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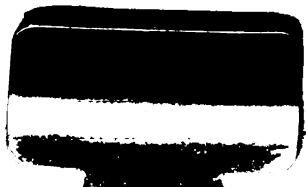
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**A Letter of Advice
To a Young Gentleman**
With Introduction and Notes by
Frank C. Erb

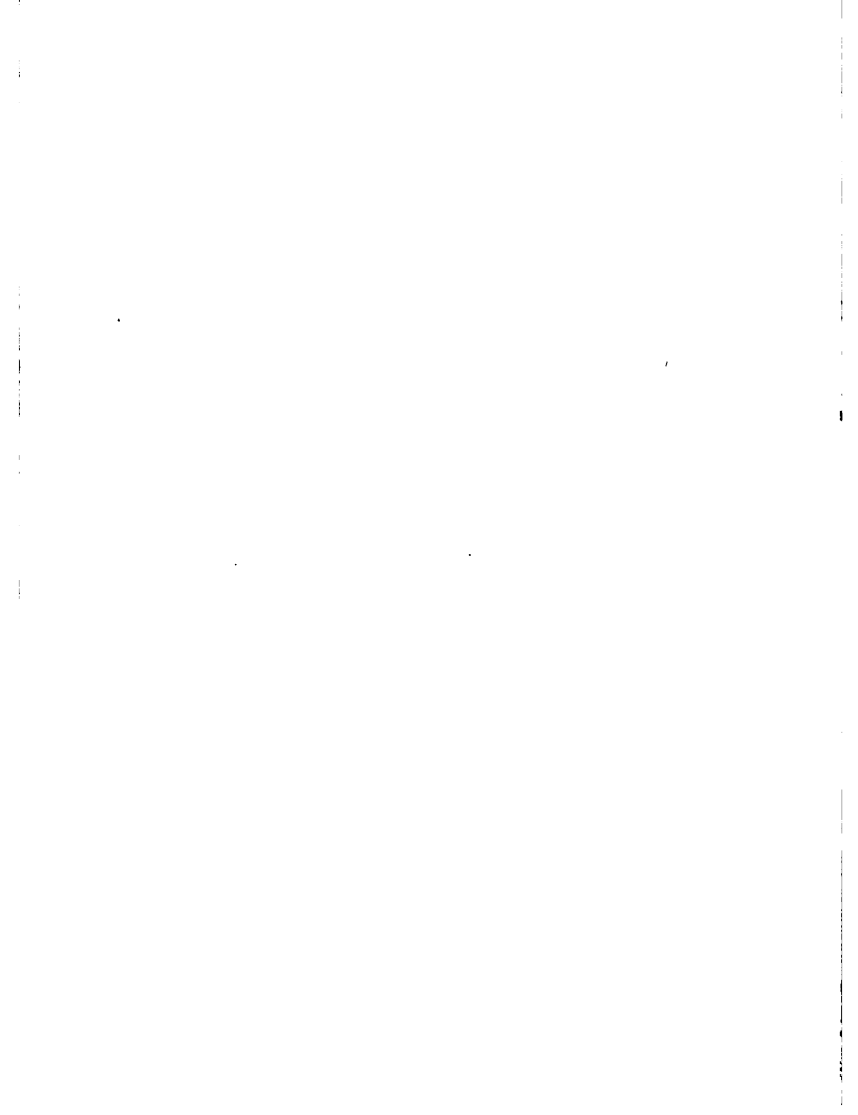
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**A Letter of Advice
To a Young Gentleman
Leaving the University
Concerning His Be-
haviour and Conver-
sation in the World**

By R. L.

*With Introduction
and Notes*

by

Frank C. Erb

of

Columbia University Library

New York

1907



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134th Street and Eighth Avenue
New York

INTRODUCTION

THE REVEREND DOCTOR RICHARD LINGARD published in Dublin, 1670, an admirable treatise containing most important advice essential to character building, entitled "A Letter of Advice to a Young Gentleman Leaving the University." The principles laid down by the author are of a noble character, and their acceptance and application would prove instructive and helpful to all persons who desire to be congenial and sincere with their associates.

This work is of such value and importance that it is unfortunate that it has not been more widely read and better known.

Benjamin Tooke printed in London, 1671, an edition of Doctor Lingard's work. Following is an exact transcript of the title page:

A | Letter | of Advice | To
 a Young | Gentleman |
 Leaving the | Vniversity, |
 Concerning his Behaviour
 and | Conversation in the
 World. | By R. Lingard, D.
 D.D.L. | *London | Printed
 for Benjamin Tooke, and |
 are to be sold at the Ship
 in | S. Pauls Church-Yard,
 1671. | (12mo. 35 leaves.*

Another edition was published in London, 1678, and one M. French added a preface and reprinted the book in Dublin, 1718.

The author of this work was probably an Englishman, born about 1598, and educated at Cambridge. A large part of his life was devoted to religious and moral training, and for a time he was archdeacon and

professor of Divinity in Dublin University. He died November 18th, 1670, and was buried in the Chapel of Trinity College, Dublin.

Only two of Doctor Lingard's works are known to have been published; the first entitled

A Sermon on 2 Chronicles
XXIX, 30 preached before
the King at Whitehall in De-
fence of the Liturgy of our
Church, London 1668, 4to

and this letter of advice to a young gentleman, undoubtedly young Lord Lanesborough.

