoidably attending Alterations and Removals are always very considerable; and moreover, a rolling Stone gathers no Moss. There are a Set of People in the World of so unsettled and restless a Temper, and such admirers

of *Novelty*, that they can never be long pleased with one way of *Living*, no more than continue long in one *Habitation*; but, before they are well entred upon one *Business*, dip into another; and before they are fully settled in one *Habitation*, remove to another; so that they are always busily Beginning to live, but, by reason of their *Fickleness* and *Impatience*, never arrive at a happy Way of *Living*.

A reasonable Stock of *Confidence*, or a just mean betwixt *Bashfulness* and *Impudence*, is very necessary. The bashful Man loses many Opportunities of *Employment* and *Gain*; and consciousness of *Merit* is the best Ground for *Assurance*. But a neat, cleanly, and genteel Dress conduces much to it.

Civilities and Respect are pay'd to a genteel Appearance, it introduces to Company, is a Recommendation of a *Stranger*, makes the first Impression, which is the strongest and most lasting, and which, when supported by an agreeable Behaviour afterwards, a careful Study of the Bent and Inclination of the People we converse with, and a working from the Observation of such their *Byas*s in all Matters wherein we have *Interourse* with them, a constant Endeavour to please them, a Discovery of what they value themselves most for, an Admiration of those Qualities, a discreet yielding to their Opinions, especially in these Matters, and an uninterrupted Good-humour in our selves, together, with an unaffected Air of Pleasure in their Company; (which is the readiest Way to please others) makes Way for obtaining *Employments* and good *Offices*, *Wealth* and *Distinction*.

THERE are, indeed, other Ways for a Man to make his Court; such as, by *Services* or *Presents*; but the rendering himself agreeable is as often prevailing: Many are more engaged by, and readier to do good Offices to these who gratify them in, and contribute

contribute to, their *Pleasures*, than those who serve them in their *Interests*. We say, *Kissing goes by Favour*. The Romans said, *Trahit sua quemque voluptas*. Both serve to prove the Observation, and Import, That particular Marks of *Kindness* and *Bounty*, are bestowed by Persons, led by their *Humours*, on those who are *Favourites*, whether they deserve or not, when Persons *more meritorious* are neglected.

HAVING consider'd the *Art of Pleasing*, as one Way of *raising a Man's Fortune*, I hope I'll be allowed to observe, (tho it be a little foreign to my Purpose) that to be *rich* is one of the most probable Ways to *please*, and that 'tis scarcely possible for a poor Man to obtain *Favour* or *Regard*. *There was a little City*, sayeth the Wiseman, *and few Men within it, and there came a great King against it, and besieged it, and built great Bulwarks against it: And there was found in it a poor wise Man, and he by his Wisdom delivered the City; yet no Man remembered the same poor Man. Then said I, Wisdom is better than Strength; nevertheless the poor Man's Wisdom is despised, and his Words are not heard.*

SEVERAL other Ways of *raising a Man's Fortune* might be pointed at, besides these noticed; but lest the Paper should swell to a greater Length than intended, I shall conclude with the History of a young unexperienced Farmer, from which some useful Morals may be drawn.

HE got a young Wife and a Farm much about a Time, and they had a considerable Foundation to build upon, and were both *willing to do well*, as the Phrase is; They were moderate in their Expenses of Life, and he was cautious in his Bargains, insomuch that it came soon to be a Saying in the Country, That *they would not play fair that would get the better of him*; Notwithstanding, in the Course of three or four Year's Time, his Circumstances decayed so much that his Affairs were like

to

to go into Confusion; which occasioned the following Colloquy betwixt the Husband and Wife.

MY Dear, *says he*, I see no Error in your Management of Household Affairs, and I have endeavoured to act as industriously as I could in my Station; yet I find we are so misfortunate, that in a short Time we shall in all Probability be brought into Difficulties.

I have made the same Observation, *says the Wife*, but was unwilling to afflict you by mentioning it, since I cannot impute it to your Extravagance, or Want of Diligence. Fortune, we find, smiles on some, and frowns on others; my Father never took much to do in the World; never showed any great Anxiety about it; he has always lived well; educated and portioned off his Children, and is still rich notwithstanding, altho he set out to the World with a smaller Stock than we did; perhaps he has learned some Secret we know nothing of; I wish you would communicate your Circumstances to him; possibly he may prescribe some useful Rules.

THE Husband replied he would be satisfied it were done, but desired his Wife would take it upon her, lest his Patience might be put to a Tryal by groundless Reflections, *Judgment of the Management of Affairs being often made by the Success of them.*

THE Wife complies, makes a full Narration, and asked her Father what he thought might be the Cause why Matters succeeded so well with him, and badly with them; Child, *says he*, I each Morning carefully observe the first Flight of the Crows, and direct my Conduet through the Day accordingly; tell your Husband to follow my Example, and his Affairs will succeed better. Alas! Answered the Daughter, my Husband won't expect that you should jest him on this Occasion. I'm in earnest, *replied the Father*; Indeed it is probable he may reckon me

me whimsical or superstitious, but I have often found sensible Advantages from my Practice. Go home persuade him to do it but for one Month, and then if I find his Observance has been punctual, I'll give him another Direction; and, for Encouragement, if both fail, I'll make an Addition to your Portion.

