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THE
MAN of MANNERS:
OR,
PLEBEIAN POLISH'D.
BEING,

Plain and Familiar Rules for a Modest and
Gentle Behaviour, on most of the ordi-
nary Occasions of Life.

Whereby the many Vanities, Weaknesses and
Impertinences incident to Human Nature,
(which expose Persons to Contempt and Ridi-
cule) may be easily avoided.

Written chiefly for the Use and Benefit of Persons of
Mean Births and Education, who have unaccounta-
bly plung'd themselves into Wealth and Power.

The Manner of walking the Streets
and other Publick Places.

The usual salutation and Greet-
ings, down from the *Complai-
sant Grin* and *Sneer* of Quality,
to the honest Porterly *How-d'ye*,
or the more homely: *Civility*,
How fares your best Body?

The Manner of a City Family's
sitting at Dinner.

Wholesale Traders, great *Money-
Jobbers* and other rich *Plodders*,
their Sentiments of Breeding
and Good Manners.

Common Conversation a meer
Comedy.

Rules recommended to Preachers
for a modest and courtly Beha-
viour towards the *Beau Monde*.

Scandalous Indecencies at Churches
in Time of Divine Service; a
Misfortune to the Church of
England, that *Farinelli* and *Se-
nesino* were not bred Protestants.

Business of the *Cockaded Gentry*
to the *Black-Gown*.

Blaming *Debauchery* in the Towns, in-
debted for every Article of their
wearing Apparel, from the
Crowns of their Head, to the
Soles of their Feet, except the
Bath Metal Buttons at their
Shirt-Sleeves.

The *Irishman's* Caution and Mo-
desty, in refusing to look at the
Corpse of his dead Countryman,
on Account of his having a
Stinking Breath when living.

Street Hunchers, *Jobbers*, and
Crack-Splashers, taken Notice
of.

A notable Verbal Encounter be-
tween two Ladies, that deal in
Fresh Cod and *Live Lobsters*.

With variety of other Matters,
Moral, Serious and Comical.

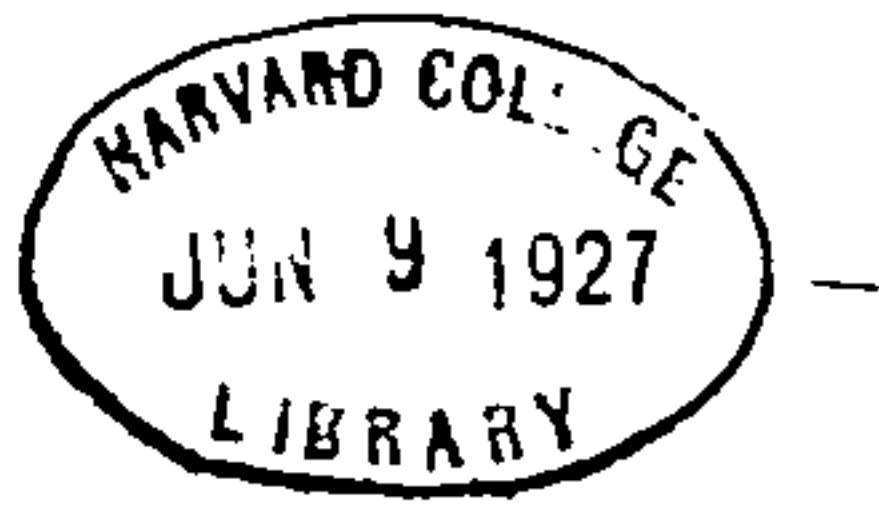
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Harvard College



PREFACE

TO THE

Courteous Reader.

GOOD MANNERS is defined a Science in instructing how to dispose all our Words and Actions in their proper and true Places. But, nothing can be said or done exactly, and with Civility, without four Circumstances are observed: First, That every one behave himself according to his Age and Condition. Secondly, That Respect be had to the Quality of the Person with whom we converse. Thirdly, That we consider the Time; and Fourthly, The Place where we are. These Circumstances relating to the Knowledge of ourselves and other People, and to the Observation of Times and Places, are of such necessary Importance, that if any of the four be deficient, all our Actions (how well soever intended) are but deformed and imperfect.

To establish therefore the Rules of true Generosity, I find we have no more to do, but to apply to the Rules of Good Breeding and Civility, which being nothing but a certain Modesty and Pudor, required in all our Actions; it is of that Vertue properly, we are to give description; and that a description would be sufficient to direct towards the Acquisition of that Politeness, that Agrecableness which has Power to conciliate the Applause and Affections of all People, in spite of any natural or accidental Deformity.

Some Gentlemen keep up to their Character, without the advantageous Helps of Precept or Education; you may read their Birth in their Faces; their Air and Mien tell their Quality; they both charm and awe, and at the same Time demand Love and Reverence; their Extraction glitters under all Disguises; it sparkles in Sackcloth, and breaks through all the Clouds of Poverty and Misfortune. They time their Behaviour to Circumstances; and know when to stand on Tiptoe, and when to Stoop: In fine, their most trivial Actions are Great, and their Discourse is noble.

Others seem to be born Gentlemen, to shame Quality; one would swear Nature intended to frame 'em for the Stable, and Chance flung 'em into the World with an Escutcheon: They are all of a piece, Clown without, and Coxcomb within. Those of the first Class need no Precepts, and those of the second deserve none; however Counsel may be useful to others; for Behaviour is acquired like other Arts, by Study and Application. Though the Age is grown so wise, or fancies itself so, that I expect some will tell me beforehand, they know all the Rules of good Breeding already, and want none of my Instructions; and to such, indeed, these Things are not written.

I have known a Serjeant at Law, bully all the Courts in Westminster-Hall, at a most extravagant Rate; and by raising Peals of loud Laughter at the Nisi Prius Trials, has gain'd the Admiration of all the Petty Juries in the Town; and yet this Man after all, hath not been able to appear in a Drawing-Room, or before People of the first Taste, without Fear and Trembling.

We have frequently known Knights and Aldermen, and even some, that at the Time they have sway'd the City Scepter, not capable of making a due Bow, or Reverence, when they have appear'd out of their Sphere, as at Court, Bath, &c.

It is a shocking Thing, in so rich, opulent, and polite a Town as this is, to see an over-grown Citizen, waddle out of a Church or a Meeting-House, equipp'd in the very Best, that Nature and Art can produce, and Wealth purchase, turning in his Toes like a Master of a Ship, and tossing his Arms up and down like a Fire-Office Porter, when he walks in Procession to a Quarterly Feast; and to have nothing but proud, haughty and insolent Looks to merit the Esteem of his Neighbours.



T H E

MAN *of* MANNERS, &c.

*Rules for Walking the Streets, or
other Publick Places.*



L F we walk in the *Park*, or any other *Publick Place*, with a Superior, we are always to observe to give him the upper Hand; and if three or more be in Company, we are to take care to place him in the Middle.

The like Rule is to be observ'd to a *Lady*, if she be walking with *Gentlemen*.

The Ladies are to pay the same *Complement* to Gentlemen, when they are the Majority of *Three*.

If whilst we are walking, we see any Person of our Acquaintance, or their Servants passing, we are not to *Bawl* and *Hem* after them, like a Butcher out of a Tavern Window; nor must we leave the Person we are walking with, to run to them.

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When

When the Civility of the Hat is given to a Gentleman, with others walking in his Company, the rest (though Strangers to the Party) are to return it.

Two Companies meeting and passing each other, there cannot be a greater Rudeness, than for any one to look back with a Grin over the Shoulder, because it always indicates some Slander, and is often remember'd with Prejudice.

I have seen some People as they have pass'd *open-banded* enough; but then they dispensed their Charities with so unhandfome a *Grace*, that methought they did Ill in doing Good, and refus'd an Alms'while they give one; they seem'd to insult over a poor Creature's Misery, and seldom open'd their Purse, till they had vented their Gall. This is not to relieve the Indigent, but to throw *Shame* upon *Want*, and *Confusion* upon *Necessity*; 'tis to hang Weight to their Burthen, and to fret *Poverty* with *Contempt*: Besides, it loses the very Nature of Alms; for that is not received *Gratis*, that is purchas'd with *Blushes*, and at the Expence of Patience. A kind *compassionate Look*, oftentimes refreshes more than a Crown with a *severe one*. The very Manner of giving adds to the Gift.