The merits of this guide and mentor were recognized and valued by those who were fortunate enough to read the book, which readily explains the issue of new editions from time to time.

Upon William Bradford, who introduced the art of printing in the

Colony of New York, Doctor Lingard's work made a sufficiently strong impression to move him to reprint the book shortly after he erected his press in 1693, the first printing press in New York, and the year in which he was appointed printer to the Colony.

Undoubtedly the first issue from Bradford's press was the Laws of the Colony of New York, bearing date of 1693, in the form of sheets. While these were being printed Bradford published an Almanac, New York, 1694, edited by Daniel Leeds. In this Almanac announcement is made that a book was in the press, and later this appeared, entitled "Truth Advanced in the Correction of many Gross and Hurtful Errors," by George Keith; printed in the year 1694, a small quarto. But there is no certainty that Keith's work was actually published at that time, or in New

York. It must be remembered that George Keith was a resident of Philadelphia, that before he came to New York Bradford printed several tracts for George Keith, some of which bear imprint as printed by Bradford in Philadelphia, while others are without place or name of printer. Among the latter was a tract published in 1692, without name of author or publisher, which is probably the one which led to the arrest of Keith and Bradford, and caused Bradford to remove to New York City in the Spring of 1698.

Since it is clear that the Laws were published in the form of sheets or leaflets, and since there is doubt as to the place and time of publication of Keith's book, and since the Almanac would not be considered a book, it seems altogether probable that the **FIRST BOOK** printed in New York was **A Letter of Advice to a Young**

VI INTRODUCTION

Gentleman Leaving the University.

The known history of the copy in the Library of Columbia University is brief but interesting. The most authoritative records refer to it as the only known copy of the edition printed in New York in 1696. On the fly leaf in the back of the book is an inscription in ink which shows that this copy was presented to Johannis Robinson by Domini Clap in 1701. The book passed into the possession of Mr. E. B. Corwin of New York, and at his death was sold for twelve dollars and fifty cents, in 1856. It was bought for Mr. William Menzies of New York, and sold in 1876 for two hundred and forty dollars, and came to Columbia Library with the Phoenix Collection in 1881. Probably this copy has never been outside of New York.

It is difficult to understand Bradford's motive in printing merely

R. L. on the title page, when the book from which it was reprinted showed the author's name in full.

An exact reproduction is given of the title page in facsimile, of this rare and only known copy of the New York 1696 edition. This is followed by an exact reprint, line-for-line and word-for-word, of the original text. No effort has been made to give a facsimile of the text, but all possible care has been taken to reproduce a faithful and true copy of the reading matter. To have the printed page of about the same dimensions as that of the 1696 edition, and to follow carefully italics and punctuation, so as to conform in every respect with the original except that the matter is set in a type that is modern and easily read; this will account for somewhat irregular spacing. Even typographical errors have been reproduced, such as is seen on page 24,

VIII INTRODUCTION

misnumbered in the original as 12; on page 45, seventh line from the top, first word, a letter is inverted. The usual catch-word, at the bottom of each page, so common in Bradford's time, is omitted, but the various forms of spelling have been retained; except that on page 6, second line from the bottom the word "partiality" in the original is "partialty," page 8 second line from the bottom "particular" in the original "parricular," page 24 the word "make" appears twice in succession in the original, page 35 first line "him" in the original "gim" and a few others.

Although written more than two hundred years ago, this work is still a vital treatise on morals, manners and conduct; with standards and principles of ethics which can be profitably applied to present day life and action.

William Bradford was born in Leicestershire, England, May 20th, 1663, and came to America in 1682, probably with William Penn and his company in the ship "Welcome" which arrived at a small place called New Castle. He was printer to this government in Philadelphia and New York for upwards of fifty years. He printed the first newspaper in New York, entitled *The New York Gazette*, in October 1725. He served as a member of the Vestry of Trinity Church, from 1703 to 1710. Mr. Bradford died May 13th, 1752 and was buried in Trinity church-yard.

The "Sign of the Bible," the place where Bradford's first printing press was set up in New York, is marked by a bronze tablet on the outside of a building in Pearl Street near Hanover Square.

John Holme wrote in Pennsylvania about 1693 a verse in which

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Bradford was described as follows:

Here dwelt a Printer, and, I find,
That he can both print books and bind;
He wants not paper, ink, nor skill;
He's owner of a paper-mill:
The paper-mill is here, hard by,
And makes good paper frequently.

This reproduction of New York's first book would not have been possible without the appreciation and assistance so freely and generously extended by Dr. James H. Canfield, the Librarian of Columbia University, to whom grateful acknowledgment is made.