THE Report is made; the Husband thinks the Advice fantastical and maggoty; but the Promise of the additional Portion in Case of Observance, disposed him to a Compliance: So up he gets next Morning much earlier than usual, and going forth to make his Observations, found one of his Servants, who had not the least Apprehension he was come abroad, carrying off Barley; which he takes from him, and (without putting him to open Shame) advises to prove honest in Time coming. The next Morning he finds another Servant stealing Oats to his Master's own Horses, to make up the Disadvantage of uncareful keeping, and to enable them the better to bear the unnecessary Fatigues he was in Use to give them. The third Morning he catches another Servant's Wife taking away Provisions of his Family, which she had received from a female Domestick who got an exuberant Trust.

BEFORE the Month ends, the Father comes upon Enquiry of the Success of his Advice. When, with Shame and Confusion of both Parties, he was informed of these and several other Discoveries, which gave him no small Pleasure and Satisfaction, and disposed him readily and cheerfully to give the other Advice he had promised, which was, to subvert one of two Farms which the Son in Law possessed, dispose of the Stock and Crops on it, clear off pressing Debts, and to lay out the Remainder in improving and dunging the other Farm. The first Advice being found so whole-
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some and good, the second was also followed. The one Farm brought a far greater Return than both had been in Use to do; and the young Farmer grew rich apace, with small Trouble and no Anxiety of Mind.

I can't well help breaking in upon my Resolution of finishing my Paper, a further Observation or two occurring: *Sparing Diligence, a careful Inspection into the Conduct of Servants*: All that is mentioned is not sufficient: Care must be taken that Money when got be laid out on good Security, and it is not safe to trust our whole Stock in one Bottom; there is no absolute Security in any Purchase; People of very unquestioned Credit have been found to fail; It is impossible to know that Misfortunes shall not fall upon us, or when they will: Let us therefore be charitably disposed, let us purchase the Blessings of the poor; for he that giveth to the poor lendeth to the Lord, and that which he hath given, will he pay him again. Let us not be over close handed, but cast our Bread upon the Waters, and we shall find it after many Days. Let us give a Portion to seven, and also to eight, for we know not what evil shall be upon the Earth.

WHEN God gave Satan Power over Job and all that he had, it was a great Comfort to him, that in the Days of his Prosperity, he had been Eyes to the blind, Feet to the lame, and a Father to the poor; and let us remember, for our Encouragement, that God gave him twice as much as he had before, and blessed the latter End of Job more than his Beginning.

AFTER all it must be owned, that all that we can do will not always have the Effect of making and keeping us rich: Paul may plant, and Apollos may water, but it is God that giveth the Increase. Money, when got by Industry and Care, is often wrested out of our Hands by unsuspected Accidents. There is nothing more ordinarily found, than that a State of the greatest Adversity was situate on the
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The SUPPLEMENT.

very Border of Security. Troubles frequently come when they are least expected. *Riches take Wings and fly away*; and therefore the most advisable Course is to clip them moderately, to take the wise Man's Counsel, to eat our Bread with Joy, and drink our Wine with a merry Heart; to have our Garments always white, and our Head wanting no Ointment, to live joyfully with the Wives whom we love all the Days of our Vanity which God hath given us under the Sun, for that is all our Portion in this Life.

PROVIDENCE overruleth all Things. Solomon hath also told us, that the Race is not to the swift, nor the Battle to the strong, neither yet Bread to the wise, nor Riches to Men of Understanding, but that Time and Chance happeneth to them all. Let us endeavour to do our Duty, and when God thinks fit to afflict us, let us submit with Resignation; let us repent of and detest Sin the Cause of all our Sorrows: In a Word, let us seek the Kingdom of Heaven, and then all Things shall be added; that is, all Things conducing to our Good, whether we consider them such or not.

THUS I have shown a plain Road to Riches and Honour here, and Heaven and Happiness hereafter. For we have no more to do than to ask and it shall be given, to knock and it shall be opened to us. And since inevitable Losses do often come as mighty Waters, and sweep away worldly Riches, I have advised to throw our Bread upon the Waters, that we may find it after many Days. To which I shall add, in the Words of the wisest and best of Teachers, That 'tis fit to lay up for our selves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through nor steal. I have pointed out true Wisdom, and happy is the Man, sayeth the Preacher, That findeth it, and the Man that getteth Understanding; for the Merchandise of it is better than the Merchandise of SILVER and the Gain thereof than fine GOLD.

F I N I S.