There cannot be a greater Mark of Ignorance and Ill Manners, than to gape at a Person worn down in a *Consumption*, afflicted with a *Jaundice*, or labouring under any other visible *Infirmity*, as they pass along, and to stare at 'em, as at a Statuary's Shop at *Hyde-Park-Corner*; because, it oftentimes gives too great a shock to low Spirits, and has been attended with very Ill Consequences to the unhappy Sufferers.

It is likewise ungenerous to pursue any tatter'd undone Wretch, with a fleeing ill-natur'd
Coun-

Countenance, though even his Misfortunes may have been brought about by evil Courses, because, as Mr. *Addison* well observes, it's *Punishment enough to be a Villain*.

A *smart Coat, fine Waistcoat, nicely powder'd Wig, and lac'd Linnen*, may in some Degree justify a Man's taking upon him in the Street, where Respect depends wholly upon Appearance. But the *Man of Mode* must permit me to inform him, that these Ornaments are a *prejudice* to him in polite Company, if they are not supported by something else. People are caught at the first View by a genteel Dress; but they soon grow impatient to hear, whether the Man who wears it be a fine *Gentleman*, or a *Coxcomb*.

If a proud Fellow, of more Fortune than Merit, puts a *contemptible Look*, or an *escaping Eye* on an Acquaintance, because he is in lesser Circumstances than himself, the Blemishes of his Life, are but justly remember'd and repeated: A very proper Retort on a vain and mean-spirited Creature.

Two low Fellows meet in the Street, resembling the Arms of the *Hand in Hand Fire Office*, accosting one another, with a *How fares your best Body? give me thy Bawdy Fist*. Another that hath not seen his Friend for some time, *Ye Son of a Whore, where have you been all this while? Where in the Name of Vengeance have you hid yourself?* cries a Third. — While another familiar Spark says to his Friend, *Damn ye you Dog how dost do? give me thy honest Paw, come g'is it heartily*. — A coarse vulgar Creature comes up to a Porterly sort of a Man, *So John, where are you tramping, how does Mary and the Child? I'm going to get a Bit of something at Market for Robin's Dinner*. — Two Doctors Chariots are lying a-

long side of each other, conversing on the Progress of Diseases, and the Power of Medicine.— A couple of Footmen with Napkin Caps beneath their Hats, are complaining of the Miseries of Servitude.— A Laundress from her two pair of Stairs Casement, calls out to a Fellow running along the Streets, with a colour'd Handkerchief about his Head, *Joe, what you're going to see the Prisoners go by, I shall call for your Shirt by and by.*— Two Barber's Boys, with each of them a Wig-Box under his Arm, enquiring how long it is to the next Holidays.— *By your leave,* goes a Chairman, after he has beat a Person almost to the Ground.— A Debtor is attempting to give the *Go-by* to his Creditor, who having detected him in the Fact, retires with him towards a Post, *Well, when shall we settle this little Matter, &c. These are the Marks of English Familiarities,* pure Sallies of Kindness and Demonstrations of Friendship.

To pursue a Woman too closely, and fasten upon her with one's Eyes, is counted very unmannerly; the Reason is plain, it makes her uneasy, and, if she be not sufficiently fortified by Art and Dissimulation, often throws her into visible Disorders; as the Eyes are the Windows of the Soul, so this staring Impudence flings a raw unexperienc'd Woman into panick Fears; as one easily perceives when you earnestly fix your Eyes at a Woman's Feet, because you instantly bring her to the same *Level*.

To gape into any Dining-Room, or Parlour, where Company is assembled, as one passes along, is a most impertinent Curiosity.

Persons of Figure, when they chuse to amble the Publick Streets, should always appear in a Dress suitable to their Dignity; not only for the
fake

fake of the Way, and to prevent Insults ; but to preserve the Respect due to great Personages. The other Day a *Lord*, wrapt up in a Horseman's Great Coat, and with a hairless Perriwig, was accosted by a Carcass Butcher, from a Bulk in *Fleet-street*, with a Request, *to bear a Hand to help him up with his Basket.*

Two meeting in a narrow dirty Pathway, the Party that gives way is to receive the Civility of the Hat, or a Curtesy from a Woman.

It is Indiscreet and Vulgar, when two People meet in the Street, to discourse so high, as to be heard up to the Garret Windows, and to converse in such a vociferous manner, as to make the Passers-by loiter about to hear them.

The Man of Manners, his Behaviour at Table.

WHEN a Dish of Meat is serv'd up, he must take care that his *Jaws* discover no Eagerness to *enjoy it*, nor by any ravenous Gesture expose the keenness of his Appetite ; he must even seem indifferent about Eating, and take care to keep his Eyes from the Viands, and not to ogle 'em like a Half-pay Ensign, when he passes by a Cook's Shop.

A Person requir'd to do the Honours of the Table, should carefully avoid those stupid, and almost worn-out Phrases, *viz. Come fall too, two Hands in a Dish, and one in a Purse ; and, Who can think of a Cuckold, &c.*

He must keep his Body straight upon his Chair, and not lay his Elbows upon the Table, like a Church-Warden in a Parish-Vestry.

Talk

Talk not any Thing that is Impertinent, and avoid any Discourse that may be carried away by Servants. The *Dumb-Waiters* have been found very useful in these Respects.

Care must likewise be had of reaching over the Dishes with our Arms, to come at another we like better; as at a Parish-Dinner.

We must cut our Meat into small Pieces, and not take them too big into our Mouths, that they may make our Cheeks stick out, like those of the forty Blue Coat Boys of *Christ's Hospital*; with Apples and Ginger-bread, when they are presented at Court, on a New-Year's-Day.

We must not hang too much over our Plate with our Bodies, nor let half we intend for our Mouth, fall short upon our Cloaths.

When you would address yourself to the Side-board, the Footman in waiting must be told, *Sir, pray let me have a Glass of Beer or Wine, &c.*

Be cautious of sopping in the Dish, (though at your own Table) or carrying your Meat to the Salt-sellar every Mouthful; we must rather take the Salt upon the Point of our Knives, and the same in a Spoon, and lay them both upon our Plates.

There is nothing more unbecoming, than to lick one's Fingers, Knife, Spoon or Fork, to wipe one's Plate with Bread or one's Fingers, to drink up the Sauce or Gravey, or pour it upon one's Plate; none of which can be done, but with the derision of the whole Company, except at a Hall-Feast on a Lord-Mayor's Day.

To be nice and curious at the Table is Indecent; as likewise to mutter and grumble, *I can eat none of this, I can eat none of that, I love no roast, I cannot endure Pepper or Onion*; it is fitting
only

only for an ill-bred Mechanick at an Eight-penny Ordinary.

It is not handsom to ask for any thing one's self, especially if it be a Dainty ; and it would shew little Breeding, if when one is offered the Choice of several things, one should take the best.

Though if you be carv'd for, 'tis but civil to accept whatever is offer'd, when it is done by a Superior.

To give any thing from your own Plate to another to eat of, though he be an Inferior, favours of Arrogance ; but whatever you carve is to be presented on a clean Plate, and by no means either upon your Fork, your Knife's Point, or your Spoon.

Coughing, yawning, or sneezing over the Dishes, should be carefully avoided ; I have been oftentimes in pain to see People, not altogether unacquainted with the Rules of good Manners, guilty of this Indecorum.

Kissing, toying, and fooling between Men and their Wives at Table, is vastly unbecoming ; if their Constitutions be warm indeed, 'tis better for them to rise and retire.

Children should be kept from squawling and running about at Dinner-time among Strangers, troubling them with Impertinence, and daubing their Cloaths.

In Families, who pretend to great Politeness, 'tis scandalous to see favourite Dogs and Cats, ready to run away with the Victuals from off the Plates, without Check or Controul.

It is observable in Families of Tradesmen, of great Worth and Account, who make very considerable Figures in their Coffee-Houses and Warehouses, that few of them know how to enter a Room with decency, and shew little or

no regard to the seating themselves at Table, but all run promiscuously into the Dining-room, as into the Pit at a Playhouse. The Prentice in the last Year of his Time, perhaps takes the right Hand of his Master ; and the Warehouse Man sits above his Mistrefs. Nothing but Confusion, and loud Laughter, in which the Maids, who are waiting at Table, bear a part, is heard at Dinner-time ; the Women seldom leave the Company, till the last Bowl or Bottle, but stand the Fumigation of Tobacco, the most shocking Obscenity, and Ribaldry of a whole Afternoon.