NEW YORK
January, 1907

A
Letter of Advice

To A Young

Gentleman

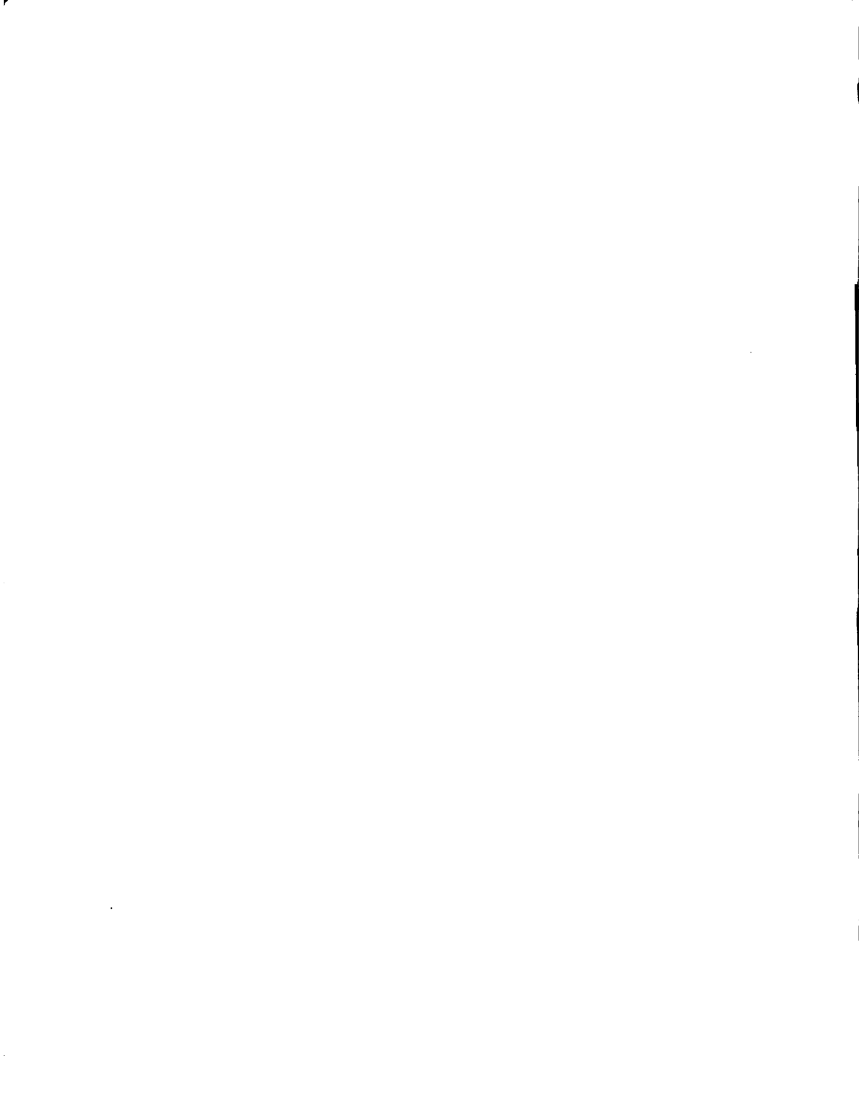
Leaving the

UNIVERSITY

Concerning his Behaviour
and Conversation in the
WORLD.

By R. L.

Printed and Sold by *W. Bradford*,
Printer to his Majesty, King
WILLIAM, at the Bible in
New-York, 1696.





AN
Advertisement
From The
PRINTER.

T*He Gentleman concern-
ed in this Paper being
assured, That he is not
the only One that needs these
Instructions, and that the Benefit
he reaps by them, would not be
the less by their being Publick,
has so far befriended the World
as to Expose them to the View of*

The Printer's Advertisement.

all: But it being the peculiar Fate of Letters, to be at the Dispose of those to whom they are sent, This has not, perhaps, those Advantages and Accessions which would have been given it, had the Inditer been the Publisher: Yet as it is, all kind of Readers will be entertained, from the Usefulness of the Subject, The Variety of the Matter, The Freedom that is taken, and the Conciseness of the Suggestions, which will further oblige them to measure the Words, not by their Number, but Weight. If this be perused by Men that live up to the Advices proposed, They cannot but be Confirmed and Gratified, to find themselves

The Printer's Advertisement.
*so luckily Transcribed And
if This falls into the Hands
of Novices, (and such are all
once, if Experience must make
men Wise) this little Vade
Mecum shall suddenly Enrich
them with a Treasure of Ob-
servations, which they may
hourly imploy, and continue to
do so, even while they live:
Nay, all must be Gainers here,
when they find the good Chri-
stian reconciled to the good
Companion, and the Scholar
Taught to be a Gentleman.*

*It hath been observed, That
Elaborate studied Discourses
have not been so Contributive
to Wisdom, as the Memories
and private Remarks of Emi-*

The Printer's Advertisement.
*gent and Conversing Persons.
And it is to be wished, That
they would communicate their
Experiences a little more, and
that some would insist on this
Subject so minutely, as to de-
scend to the Particulars of
Behaviour, that befits men in
their several Qualities and
Professions, This would be a
greater Kindness to all Societies
than that which is intended
them from the Experiments and
modern Improvements that are
now the Boasts and Triumphs
of some Vertuosi's.*

(1)



S I R ;

YOU have been infinitely advantaged by your Education in the University, which will have a perpetual good Effect upon you, and give you *Lustre* in the Eyes of the World: But that you may be further *Useful* and *Acceptable* to Mankind, you must *pare off* something you have contracted there, and *add* also to your own Stores from *Observation* and *Experience*,

(2)

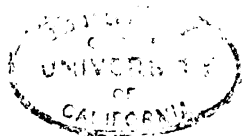
a way of Learning as far beyond that by *Precept*, as the Knowledge of a Traveller exceeds that which is gotten by the Map.

An *Ackademick Life* is an *Horizon* between two Worlds, for men enter upon it Children, and as such they must judge and act, though with Difference according to their own Pregnancy, the Ingenuity of their Teachers, and the manner of their being taught; and when they pass from thence, they launch into a *New World*, their Passions at high Water, and full of themselves, as Young Men are wont to be, and such as are dipt in unusual Learning,

(3)

and if they go on so, they are lost: Besides that, there is a Husk and Shell that grows up with the Learning they acquired, which they must throw away, caused, perchance, by the Childishness of their State, or Formalities of the Place, or the Ruggedness of Retirement, the not considering of which hath made many a great Scholar unserviceable to the World.

To propound many Rules for the manage of your self, were to refer you back to the Book again, and there is even a *Native Discretion* that some are endowed with, which defends them from



(4)

gross Absurdities in Conversation, though there be none but may be helped by some Admonitions.

I suppose you understand the nature of *Habits* and *Passions*: I suppose you likewise what I know you to be, *viz*, To be *Advisable*, *Observant* and of a *sedate Temper*; Therefore you will be sufficiently instructed with a few Intimations: For he that reflects upon himself, and considers his Passions, and accommodates himself to the World, cannot need many Directions. I suppose you also to be *principl'd* with *Religion* and *Morality*, which is to be valued before any

(5)

Learning, and is an ease and pleasure to the Mind, and always secures a firm Reputation, let the World be never so Wicked. No man ever gains a Reverence for his *Vice*, but *Virtue* commands it. *Vicious Men* indeed have been *Popular*, but never for being so, but for their *Virtues* annexed: They administer their Employments *well* and *wisely*, They are *civil* and *obliging*, They are *free* and *magnanimous*, They are *faithful* and *couragious*. It is always some *brave Thing* that recommends them to the good Opinion of the World.

The *Advices* I here lay down are rather *Negative* than

B

(6)

Positive; For though I cannot direct you where you are to sail throughout your whole Course, yet I may safely shew you where you must not split your self.

And the first *Rock* I discover, on which Young Scholars shipwrack themselves, is *vaunting* of the *Persons* and *Places* concerned in their Education. I therefore advise you to be sparing in your Commendations of your University, Colledge, Tutor, or the Doctor you most there admire; for either all is taken for granted, or you only betray your Affection and Partiality, or you impose your Judgment for a Standard to

(7)

others: You discover what you think, not what they are. An early kindness may make you as blind as an unjust Prejudice, and others will smile to see you confident of that which it may be, they know they can confute. This holds in all kinds of Commendations, which should be modest and moderate, Not *Unseasonable*, not *Unsuitable*, not *Hyperbolic*; for an Excess here creates Envy to the Person extoll'd, and is a virtual Detraction from others you converse with, and your own Understanding is measured by it. Nay, it is a presumption in some to commend at all; *for he that praises another, would*

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have him valued upon his own Judgment.

Therefore it is a Disparagement to be commended by a Fool, except he concurs with the Vogue, or speaks from the Mouth of another; you must indeed, when you speak of mens Persons (which without provocation should never be) represent them candidly and fairly, and you are bound to give your Friend his due Elogy, when his Fame is concerned, or you are required to do it, or may do him a kindness in it. But remember, that when you give a Person a particular Character, it receives its estimate from your

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Wisdom, be Temperate therefore as well as Just.

When you come into Company, be not forward to show your *Proficiency*, nor impose your *Academical Discourses*, nor glitter affectedly in *Terms of Art*, which is a *vanity* indesent to Young Men that have Confidence, and heat of Temper. Nor on the other hand must you be *morose* or *difficult* to give an Account of your self to *Inquisitive* or *Learned* Men; let your Answers be *direct* and *concise*. It is both your *Wisdom* and your *Kindness* to come to the point at first, only in Conferences or Debates, speak not all you have to say at once, in an

B3

(10)

entire Harangue, but suffer your self to be broached by degrees, and keep an Argument for reserve. What you say at first may perhaps give Satisfaction, however you gain Respite for Recollection; and when all is out at last you will be thought to have more in store.

And because the *Mouth* is the Fountain of our *Weal* or *Wo*, and it is the greatest Instance of Prudence to rule that little Member, the *Tongue*, and he indeed is a *Perfect Man that offends not in a word*; for all our Follies and Passions are let out that way. There are many things to be observed in the managing of Discourse, I only say in general, That you

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must not speak with *Heat* and *Violence*, nor with *Reflection* upon mens *Persons*, nor with *Vanity* and *Self-praise*. No Man therefore should be his own *Historian*, that is, Talk of his own *Feats*, his *Travels*, his *Conferences* with *great Men*, &c nor boast of his *Descent* and *Alliance*, nor recount his *Treasure*, or the manage of his *Estate*, all which wearies out the greatest *Patience*, and *without a Provocation* expresses an intollerable *Vanity* and implies a believing that others are *affected* and *concerned* in these things as much as himself. The like weakness is in talking of ones *Trade* or *Profession* to those that neither

(12)

mind nor *understand* it. Indeed, if the Company be all of one piece, their debating any thing that relates to all, may be *Useful*; but it is impertinent in mixt Company to betray your *Skill* or *Inclination*. In like manner, he is not to be brook't, that over a *Glass of Wine* will turn *States-man* or *Divine*, perplex good Fellows with *Intreagues of Government*, *Cases of Conscience*, or *School Controversies*, which are *too serious* and *too sacred* to be the Subjects of *Common Talk*. Let no Mans *Vice* be your *Theam*, nor your Friends, because you love him; not your Enemy's, because he is so, and in you it will be expounded. Partiality

(13)

and Revenge; not of any other, because you are certainly unconcerned in him, and may possibly be mistaken of him.