Nothing can be more disagreeable, than for an ancient Mother, or Grandmother, to preside at Table under divers visible Infirmities.

It is a Piece of Ill-breeding to endeavour to ram the Victuals down People's Throats like Oaths. It is handsome for a Guest to eat and drink freely of what is presented ; and when one is about to carve for him, he is not like a foolish Girl to cry, *Pray, Mem, no more ; indeed, Cousin, I don't chuse it, &c.*

It favours too much of Familiarity to sip our Wine, and make two or three Draughts of a Glass ; we must drink it gravely at once, with our Eyes in the Glass, not leering about the Room, like a Felon, when he's brought up by *Habeas Corpus* to a Judge's Chamber.

We must have a care after we have drank, of fetching any loud Sighs, as if our Breath was gone in the Draught, like a Prentice, when he comes on a Message to his Master at an Ale-house.

If we be speaking, or to answer a Person, and at the same time he puts the Glass to his Mouth

to drink, we are to stop and be silent till he has done, and then to proceed in our Discourse.

'Tis gross Incivility to begin any Person of Distinction's Health, and to address it to himself.

It is become allowable at all polite Tables, to wash one's Mouth, or gargle after Meals; tho' very uncivil to pick one's Teeth with the Knife or Fork, because it looks like a *Lyon's-Inn* Lawyer at the end of his Dinner, in the long Vacation.

The Man of Manners picks not the best, but rather takes the worst out of the Dish, and gets of every thing, unless it be forced upon him, always the most indifferent Share. By this Civility, the best remains for others; which being a Compliment to all that are present, every body is pleased with it; the more they love themselves, the more they are forc'd to approve of his Behaviour; and Gratitude stepping in, they are oblig'd almost, whether they will or not, to think favourably of him. After this, it is that the well-bred Man insinuates himself in the Esteem of all the Companies he comes in; and if he gets nothing else by it, the Pleasure he receives in reflecting on the Applause, which he knows is secretly given him, is, to a proud Man, more than an Equivalent for his former Self-denial, and over-pays Self-love with Interest, the Loss it sustained in his Complaisance to others.

If there are seven or eight Apples or Peaches, among People of Ceremony, that are pretty near equal, he who is prevailed upon to chuse first, will take that, which, if there be any considerable Difference, a Child would know to be the worst. This he does to insinuate, that he looks upon those he is with to be of superior Me-
C
rit ;

rit; and that there is not one whom he wishes not better to than he does to himself. 'Tis Custom, and a general Practice, that makes this modish Deceit familiar to us, without being shock'd at the Absurdity of it; for if People had been used to speak from the Sincerity of their Hearts, and act according to the natural Sentiments they felt within, till they were three or four and forty, it would be impossible for them to assist at this Comedy of Manners, without either loud Laughter, or Indignation; and yet it is certain, that such a Behaviour makes us more tolerable to one another, than we could be otherwise.

Directions about Apparel.

Property, I call a certain Suitableness and Convenience betwixt the Cloaths and the Person, as Courtesy is the framing and adapting our Actions, to the Satisfaction of other People; and if we desire to be exact, we must proportion them to our Shape, our Condition, and our Age: The glittering Buckle upon the gouty Foot must be avoided; the white Stocking tightly garter'd upon the lame Leg; the pink-colour'd Waistcoat, richly embroidered and unbutton'd, where a Flannel one is absolutely necessary, and is certainly as ridiculous as grey Hairs decorated with Ribbons, or a wither'd naked Neck, that ought to be concealed by a Fur-tippet.—Gaudy Grandmothers and gay Grandfathers, are equally contemptible in the Eyes of all People.

Our venerable *Fathers* of the *Sword* are observed to be seldom without violent Colds and Catarrhs; a *Ramillie*, or *Toupee*, must be a comfortable Fence to a Neck turned of Sixty, and an

open

open Breast, a too great Freedom to be taken with an inclement Season.

Though every body allows, that as to Apparel and Manner of living, we ought to behave ourselves suitable to our Conditions, and follow the Examples of the most sensible and prudent among our Equals in Rank and Fortune: Yet how few, that are not either miserably covetous, or else proud of Singularity, have this Discretion to boast of? We all look above ourselves, and as fast as we can, strive to imitate those, that, some way or other, are superior to us.

The *Baker*, the *Barber*, the *Blacksmith*, and every mean working Fellow, that can set up with little, has the Impudence, with the first Money he gets, to dress himself and Family like a Tradesman of great Substance. The *Alewife*, who, cannot bear the Assurance of these Mechanics, flies to *Monmouth-street*, or some *Lady's Woman*, to take Sanctuary in a silken Manteau.

Every little Wretch, who plays upon a *Pen* in an *Office*, or on an *Instrument* at a *Theatre*; must have his large lac'd Hat, and *open-sleeve* Coat to expose the Gold or Silver Orrice on that of his *Waistcoat*.

Servant Wenches turn up their Noses at Yard-wide Stuffs and substantial Camblets; every Trollop of five Pounds a Year appears in her Silk Night-gown; and *short Scarlet Cloak*: With these last, the Town seems to be quite overrun, every Christening or Crowd that passes the Streets, on any extraordinary Sight or Holiday; looking, at a distance, like a Procession of *Papish Cardinals*.

But whatever Reflections may be made on this Head, the World has long since decided the Matter. Handsome Apparel is a main Point,

and People, where they are not known, are generally honoured according to their Cloaths ; because from the Richness of them we judge of their Wealth ; tho', I believe, it has been frequently known, for as *fine a Fellow* as ever grac'd a Side-Box, that from the Crown of his Head, to the Sole of his Foot, one single Article hath not been *paid for*, (or perhaps ever likely to be) excepting the *Bath-Mettal Buttons* in his Shirt Sleeves.

It's surprizing to see how some People are smitten with Drapery, and how they doat on Finery. A Gentleman, indeed, must not be so unpretending in Appearance, as to affect Slovenliness ; this is to sacrifice one Vice to another, to atone for Vanity with Nastiness : walk between these two Extremes, though you use Drawing-Rooms, and *Belle Assemblies*. Put on a good Humour, a fine Behaviour, a noble Disposition, and you'll keep the Mob at a distance ; but who ever pretends to dazzle Men of Sense into Respect, merely with *Scarlet* and *Gold-lace*, will fall short of his Pretensions.

Some there are that are so little concerned for their Apparel, that their Care therein extends no further than just necessity. They matter not Decency, so that they may be defended against the Injuries of the Weather. Certainly, he that goes to dine with a Friend in Linen as foul as a Hackney Writer's, prefers the filling of his Stomach before the Satisfaction of his Friend, and comes in love to no body but his own Belly.

I know there be those who cry, Their Fancy is the Fashion ; still the best Rule we can observe for the Make of our Cloaths, is the Mode. To that it is, we must submit all our own Fancy ;

cy ; observing yet what is generally worn, and following their Fashion without further Dispute.

This *Mode* hath likewise two Faults of Excess; the one is Singularity, and the other Profusion; both one and the other making People contemptible.

And indeed, if a Person, how modest or reserved soever he be, will be obstinate, and endeavour to oppose the Torrent of the Fashion, he must run the hazard of being followed by the Boys, and admir'd like a certain *Irish* Gentleman, who treads *St. James's Park* every *Sunday*.

But to proportion our Cloaths to our Bodies, is a thing few People observe, and yet very essential to our being neat and becoming; and indeed without that, we do but make ourselves ridiculous.

As for instance, a Man with a Complexion as pale as a Virgin Lady's Chamber-pot, to wear a Perriwig as white as a double-refined Sugar-Loaf.

It is not only the Decency and Aptitude of the Cloaths, which gives the Character of a Person, but his Servants, his Equipage, his House, his Furniture, and his Table; all these ought to be modell'd and proportioned to his Quality; for they are all so many Witnesses, declaring the Wit or Weakness of their Master.