Let not the *Lapses* or *ridiculous Accidents* or *Behaviours* of Men in *Drink*, or in *Love* be taken Notice of after, or upbraided to them in jest or earnest; for no man loves to have his *Folly* remembred, nor to have the consequence of *Wine* or *Passion* imputed to him; and he cannot but like you worse, if he finds they have left an Impression upon you. *Every Mans Fault should be every Mans Secret*, as he sins doubly that publishes his own shame, for he adds scandal to the sin, so does every Man in-

(14)

crease the Scandal that is the propogator of it.

When you *carve out Discourse* for others, let your Choice be rather of *Things* than of *Persons*, of *Historical matters*, rather than the *present Age*, of things *distant & remote*, rather than at *Home*, and of your *Neighbours*; and do not, after all these Restrictions, fear want of Discourse; for there is nothing in the World but you may speak of it *Usefully* or *Pleasantly*. *Every thing* (says *Herbert*) *is big with jest, and has Wit in it*, if you can find it out.

As for *Behaviour*, that is certainly best, which best expresses the *Sincerity* of your

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heart. I think this Rule fails not, that that kind of Conversation that lets men into your Soul, to see the goodness of your Nature, and Integrity of your Mind is most acceptable; for be assured, every man loves another for his *Honesty*; To this every *Knave* pretends, and with the *show* of this he deceives; nay, the sensual love of bad men is founded upon this. Nothing loves a Body but for a Soul, nor a Soul, but for such a *Disposition* as answers to that Idea of goodness which is in the Mind.

This is that, that reconciles you to some men at the *first congress*; for usually you *read*

(16)

mens Souls in their faces, if they be young & uncorrupted, and you forever decline some Countenances which seem to declare, that some *Vice* or *Passion* has the predominacy; and though sometimes you are deceived yet you persist in your pre-possession till the *behaviour* doth signally confute what the Countenance did threaten.

This makes a *starcht formal Behaviour* Odious, because it is forced, and unnatural, and assum'd as a *disguise* and suffers not the Soul to shine clearly and freely through the outward Actions.

First then, your Actions must discover you to be your *own Master*; for he is a miser-

(17)

able Slave that is under the Tyranny of his Passions: And that Fountain teeming pair, *Lust* and *Rage* must especially be subdued.

That of *Love* (to give it the milder Name) so far as it is *vicious*, I take to be seated principally in the *Fancy*, and there you must apply your Cure; for I ascribe its *vehemence* not so much to the *Constitution* as to the *pampering* the *Body*, and mens letting loose their *Eyes*, *Tongues* and *Imaginations* upon amorous Incentives, and not keeping a sence and awe of *Religion* upon them. For if you live in an Age and Place where *Shame* and *civil Penalties* have no

C

(18)

force, you must have recourse to *Religious means*, and the *Grace of God* for Restraint. *Lust* is more *distinctly forbidden* by our *Christianity*, than any other thing; therefore it ought more sacredly to be avoided.

If you grow *Troublesom* to your self, in Gods name make use of that *honourable Remedy* he has provided; and in the intrim, if you can allay your Fancy, and keep your Inclinations *undetermined*, I think a *promiscuous* Conversation is the safest; for many that have lived in the Shade and Retirement, when they came abroad were ruined by *doting* on the *first Thing* they met with. And

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this is oft the effect of Distance and Caution.

The other spring of Mischief is *Anger*, which usually flames out from an *untamed Pride* and *want of Manners*, and many other untollerable Infirmities, so that there is no living in the world without *quenching it*, for it will render you both *Troublesom* and *Ridiculous*, and you shall be avoided by all, like a Beast of Prey. The *Stoicks* pretend to be successful Eradicators of this *Passion*, and their Books may be usefully read for *Taming it*. But themselves have retained many ill humors behind, which are worse than a *transient Rage*, and are most abhorrent from

C2

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all Society, as *Moroseness*, *Fa-
stidious Contempt of others*, *Pee-
visbness*, *Caption*, *Scurrility*,
Willfulness, &c. which issue
from some *Tempers* and some
Principles which men are apt
to suck in, to feed their natu-
ral Dispositions with; where-
as the World is not to be en-
tertained with Frowns and
dark Looks. Be as severe *ad
intra* as you will, but be
wholly complaisant *ad extra*,
and let not your strictness to
your self make you Censorious
and Uneasie to others; thus
many mortified men have been
very *unruly*, to the great scan-
dal of what they professed.

Avoid therefore going to
Law at your first setting out,

(21)

for that will teach you to be *litigious* before your temper is well fixed, and will contract an *habit of wrangling* with your Neighbours, and at last delight in it, like a *Sophister*, with arguing in the Schools: You may observe many who have entered upon *entangled Estates* to become Vexatious, and have quite lost the *Debonari ess* of their Dispositions.

Be always *mild* and *easie* to those that are about you, your *Relations & Servants*, not only for their sakes, but your own. If you be displeas'd at every Piccodillo, you will become *habitually Froward*, which you cannot put off when you appear abroad. And remember

C3

(22)

that if you be *easie to your self*, you will so to every Body else, and you will be *wellcome* everywhere.