Whoever will be at the pains to view the various Scenes of low Life, in the ensuing *Easter Holidays*, may meet with Scores of People, especially Women, of almost the lowest Rank; that wear good and fashionable Cloaths: Who coming to talk with them, you treat them more courteously and with greater Respect, than what they are conscious they deserve, they'll commonly be asham'd of owning what they are; and often,

you may, if you are a little inquisitive, discover in them a most anxious Care to conceal the Business they follow, and the Places they live in. The Reason is plain; whilst they receive those Civilities, that are not usually paid them, and which they only think due to their Betters; they have the Satisfaction to imagine, that they appear what they would be, which to weak Minds is a Pleasure almost as substantial as they could reap from the Accomplishment of their Wishes. This golden Dream they are unwilling to be disturbed in; and being sure, that the Meanness of their Condition, if it is known, must sink 'em very low in your Opinion, they hug themselves in their Disguise, and take all imaginable Precaution not to forfeit, by a useless Discovery, the Esteem which they flatter themselves, that their good Cloaths have drawn from you.

Neatness is commendable in Persons of what Rank or Condition soever; for if one's Cloaths be neat, and Linen clean, it matters not whether they be rich or magnificent: A Man may pass muster, and be respected enough, tho' his Title goes no higher than bare *Mr.*

With all these 'tis convenient to keep one's Eyes, and particularly the Teeth washed and clean. I have known the Ladies watch a Man in the Mouth, as careful as the most skilful Jockey does a Horse in *Smithfield Market*, to see whether he was deficient or not in this respect; we ought likewise to cut our Nails constantly (tho' not to spend all our time upon them, as the Inns-of-Court Beaus do in the Coffee-Houses) and to take such Course in all things, as to give no Cause of Disgust to the People with whom we converse.

Rules for Conversation.

IT is a trite common Expression, that the *emptiest Vessels* make the greatest *Noise*. This Observation, I own, is very often true, and on the other hand, it is often very false; Talking much, or little, depends not on the intellectual Store-room being well or ill-furnished, but upon the Dulness or Vivacity of our Constitutions, upon weak, or strong Nerves, and upon good or bad Spirits. Nothing can be a greater Demonstration of this, than what is seen oftentimes among a Company of *wrangling Stationers*, at the *Rose* or *Queen's-Head Taverns*.

Some People think without Talking, and some talk without thinking. Some have scarce any Ideas to their Words, and some have scarce any Words for their Ideas. Both are faulty, and both ought to cure themselves of their respective Imperfections; these by thinking less, and those by thinking more; these by learning the Art of *Talking*, and those by learning the Art of *Thinking*. They who talk without distinct and regular Thinking, let their Tongues *out-run* their Understandings. They who think without Talking, care not to let their Tongues *over-take* them.

Modesty and *Diffidence* make us talk very little, and *Conceit* and *Assurance* a great deal. The *former Qualities*, hinder us from saying so much as we ought upon an Argument, and the *latter* make us always talk a great deal more.

They are often thought to have the better of an Argument, by the generality of the Hearers, who talk most upon it. For there are Hearers who

who have none, or very little Notion of the Thing discours'd upon, and who always imagine that he who talks the least is the weaker Party; and that he who is the most confident in the Defence of his Cause, is certainly the best Defender of it. A prudent Man should, for this Reason, decline talking on a Subject, where most of the Company are not in some measure acquainted with it, unless he is sure he is a Match for his Opponent, not only in *Sense* and *Reason*, but, in two other material Things also, *Noise* and *Impudence*.

An ingenious *modest Man*, should always have a proper *Second*; a *Parson* or a *Lawyer* would be the most convenient. It's no matter whether he understands much of the Subject in Debate, that is not necessary for his Province. He must be a proud, haughty, impudent Fellow, impatient of being contradicted, and incapable of being confuted. He must always think himself right in every Thing, and be as loud and voluble as possible. He must *laugh* as heartily as a Barber at a Christening, and be all along congratulating himself, upon his imaginary Triumphs. Let but one very modest Man of good Sense, have such an one to stand by him, and there will be no doubt of a Victory, over half a hundred of the most bashful sensible Creatures in the World.

A Gentleman furnish'd with Reading, can never be at a loss to set on foot, and carry on a handsome Conversation; he is always well stock'd, and carries his Provisions about him; whereas others are forc'd to fetch Matter from the Kennel, or the Stable; and too often from a Bawdy-house; their Discourse is a compound of Smut and Raillery, enliven'd always with Fooleries,

ries, and sometimes season'd with Oaths and Blasphemies: Nonsense, in fine, though not the most creditable, is the most innocent and less blam'd Ingredient.

Some have a strong Impulse to discover *Secrets*, either that they do know, or do not know; these are Traitors to Society, leaky Vessels unfit for Use, who can contain nothing. Others will boast of *Favours* they may have found; but far oftner, those which they never receiv'd. These lose that Credit they would gain, by too much endeavouring to secure it, and *by proving too much, prove nothing*. They who have the tinkling of *Rhymes* in their *Pericranium*, generally turn out *Repeaters*, and will tune out their *Poetical Productions*, though it be to a *Merchant* on *High-Change*, or a *Serjeant* at *Law*, in his hurry from the *Common-Pleas* to the *King's-Bench*; whomsoever they meet, under what Circumstance soever, must attend to the Harmony of their Numbers.

Your *Story-Tellers* are still another kind of *Impertinents* in *Garrulity*, and may be divided into two Sects; the first abound most in the flow of Words, to *introduce* their Story; the other lays not so much Dependance on the flourishing Preamble, as on the *Episodes* and *Digressions* in the *Narration*: The one cannot tell a jest till they have harangu'd an Hour to introduce it properly; the other, who are *Old Dons* of *Threescore*; stray into a waste of Words, and are lost in those thousand unnecessary Circumstances which are the Follies of Age: This we see every Day in the Publick Coffee-Houses, where a parcel of grave old Drones meet to tell Stories, and young ones come to hear them.

Age is not always the Standard of Sense ; Arguments must be measur'd by Mood and Figure, and not by Beards ; Grey Hairs and Reason go not always together ; Age is not the Measure of Truth and Falsehood. Threescore-and-Ten may be in the wrong, and Twenty-five in the right.

Though it is prudent sometimes to keep young Sparks aloof, yet the Elders must not appear stiff and starch ; Conversation must be easy, and Discourse always modell'd to the Time and Company : for those old Fops who press for Submission upon the younger, with a stately Mien and reserv'd Air, as supposing Age and Grey Hairs, give them a just Title to Respect, is taxing Conversation, and putting the Company under Contribution for deference and regard. It renders the Pretender cheap, and Society a Nuisance. In fine, we must never decline any just Condescension, and must rather stretch Complaisance to a Point, than to screw up Gravity to Reservedness or Importunity.

Loud Laughing and *Drollery* are great Reliefs at a *Non-plus*. I have often seen some in Conversation, when their Stock of Reason was laid out, extreme lavish of such Impertinences, and bear down all before 'em, by this Expedient.

There are others that before they are well feat- ed to their Bottle, begin punning and quibbling, either with *Words* or the *Holy Scriptures* ; so that the Drawer must be sent all about the Parish to borrow a *Bible* or *Dictionary*, to determine a Dispute, on which depends, perhaps, a drunken Wager.

I would not prescribe a *total Privation* of the Office of the *Tongue*, but would still indulge my
Rea-

Readers in as free an Exercise of their Talents of Locution, Prolocution, and Circumlocution, as they now enjoy. I would only insist on one Form or Mode of Speech; and that is called *Soliloquy*, or *Self-Talk*. I think it improper to lay our Publick Orators under an absolute Tax of Silence, but would enjoin them to make their several Harangues in their own Chambers only. Thus by frequent Conversation with *themselves*, they might at last find out, that to speak *to themselves*, is in reality the best Method to learn to speak to others.

As it is a Token of Indiscretion and Vanity, for one to enter boldly and without Ceremony, into a Room where People are in Discourse (though he be of their Acquaintance) unless his Business be extraordinary; and he can steal in without disturbing them: So it is the mark of Incogitancy or Ill-breeding, when a Stranger happens into a promiscuous Company at a Tavern or Coffee-House, for three or four to duck down their Heads, like a Jury in Consultation at Bar, to whisper his Name and Character.

It is not civil in Conversation, to discourse in a Language the rest do not understand; for which Reason *raw Clergymen*, petty *School-masters*, *Apothecaries*, and young *Attorneys* are accounted the worst Company, because they are perpetually throwing out Scraps of bad *Latin*.

'Tis rash, and favours of a hair-brain'd Humour, for any one to ask another in the middle of a Story, *what was the beginning*: like a Block-head at Cards, to ask *what's Trumps*, when the Game is half over.

Nor is it decent when one is in the height of a Relation, for another to discover an Impatience, as though he was ready to burst, to deliver him-

self of a Contradiction, or of something to the same purpose; like a young Member of Parliament on a Committee Night, when the Gallery's full of Ladies.

In relating any Story, 'tis ridiculous to say at almost every Word, *said he, said I, said she, or you take me right*; or to use any such other trite silly Phrases.

To sleep in Company is vastly unbecoming a Person of Sense and good Manners, and ought never to be indulg'd, except when any one is telling a long ridiculous Story. I knew a Gentleman very much addicted to this Habit, and yet would never be brought to own, but that his Eyes were only clos'd, and he heard and understood every Thing that pass'd; though the Man would out-snore a *Cheesemonger* in an Anabaptist Meeting-house. The next time he was caught napping, some Ladies in Company besmear'd his Face with a piece of burnt Cork, in such a manner, that he look'd like a Messenger dispatch'd from the Infernal Regions. He still obstinately persisted that he had not slept all the while; upon which one offer'd to bett him a Guinea of it, and that himself should determine the Wager. The Money being stak'd, a Looking-Glass was call'd for; the Sleeper instantly sneak'd out of the House, admitting his Money to be lost, but never came again into the Company.

Reservedness is by some esteem'd a Vertue; but certainly it appears to me the Symptom of a fallen and stupid Nature, and unwelcome to all Societies; when a hearty communicative Man is useful and acceptable.

Freedom hath its Latitude, and Discretion should limit and allot its Degrees according to your own Kindness, and the Obligation to the
Per-

Person. Nor is it Prudence to let a Man, at first sight, perceive all that is within you ; there may be Discontent, Vice, or Infirmity at the bottom.

To be over-bold and rushing into Discourse before your Superiors, is as great an Error as to interrupt them in it ; and is to be endured in none but Fellows, who have *Votes* and *Interest* in Country Corporations, and are able to lend Money.

Some Mens Judgments are as various as their Faces, and their Understandings seem no less bizar than their Humours. Some *deny* things, because every one *believes* them ; they love Singularity in *Opinion*, as well as in *Modes*, and will no more endure a Rival in Thinking, than in their Amours. Others are of a *martial* Complexion, they love to send their Brains upon Expeditions, and are temerarious enough to attack *Demonstration*. They follow Truth, as Constables do Malefactors, to arrest it ; they idolize Wit, but are ignorant of its Definition ; and so, like Draymen, place it in clashing and contradicting.

Others steer their Judgments by the Compass of Interest: One would think their Understandings had truck'd Natures with the Will, and that it had remov'd its Lodgings from the Head to the Heart. Whatever flatters these Mens Vanities, or pampers their Inclinations, is always true ; but if it frowns upon their Passions, or checks their Liberty, it must be false. Hence it comes, that those Truths, that even flash Conviction, and captivate Reason, the very moment they are understood, oftentimes find Opposition, and are stigmatized with Fallacy, because too clear to be prov'd,

A fordid, rich, ill-bred Fellow, is ever cautious of conversing with a Man of Sense and good Manners ; he is conscious of his own Weakness, and must therefore herd with those of his own size of Education, and relinquish the former, as Whores do their Maids, for having too much Modesty.

There is nothing more pleasing and instructive than agreeable Conversation ; nor is there any thing wanting more than some Regulations to make it so. Nothing is more offensive to Company, nor more destructive of sociable Pleasantry, than a *positive* Way of *Contradiction* ; which some inure themselves to, for no other reason than to make themselves *remarkable*. To demonstrate their happy Talent at Disputation, some of these *universal Opponents* will *controvert* the most known *Truths*, or defend the most absurd *Fashions* ; they will take either side of the Question ; it is *equal* to them, so they do but *dispute*.

There is another Set of People equally *impertinent*, tho' they would seem more *modest* ; they will not *contradict* you, but with an *unmannerly* Scepticism *doubt* every thing you say, and put you upon *proving* the *Truth* of it.

There are some Fellows, with no more Sense than is requisite to keep a *Coffee-House*, or a *Coal-Wharf*, affect the Characters of Men of Wit ; and though the Rogues can scarce read three Lines without spelling, or write their Names intelligibly, have the Confidence to set up for Criticks. They are perpetually running into Disputes with the Fair Sex, and among their own never open their Mouths : they are *dull* with the Affectation of being *witty*, and *foolish* under the appearance of being *wise* ; *insipid*,
where

where they endeavour to *shine*; and disagreeable; where they endeavour to please.

There are others, who have but just *Latin* enough to read an Elegy in *Ovid*, that are perpetually praising the majestick Beauty of *Virgil*, and happy Boldness of *Horace*, tho' they cannot construe a Page in either. These have all the *Extravagance* of Men of Fire, but not the *Beauty*; the *Hurry*, but not the *Strength* of his Imagination. They are *sprightly* without *Wit*; and *ignorant*, not through want of, but the Pretence to Learning, which makes them go out of their th.

The Man of Sense and Education never exults more in his Pride than when he hides it with the greatest *Dexterity*; and in feasting on the Applause, which he is sure all good Judges will pay to his Behaviour, he enjoys a Pleasure altogether unknown to the short-sighted Subalterns of the Guards, or the simple City *Common-Council Men*, that shew their Haughtiness glaringly in their Countenances, and neither pull off their Hats, nor deign to speak to an Inferior.

A Man may carefully avoid every thing that, in the Eye of the World, is esteem'd to be the Result of Pride, without mortifying himself, or making the least Conquest of his Passion. It is possible, that he only sacrifices the insipid, outward Part of his Pride, which none but silly, ignorant People take delight in, to that Part we all feel within.

It is intolerable to hear mean Tradesmen, and Gentlemens Valets, cry out every now and then, *Upon my Honour*. The Phrase sounds sweetly from the Lips of a pretty young Virgin; and especially, if she be a Girl of any Condition.

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The modern modish Phrases, as *in Life*; *in any Shape*; *it's tip top*; *the most humane*, &c. seem to decline apace, and are at present only in vogue about *Wapping* and *Redriffe*, among *Sea-Captains Ladies* and *East-India Mates Wives*.

Among one Set of Men, there is only *Mad-man* enough in their Composition, to make them morose, sullen, and invariably dull; they detest nothing so much as Wit, and look on *Learning*, because beyond their Comprehension, as a useless insignificant thing. In this Class, I chiefly rank your *Wholesale Dealers*, *Money Scriveners*; and old surly *Possessors of South-Sea Bonds*; these generally think, he has the most *Wit* who gets the most *Money*; they are great Admirers of *Usurers*, *Discounters*, and *Brokers*; but if you should mention a Man as being eminent for *Literature*, they immediately cry out, *But, what is he worth?*

There are a Set of insolent Wretches who set up for associating themselves only to *Men of Worth*, as they call them, they had this or that from a *Man of Worth*; a Story must be true, because it came from the Mouth of a *Man of Worth*; they are acquainted with such and such *Men of Worth*; an honest modest Man cannot be admitted into their Company, without the Character of a *Man of Worth*. I have known some of these *worthless Creatures*, that, after a long course of Pride, Wickedness, and Extravagance, when the Devil has tapp'd them on the Shoulder saying, *Friend, thou must come along with me*, they have not gone off *worth* the Charge of a Passing-Bell, to toll them to his Territories.