This produces *Comity* and *Affability*, which is a great Ornament of *Behaviour*; This argues you are *well within*, and that you are a *Lover of Mankind*. It is a mixture made up of *Civilities* and *Freedom*, suited to the Condition of the Person you converse with, a Quality, as to *Modes* and *Circumstances*, we fetch from beyond the Seas; for the meer *English-man* is supposed to be *defective* in it; as being *Rough* in *Address*, not easily acquainted, and *blunt* even when he obliges; though I think it not worth



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the Charge the *Gentleman* is at, that travels for it; Nay, I am sorry for the poor Returns many make, that import hither the *Air* and *Carriage*, and *Assurance* of the *French*, therewith quitting their own staple native Commodities of much greater Value, *viz.* the *Sincerity* and *Generosity* of the *English Disposition*. None is more *melled* with a *Civility* than an *English-man*, but he loves not you should be *verbose* & *ceremonious* in it; take heed therefore of *over-acting* your *Civilities* to men *unconcerned* in you, that must conclude you *impertinent* or *designing*. *Freedom* is likewise acceptable, and a great advantage to a Con-

(12)

verser. We commonly make it the *effect* of *Familiarity*, but it should be the *cause* of it; but *Prudence* must bound it and apply it. Be free when you *speak*, when you *give*, when you spend, & when you allow your *Time* and *Company* to your Friends, let nothing of *Confinement*, *Formality* or *Difficulty* be discerned. If you can do a kindness, do it at *first*, That is a double Obligation, and evidences that it was in your heart before it was suggested to you. The Return of Thanks will be but cold, if the obliged finds, that *Importunity*, *Necessity* or *after Reasonings* did extort it from you.

If you would have an

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Interest where you live, there must be legible (in all your Actions) *Justice* in your dealings between man and man, this is the *cheapest* & the *greatest Policy*, and this alone will secure your Reputation with the *Populo*. And to this purpose I only advise *Two Things*.

1st. You must be an exact keeper of your Word: A *Promise* is a Debt, which you should pay more carefully than a *Bond*, because your *Honesty* and *Honour* are the *Security*. Be punctual even in small matters, as meeting a Friend, restoring a Book, returning a Paper, &c. for failing in *little things* will bring you to fail in *great*, and always render you

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suspected, and you shall never be confided in, even when you mean most heartily.

2dly, Have a special care of your *Debts*. I scarce know any that can always avoid *contracting* them, but he that *neglects* them is profligate, and undone, as to the World. If you would eat in quiet, never run *in* debt for what you *daily* ✓ *consume*: He that is *necessitated* to this, is the proper Object of an *Alms*. When you *borrow*, chuse rather a rich Creditor, and a great Debt, than many trifling Debts dispersed among poor People; a poor mans little Debt makes the greatest noise. Defer not therefore to pay *Mechanicks, &c.* their *utmost Dues*,

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for they are craving and clamorous, & consider only your *Condition* in the world, not your present *Exigence*.

Prudence must be discernable in your Actions, as well as *Justice*, and that will appear in nothing more than in the *Choice of Confidants and Dependents*: Your most diffusive love to Mankind cannot be extended very far, for the verge of your Knowledge is not, and need not be great: Out of *Acquaintance* you chuse *Familiars*, & out of these you pick *Friends*, but you must not expect them to be such as are described in Books, and talked of by Philosophers, that's a *Romantick thing* only to be found in *Utopia* or

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the *new Atlantis*: If any such are, they must be in a *Monastery* or *Recess*, where *business* and *understanding* are in a little compass: It is sufficient for you to find the *effect* of one such Friend in many. You may cull one out of each of those *eminent Professions* that you may be concerned in, and make them your *Confidants* in their several Sphears. You go not to a *Lawyer* for *Physick*, nor to a *Merchant* to be resolved in a *case of Conscience*, though both do love you and serve you in what they may.

Make no Man your *Friend twice*, except the *Interruption* was through your own *Mistake*, and you have done Pen-

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nance for it. Every *Well-wisher* is not *capable* of being made your Friend, nor every one that you think is honest and faithful; there must be a *suiting* your humor, and a mutual *serviceableness* and *ability* to *give Advice* and *take it*; and such a proportion of *Temper* as that he shall not, through vanity, or levity, or uncertainty *betray himself* or *you*. He that is not *stanch* in preserving of *Secrets* cannot be a Friend, such is a *Talkative* Man, that uses his Mouth for a *Sluce* to let out all that's in him. This argues a great weakness in the Head; for a shallow Understanding presently *judges*, and passes *Sentence*, and is *positive* in it. D

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Never tell any man you have a Secret, but dare not tell it; you should either go further, or not have gone so far; and press no man *vehemently* to keep concealed what you have committed to him; for that implies you *suspect* what you have done, and that you *diffide* in his Prudence: It discovers your value of Things, and provokes him to *Incontinence* & breach of Trust; for there is an Itch in Mankind to be greedy of those Fruits that are most zealously forbidden; and some Prohibitions do even excite desire.