Though all Crimes have a Flavour of Pride, yet *Detraction* has a greater Dose of this bad Humour than ordinary. It's the chief Ingredient

dient of this outrageous *Vice* ; it discomposes the Stomach, and then immediately gives the Heart-burning ; and then the Tongue, which is its Index, falls into Disorders. A Man smitten, like young *Narcissus*, with his own Excellencies, looks down from the Pinnacle of his soaring Conceit on other Mortals, as Vassals, he fancies *Praise* is an Inheritance entail'd on his *Merit* ; that either to respect, or honour another, is to invade his Property, and to set against him an usurping Competitor. Hence he runs in quest of a Foil, to make his own Perfections appear more gaudy, and sparkle with more Eclat. Now, what can give a more charming Turn to his suppos'd Talent, than his Rival's Folly ? Hence he rallies up in a Body all the Auxillary Forces of Anger and Revenge ; he takes the Field, and marodes upon his Foe ; he dissects the poor Creature's Actions, and exposes the whole Anatomy of his private Transgressions to the View and Censure of the Publick. For he wisely fancies, that the Fabrick of his Vanity will stand unmoveable on the Ruins of a Rival's Reputation. Did the Breasts of the proud and haughty-minded Men lie open to the sight, could we rifle all the abstruse and dark Recesses of their Hearts, what Sallies of Joy should we discover at the most innocent Oversight of a Competitor ? And then whoever crows within as the Misfortune will proclaim it at the first Occasion : For Joy, like Grief, is a stifling Humour, unless it throws off the Oppression.

Besides a Man, that envies others, is always paid in the same Coin ; his Honour will be as roughly handled ; when one contests with *Multitudes*, he stands on the *lower Ground*, and fights at a Disadvantage. This is the envious Man's

Case. For he can't but know that disingenuous Descants on others Actions, will reach the Ears of the offended Persons. Defaming Reports have a miraculous Sympathy with those that distance of Place is not able to dead the Echo; they re-bound from Tongue to Tongue, are toss'd from Hand to Hand, 'till they come to the knowledge of the Injured, and generally like Snow-balls encrease in the Journey. What a grating Noise will they then make in the Ears of the defamed Person? Will not he think of Reprisals? Will he not treat your Honour, with as little regard as you have his?

It's both mean and unchristian, like Flies, to hover about our Neighbour's Sores. Put a Centinel over your Tongue; it's a slippery Member; Nature has fram'd it for Motion, and Malice has fitted it for any Mischief; a Child can set it a running, but all the Force of Reason, all the Checks of Conscience, are not able to stop it in its Career.

But above all Things be cautious and tender of Ladies Reputations: A Woman's Honour, like her Sex, is soft complexion'd; the very Breath sullies its Lustre, and a Touch dashes it in pieces. Wounds made by the Tongue, (like the biting of Crocodiles) are above the healing Vertue of Balsam, and the Skill of Surgery.

It is mighty irksome to bear with the Impertinence of ill-bred People at low Clubs, where all Tongues clash together with loud Laughter, not to be equall'd but by a Company of *Frenchmen*, over an *Amsterdam Gazette*, at *Sl—ghter's* Coffee-house: At one End of the Table, perhaps, the *Poor's Rate* is settling, while at the other a *large Building* is going forward; some are very busy in making *Shoes* and *Perriwigs*; and others

as attentive in promoting Projects for *Peace* or *War*, &c. in short, the whole Company is divided into so many several Cabals, that they sit like Train'd Band-Men at a Captain's Feast, where 5 or 6 are appointed to a Bottle,

It is yet more intolerable, for one Person to presume to Harangue or Preach to a Company a whole Night, without any regular *Call* or *Ordination* to the Office: When any one guilty of this great Rudeness refuses to pay the whole Reckoning, I think it but reasonable, that those who *inducted* him into the Company, should (by a Vote) be oblig'd to do it for him.

There is a much worse Behaviour in common Conversation than this: Which is, when the *Hands* are assisting to the *Tongue* in every Discourse; I have known some People so unmercifully maul'd on their Arms and Breasts, that they have not been able to stir themselves for a Week.

People of weak Lungs and tender Constitutions, should carefully avoid sitting within the reach of these Orators. It would be but prudent, and I believe legal, that when a Gentleman endu'd with this Habit, begins to *bold forth* for his *Right* and *Left*, instantly to call for the Waiters to come in, and *bind his Hands over to the Peace*, with some proper fastening.

A noted Lyar is a most despicable Creature, and much more so, if he be afflicted with too great a Verboſity, and a bad Memory: I have seen some Persons of tolerable Sense, so given up to this Habit, that when they have run themselves beyond all possibility of a Retreat, and the Conviction has been made by their own Lips, appear in as much Confusion, as a busy Undertaker of Funerals, on his own Death-bed.

Lying, indeed, is crept into every Part of Conversation, from the *meanest* to the *highest*; in short it is grown so common, that I much wonder the *Clergy* and *Quality* don't leave it off, because it is practis'd by every *Shop-keeper*.

But Habits once gotten into Use are very rarely abated, however ridiculous they are; and the Age is come to such a Degree of obstinate Folly, that nothing is too ridiculous for them, if they please but to make a Custom of it.

It is highly disobliging for a Person with an ill-scented Breath to converse, so as to set his Wind full in the Teeth of his Companions; especially when it stinks as bad as a Country Sheriff's, at the latter End of the Assizes.

An *Irish* Gentleman was once ask'd to go see the *Corpse* of a deceas'd Countryman; but the Man with great Modesty refus'd it, because he said, he remember'd him to have had a most terrible *stinking Breath*, even when Living.

As it is ungenteel to boast of our Birth, Worth, &c. so it is no less childish to spend Rhetorick on our own Performances; and is no small Argument of Indiscretion, in a Person that would be thought otherwise, to magnify or talk much of his Wife, his Children or Relations in Company. This betrays an Ignorance in a Man's Behaviour, and such Discourse seldom pleases any but themselves, though they may be spoken of upon Occasion, if it be done pertinently, and without extravagant Commendation.

All Mankind, from the highest to the lowest, seem to be running into the new Method of PUFFING their *fine Parts*, *Performances*, and notable *Atchievements* in News-Papers, a Practice altogether unknown to our Ancestors. These are what the *Printers* call, *paid for Paragraphs*, and think

think themselves no more accountable for, than the Dean and Chapter of *Westminster*, are for all that heap of *Fable* and *Fustian*, hanging on the Walls of their *Abbey*. This by Persons of Sense, is deem'd the *meanest of all Meannesses*.

Keep your Rank among the Great Ones, and disdain not to stoop to the Peasant, when Charity commands. Hate Flattery as a Plague, Hypocrisy as Poison, and a base Complaisance as a meer Apery. Speak ill of no-body, praise seldom, but never yourself.

Great care is to be had likewise of speaking imperiously, or using any Words of Command towards the Person to whom we are speaking; we are rather to accustom ourselves, to a way of Circumlocution, by varying the Phrase in some other indefinite manner.

To stand bowing and cringing at almost ev'ry Word to a Person of Quality, argues a great Meanness of Conversation, a Token of keeping very low Company, and is a Behaviour only fitting for a Horse-Courser, or a Haberdasher of Hats, when he's dealing with a Gentleman.

If one be oblig'd to compliment any Person, he must do it as concise as is possible, and return his Answers rather in Congées, than (like a Nobleman's Chaplain) in prolix Discourse.

In all our Converse we are carefully to refrain Swearing, it being a Vice into which many People fall by an Ill Habit; supposing it vainly an Elegance, and great Ornament to their Discourse; and when we forbid Swearing, we intend to exclude all little and trifling Oaths with the rest, because the Vice bears too great a Connection with Lying; for I never regard a Man's Word a whit the more, for his Conversation being *upon Oath*: When one swears before a Man

of Quality (unless he be of the Army) he may be justly pronounced a Puppy.

On the contrary, we ought to be plain and modest in our Discourse, so as he may take Notice of our Retention, and the Respect we would persuade him we have for his Person.

It is highly base and ungenerous, when a Person of Fortune and Figure admits a decay'd Gentleman of a good Family, or a poor Scholar to his Table *in forma pauperis*, to play upon him all the time he is eating, as on a Musical Instrument. Some are born to no other Estate than that of their Brethren's Charity, that they may practise Patience; and others to Abundance, that they may exercise Charity: so that the Vertue of these stand indebted to the Misery of those; and the Giver is no less oblig'd than the Receiver.

Demeanor at Church.

AT our Entrance into the Church, at least the Quire or Body of it, we are oblig'd to make a profound Reverence, and composing ourselves with as much Modesty as may be, pass on to our Seats, without *simpering* at any Acquaintance, or looking *scornfully* on any poor Creatures, in our way.

A Woman, let her be of what Rank or Dignity soever, is to take Notice, that it is not only Vanity, but inexcusable Arrogance, to cause herself to be led, or her Train to be borne in the Church, where God himself is more particularly, and more effectually present.

A *truly polite* Divine, who means to rise in the World, and not always continue a *Rush-Light*.

Light in the Church, must prudently avoid such Doctrines, as may make People of Quality's Seats uneasy to them; he must not preach up Vertue, not only as an Ornament to them, but a strict Obligation; for this would be to lampoon and expose his Betters. 'Tis true, he may have Scripture for his Warrant; but still it would be flying in the Face of Great People, and be deem'd an unpardonable piece of Rudeness and Ill Manners.

Our Saviour indeed, pinches a little upon Grandeur and Title, and seems to value more a Dairy-Maid with Vertue, than a Dutcheſs without it.

Petty-Simony ought not to be practis'd publickly by Pew-keepers, in Parochial Churches or Chapels, by putting a *Twelve-penny* Countenance on a Person they have oblig'd with a *Seat*. — Nor ought another to *stand* like a Felon at his Tryal, all Divine Service, on Suspicion of his having no *Silver* in his Pocket.

The Door-keepers or Dog-Lickers, ought to take especial care, and particularly in the Winter-Season, when any of their *loving Masters* are *composing* themselves, to prevent the Winds penetrating their *Pores*; because such Neglects have been attended with very bad Consequences, and oblig'd some to *repose* themselves at Home on their Couches, rather than in their Parish-Churches.

OGLING-FANS, as well as *Novels, Plays, and Poems*, Bound and Gilt in the Form and Manner of *Common-Prayer-Books*, the use of them, in any Church, or Chapel in *England, and Wales*, and Town of *Berwick upon Tweed*, I think ought to be restrained, under severe Penalties.

Peni-

Penitents playing with their Foreheads, to display their *Brilliant*s; pulling out *Watches* and *Snuff-Boxes* in time of Divine Service, is in my Opinion, making the House of God, look rather like an *Auction-Room*, than a Place of Religious Worship.

How commendable it is to peep into a Church, where, after carefully surveying the *Wenches*, to walk out again, like an Officer of the Board of Works, when he has taken his Draught; I must submit to the Consideration of such, who are most guilty of this Practice.

People, particularly Women, should be extremely cautious, of prying too narrowly, into the *rich Silks*, *Laces*, and other *gaudy Trappings*, that lie prostrate before the *Throne of Grace*, especially at the Morning-Service; because it is apt to give the *Heart-burn*, and hurt the *Appetite* before Dinner.

Though Persons, even of the meanest Rank, should avoid appearing at Church, as Rough and Dirty, as a Tide-Waiter just come off his Duty, or an All-Night-Rake in *Covent-Garden Market* on a Summer Morning.

NAPPING in time of Divine Service, in the Face of a whole Parish, is truly very decent, and becoming a *Devotée*: This, with a Witness, is *straying like lost Sheep*, from the rest of the Congregation.

And pray what kind of *Humble Voice* can that Man pretend to *accompany* the Curate with, who is as hoarse as a Raven with a Cold? And coughs throughout the Service, as bad as a Nobleman's *Phrisky Porter*, after a Gallon of Strong Beer to his Breakfast.

'Tis a pretty Sight to behold a Lady with her Eyes lifted up to the Lord, with her *real Complexion*,

plexion Incognito, and her Charms retir'd over the Meridian of Fifty; yet the Decays of Nature, so buoy'd up by Art, in a *Comely Varnish*, over those Breaches Time has made, that her Cheeks wear *June*, and her Hair *December*.

When a Thorough-Town-bred Lady is so weak; as to suffer herself to be decoy'd into a Church, by the Fame of some celebrated Beau-Preacher; (though to be sure the mean posture of Kneeling, and also of making the Responses, ought to be dispens'd with in a Woman of great Quality;) yet it will be but prudent in her, to be careful of casting a disdainful Countenance towards the Altar, and on the lesser sort of the Congregation.

Dogs, notwithstanding their *keeping Coaches*, and *Livery-Servants*; and still whether they be natural born Subjects, or Aliens, I can by no means think them proper Members, to compose any Part of a Congregation of *Christian Protestants*: I know I shall be severely censur'd, for this unpolite, and uncharitable Sentiment, by the Ladies.

I know some have lamented it as a great Misfortune to the Church of *England*, that *Farinello*, and *Senesino*, were not educated in Protestant Principles? What *Father* or *Martyr* could have boasted of such a share of Profelytes of the Feminine Gender? What croud'd Audiences should we not then have seen in our Ecclesiastical Theatres? Hoping to have heard the Psalms of *David*, set to *Italian* Musick, and chaunted out by those harmonious Choristers.

Sunday is a Day of Rest, and so Ladies stand religiously to its Primitive Institution, *i. e.* they consecrate one part of it to Sleep and Repose, and the other to *Quadrille*; it's a Day of Vac-

tion too, and by Consequence the most proper Season for Physick.

Nor, indeed, do I see of what avail it is, to a great many of our constant Church-going Madams; maugre all their Affectations, as the huge gilt Bible and Prayer-Book, borne in Pomp through the Streets, and the *Peter's Pence* distributed so plentifully at the Church-Door; when in the very height of all their exterior Shews of Piety and Devotion, an ingenious Eye may readily perceive, their Minds to be more on their *Mercers*, and *Milliners*, than their *Maker*.

Neither is it a difficult matter to see plainly enough in a City Congregation, when a Man of Money, is meditating on the Critical Seasons for *Stock*, more than on his crucified *Saviour*.

It is not courteous in *Parish-Officers*, to put a *Roast-Beef* Aspect on the *Preacher*, towards the End of his Sermon; because it is ungenerous, and unchristian, that the rest of the Parishioners should suffer in the *Abridgment* of a good *Discourse*, for the keenness of their *Appetites*.

Rules to be observ'd at Play, in Private Families.

IF it happens when we dine with a Friend, he should afterwards ask us to tumble a Pack of Cards, for an Hour or two; we must not be too peremptory in denying it, and pretend Ten Thousand Businesses, and afterwards (as has been commonly seen) not care to leave off till next Morning. Nor must we by any means shew any Heat, Passion, or Impatience to win, like a Master Peruke-maker, when he is playing at Cribbage with his Journeymen: they being
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Indications of a very mean Spirit and slender Education. On the other Hand, we ought not to be remiss and negligent in our Play, nor suffer ourselves to lose, as a generous *Nobleman* may do at *George's* Chocolate-House, in compliance to the Necessities of a decay'd *Baronet*; or to give the Party we are playing with, a suspicion we want to make a *Loan upon him*: Nor is it decent to use any mean Quirks or Bye-Words in your Game.

If any difference arises, we are not to be obstinate, but must submit to Judgment; if any Trick or foul Play be offer'd, we are not to be presently at top on the House for it, like a *Welch* Footman, on being told he's no Gentleman; but offer what we have to say, and prove it as well, and as readily as we can.

Giggling and talking to any Stander-by, with other unnecessary Interruptions, should be avoided, as being only fitting for a Company of Gossiping Cousins, and such like, at *Whisk* in the *Christmas-Holidays*.

We must not demand the Stakes we win, with the Eagerness a hungry Barrister does his Fee of a necessitated Attorney, when he gives him a Brief; and if any one has forgot or fail'd to put in, we are not rudely to call out, like the Mistress of a Mutton Chop-house, when a Customer's going away, *Has the Gentleman paid?* but tell them modestly, *I won the last Stake; somebody has forgot it, and I have not all I did win.*

When one loses, he is always to pay before it be demanded; it being a Mark of Generosity and Nobleness of Spirit, to pay what one loses frankly, and without Words or Compunction.

If the Person we play with is a particular Friend, and he appears over-concern'd at the loss

of his Money, the Winner is not to give over, till the Loser thinks fit to leave off, or has recover'd himself; not that he is oblig'd to continue playing, till a Voyage might be made to and from the *Cape of Good Hope*; as I have seen some Losers require.

It is not decent for a Wife to look over her Husband when he is losing, unless she be a Woman of such Sense and Breeding, as to discover no Symptoms of Uneasiness towards the Winner.

If a Person be passionate at Play, we must be cautious of provoking him, but mind our Game, and not concern ourselves at his Words, especially if it be a Lady; in that Case 'tis but prudence to take all in good Part, and not transgress the Serenity of our Minds, or the Respect due to a Gentlewoman.