Reservedness, by some, is accounted an *Art* and a *Virtue*, but I think it is a *fault*, and the

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symptom of a *sullen* or *stupid Nature*, and I know it to be *unwellcome* to all Societies: I like a *plain Communicative man*, he is *useful* and *acceptable* to the World; and be assured, that a *dark close reserved Man* shall never have Friends. No man will take you into his heart, that cannot *get* into yours, let your Intentions be never so sincere. And I know not what a *good* man need be afraid of, *if no hurt be in him, no hurt will come out of him.*

It is true *open heartedness* has a Latitude, and *discretion* must bound it, and assign its degrees, according to your *kindness* to them, or their *nearness* to you; & none should see all within you, for it may be *In-*

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firmity, Vice or Discontent lies at the bottom. Nor is it fit to *rush* into Discourse before Superiors, This is a greater Rudeness than to deny them their *Place* and *Respect*. The like *Reverence* must be had to the *Aged*, and the most *Experienced*, and such as speak out of their own *Profession*. Neither would I have a man *lie open* to the Scrutinies and Pumpings of every *Pragmatical Inquisitor*: Such Assaults must be managed by *Art*. You must put by the Thrusts by *slight*, rather than *strength*; for no force must be discerned in such cases: He that *drolls* best, evades best. But when a man *demurs* at an easie Que-

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stion, and is shie of speaking his Mind, and passes into another Shape, when the matter enquired for is *common* to all, or *prejudicial* to none, and when he delivers any thing it must be received as a great secret, though not fit or worthy to be kept; It argues him *weak* and *formal*; and by his *Rarities* he lays up, you may guess at all his *Closet*.

From all this you may infer how far the *reporting of News* may be convenient. If you would be Popular, you must indulge this humor of Mankind, though the Young man is not so much the *Athenian* in this as the *Aged*. If you live remote from the City, have

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all *publick Occurances* as early as you can, you oblige your Neighbours by it, better than with the greatest Entertainment: Some are terrified from speaking what they hear, because it is the Trade of Seditious men to spread *Rumors* and *false Reports*, but I think there needs not such Caution, if what is related be some-what at *distance*, or a *common concern*, or not *evil* in it self, and *hurts* not the *fame* of others.

Tell no News to one that *pretends* to be a *States-man*, and ask none from him; not the *first*, for he will seem to know it before, or be angry his Intelligence was no quicker; not the *last*, for he thinks secrecy

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becomes him, and he loves not to be an Author.

You may guess mens Tempers by the *strain of their Intelligence*. Converse not therefore with *mutinous Dispositions*; and be sure you represent the Actions of your Superiors *Candidly*, as *Peace, Charity* and *Obedience* does oblige you. Let your Errors be always on the Right Hand; for every good Child is so far from *exposing*, that without *beholding*, he endeavours to *cover* the Nakedness of his Father.

It is the Method of Nature and all Common Wealths, that there be a *Dependance* of the lesser upon the greater, the weak upon the strong; there-

fore if you aim at *Employments*, you must *lean* upon some besides your own *Virtue*, and have *Patrons* and *Assistants* to advance you: I know no greater advantage for a *Qualified Man* than to stand in the way; for every man must let out his Affections upon some, and have his Creature, & that is chosen by *Chance* or *Fancy*. You see when Friends meet, their *Presence* does excite a Cheerfulness and Vivacity, with which they entertain one another, and this speaks their Sincerity, better any words they can utter. This holds *proportionably* in all degrees of Conversation. Take notice therefore of your *first accosting* any

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Person, he will be presently inclined to like or dislike, and he cannot but give some *Indications* of it.

Observe then the *Eye*, rather than the *Tongue*, and apply not your self where you was *at first discouraged*, if the Circumstances of your Affair did not cause it: If you prove the *Favourite* of a *great Man*, desire not the *Monopoly* of his Ear, for his Misadventures will be *imputed* to you, and what is well done, will be ascribed to himself.

Allow your self some time for *Business* every day; *No man should be in the World, that has nothing to do in it*; yet never proclaim your self very *busie*, for a little hint will serve any

that is not much Impertinent; and the *less busy* you seem, the *more* you are admired, when your work is dispatched.

Recreation is as necessary as Business, which should be rather of the *Body* than the *Mind*, because that suffers most in *sedentary Employments*. In this you must have respect to the *Place* where you live, and your *Associates* there. In some parts of this Kingdom many of the *Gentry* understand nothing *beyond* a Horse or a Dog, and can talk of nothing besides it; therefore if you be not a *Hunts-man* or a *Faulkoner* you cannot converse with them. Yet this is really better than

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the Effeminate Divertisements
of the City,

Take heed of *playing often* or
deep at Dice and *Games of*
Chance, for that is more *charge-*
able than the seven deadly
sins; Yet you may allow
your self a certain easie Sum
to spend at Play, to gratifie
Friends, and pass over the
Winter Nights, and that will
make you indifferent for the
Event. If you would read
a mans Disposition, see him ✓
Game, you will then learn
more of him in one hour, than
in seven Years Conversation,
and *little Wagers* will try ✓
him as soon as great Stakes,
for then he is off his Guard.

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Equanimity at Play, which is not the effect of Use, argues a man Mannageable for any thing; He that Crows and Insults with Success, is Passionate, and is usually the same that frets and quarrels at Misfortunes.

All Society is linked together with some common thing that entertains them; Thus *eating*, and especially *drinking* is become the *Ligament of Conversation*. In this you are daily concerned in some degree, let this be with a visible *Chearfullness* and *Pleasantness*; for that is wholsom both for Body and Mind, as Physitians and Divines will

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inform you. It will make you Wellcome to all; and by this many accomplish their ends upon the World.

Be not *over Critical* about *eating*, for an Epicure is very Troublesom; though this *Luxurious Age* hath made it a piece of *Learning*, yet methinks 'tis much below a brave Man to be anxious for his Palate, and to have his Thoughts and Pleasures confined to a Dish of Meat. Judge rather for *Health* than *Pleasure*; and disquiet none with *disparaging the Food*, or *Niceness* about it; and be not much afraid of the unwholsomness of what is set before you, except it be your

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constant Diet; for usually you see nothing but some will commend it; and our common Tables furnish us with nothing that a temperate eater may not eat with safety.

Confine none when you drink to your *Measures*, and expect not that others should do as you do; 'tis both *uncivil* and *unreasonable* to *impose* on Company; nor yet must you seem to be under any Restraint by them, but be *flexible* to the Inclinations of the whole, and that with readiness. Every man should keep a *stint*, he that *palliates* it, is most pleasant; yet if you publickly declare your Resolution not

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to Trespass beyond your *Measures*, when you are found to command your self, you will not be solicited any further. When you have come up to your Standard, *recede silently*, and do not magisterially oblige the Company to break up with you, much less stay to be an *unconcern'd Spectator* of their Levities; but give others the same liberty your self desires to take.

I might extend such kind of Observations to many other Subjects, but I must desist, begging your Pardon for playing the *Dictator*, and being so *Dogmatical* in what I utter. I know they will not fit *all Men*,

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nor do they pretend to cure *all Faults*, nor are they designed to *express your Needs*; but they may *prevent Inconveniencies*, and help you to read Men, and discover where they fail, and let you see what Relishes with the World. They are obvious and easie in themselves; for *Nice and Subtle Things* do not guide Mankind, but *plain and common Rules*. And by *Analogy*, with these laid down, you may judge of other Matters, as they Occur. And I cannot but acquaint you, that they are the *Effect* your *Worthy Father's* Influence on me, who extending his Paternal Care to all *Circumstances*

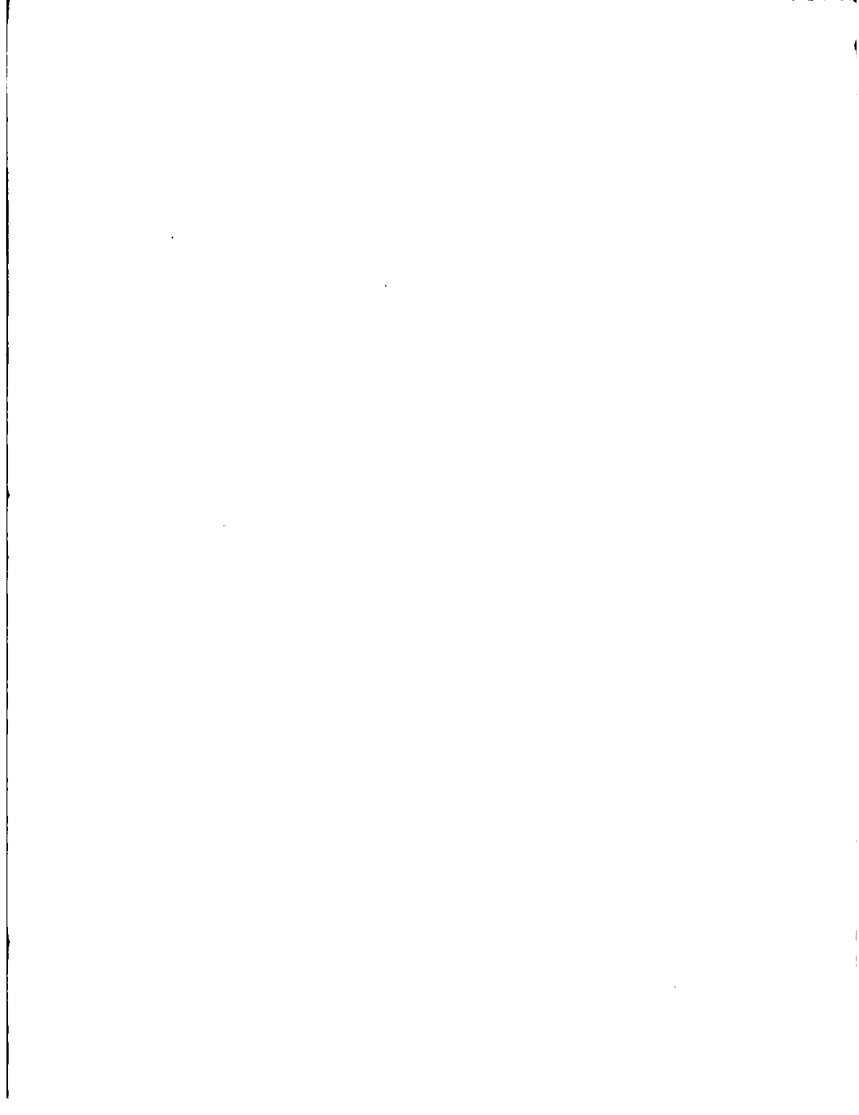
(45)

for your good, engaged me (upon your *quitting your Accademical Station*) to propound to you some *Directions* concerning *Conversation*. And I have pitcht upon such as are grounded on *Virtue*, yet tend to render you acceptable, even to the worst; and he has done me Honour in judging me capable of speaking to this Subject. If they accomplish not the *Utmost* I intended, at least, they will do no hurt, but discover my own private Sence, and be a Testimony of that Kindness which is owing to your Relations, by

*Your unfeigned Friend
and Servant, R. L.*







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