It is an impertinent, and silly Curiosity in a Stander-by, to go round the Company, viewing the Cards, and ruder still to drop any invidious Hints of any one's Hand.

The Loser is not entitled to speak any thing unbecoming the Rules of Decency and Good Manners.

To conclude, indeed it is best not to play at all, or at least not to love it, nor play deep; yet none ought to be so grosse, as to deny gratifying a Lady or a Friend, within a moderate compass. Then Equanimity in play, shews an admirable Temper of Mind, that is fit for any thing; but on the contrary, he that insults upon Success or frets upon Loss, is always of a passionate and uneven Disposition, and this, as soon as any thing, discovers the real Bent and natural Temper of any Man.

I had like to have forgot to admonish Persons of Figure, who encourage Play at their Houses,
to

to be guilty of so much Meanness, as to go Snacks with their Servants in any Gratuities allow'd them by the Company.

General Rules for a genteel and prudent Behaviour, on most Occasions; whereby many Foibles, and Impertinences which expose People to Contempt and Ridicule, may be avoided.

IF a Person begs a Favour of a Friend, tire not his Patience with tedious Put-offs, nor torture him between Hope and Fear; put him out of Pain as soon as you can, and let him know what he has to trust to. When Fortune is unkind, it's a Satisfaction to know how far she can affront us, and a Man is in some respect happy, who sees the last Extent of his Misery.

Let your Actions keep touch with your Promises, and your Heart and Tongue speak the same Language; to proffer a Gentleman Assistance, and not intend it, is base; and to design a Favour that lies out of your reach, is foolish.

Fancy is never long-liv'd; a Word, a Look, a Surmise nips off the most favourable Impression, and turns the most charming Object into a Monster; hence it comes, that Men run from Dotage to Disgust in an Instant, and are as unable to give a tolerable Account of their Love, as of their Aversion.

It is a most impudent Custom, to stare a plain honest Tradesman out of Countenance, when his Business, or any other Avocation brings him into a Coffee-Room, among a heap of fine Fellows. The Gentlemen of the *Cockade*, I have observ'd the most guilty of this Breach of Good Man-

Manners; though I could never learn, what privilege a red Waistcoat, with three or four Ounces of Lace upon it, gives a Man to behave with Insolence to an inoffensive Person.

People that take pains to peep a little strictly into Human Nature, may oftentimes perceive more Arrogance and Presumption, under half a Yard of *Six-penny Black Ribband*, than under a *Star and Garter*, enrich'd with Diamonds of immense Value.

Nothing can be more indecent, when a beautiful Creature is passing the Street, than for an old libidinous Fellow to pursue her almost out of Sight with a lecherous Look, when he is perceived by Numbers of People, whom he falsely imagines take no Notice of him.

In like manner we catch a Person, frequently talking to himself, and expostulating with his Hands as he walks along: If the Party be too well habited, to be taken for a Poet; it is then generally concluded he is some disappointed Attendant on a Great Minister, or a Tradesman composing a dunning Speech, he is going to deliver to a long-winded Pay-master.

It is not becoming to break out into violent loud Laughter upon any Occasion whatever, and worse to laugh always, without any Occasion, like a Country Milk-Maid.

If a Person for whom we bear any common Respect hesitates in his Discourse, to consider what he has to say, or to rub up his Memory; 'tis rude to cut him quite off, or interrupt him, though in his Assistance: as, if he were saying, *he wanted a, a, a*, it would be unhandsome for one officiously to anticipate him and cry a *Whore*, but rather to attend until he be ask'd.

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In the same manner, it is not genteel to rectify a Superior, though he be in a Mistake, because it would look like a kind of Contradiction ; we are oblig'd in Civility to attend till he recollects himself, or gives us Occasion to undeceive him ; and then we are to do it without any Reflection.

Caution must be had likewise of speaking any thing that may perplex or trouble any one ; or remembering or reviving any Affair, that is not to the Advantage of the Person to whom they speak : as for Instance, to talk of *Cuckoldom* to a Man who has a notorious *lewd Wife* ; or raising a Discourse of *Breaking*, before a Person who has been a *Bankrupt*.

If People have a Faculty of *Singing*, or playing upon the *Musick*, or a Knack of any other pretty *Amusement*, they must take care not to *publish* themselves in a strange Company, but wait with Patience till their *Qualifications* are discover'd.

We must confess that Maxim of *Cicero's* to be very true, *Sine verecundia nihil rectum esse potest*, &c. That without Modesty nothing can be laudable ; without Modesty nothing can be Civil.

To be Modest and Civil is not to be pusillanimous or poor-spirited, nor depressed nor obscures such as do use it ; but being a Restraint to that Audacity and Shamelessness, which renders us unacceptable to all Persons of Discretion.

Civility ought to be frank and natural, without any Superstition ; and hence it is that having perform'd our Formalities, and paid those Respects a Person of Eminence might in Reason expect ; we are not afterwards to shew any Awe, or Timorousness before him, but speak freely and ingenuously to him ; for that Diffidence or Awe is
many

many times troublesome, even to the Person we discourse with, and implies but a low Education.

For when out of too much Fear or Curiosity, we are scrupulous of every thing, making ourselves Slaves to Ceremony, and by an immoderate desire of being exact, become ridiculous to every body :

When we exceed in our Civilities, heaping our impertinent Discourse on the Person we would court, and admiring him in every thing ; this is no other than Flattery, which is thrown out as a Lure to bring him down to some Design : as the noted Counsellor in the *Temple*, you must pretend to be in Raptures with his Punch-Bowl to engage him to fill it ; and to vastly commend his China Cups, if you have a mind for a Dish of Rice Tea in a Morning.

A bashful Man is not his own Master, nor uses his own Judgment, but is over-aw'd by the Boldness of others, and they that are Impudent have an absolute Power over him.

'Tis an evil Guardian to Youth, betraying it contrary to it's own Desire and Inclination to the worst of Men, who hurry them to Ill Actions and Places. How many Men have lost their *Estates*, Honours, and Lives, because they are ashamed to distrust. A Man invites you to Mother *Hava*—*d's* or *Peggy Tate's*, to Whore and Drink with him, to be bound for him ; to shake off a cool Hundred ; next to his *Landships*, and, perhaps, there betrays you to some Sharper. This foolish Modesty is, indeed, to be parted with.

Begin betimes to break this Fault, and in small Matters assert your own Liberty, deny to debauch, deny to lend Money, or admire every Fool

Fool and Coxcomb, whom the Vogue of a silly Town commends.

Discover not the Secrets of a Friend, it argues a rotten Heart and a shallow Understanding; he that is not constant in preserving what is committed to him, cannot be a Friend.

Say not to a Man (that you have not more than common Assurance of, to be your Bosom Friend) that you have a Secret, but dare not tell it. Neither press a Man vehemently to conceal what you have imparted to him; it implies you suspect what you have done, and distrust his Prudence.

He that would be really valued in the Place where he lives, must be careful to perform all Acts of Justice in his Dealing, and above all things let his Word be as punctual as his Bond, and as Sacred even in the smallest Matters. Pawn-Brokers, and Bagnio-Keepers, with others of suspicious Characters, are ever strict Observers of this Maxim in their own Neighbourhoods.

The Vice and Debauchery of another, should never be the Subject of publick Talk; not of your Friend, because you love him; nor of your Enemy, because he is so; for this will be construed Hatred to the one, and Partiality to the other.

Every Man's Fault should be every Man's Secret; for he that divulges it, is a Scandal to them that hear him.

A most remarkable piece of Rudeness, I observe, is practised with Impunity in all our publick Coffee-Houses: Here a clod-pated Fellow gets Possession of a News-Paper, which under the Protection of a Phtificky Cough, and a Pair of Spectacles, he keeps in his Hands, almost as long as a *Yorkshire* Attorney does his

Clients Money ; his heavy Scull moving over the Articles, with the same Velocity the Sun does over a Dial, while the Patience of the other Customers is tir'd quite out, and who are waiting about him, like a Headborough and his Assistants round a Country Justice of Peace, when he's reading a Poor's Pass ; till at length he vouchsafes to lay down his Pipe and the Paper, though with the same Reluctancy, as a Miserly Trustee does his Ward's Portion, or a Prelate a fat Commendam.

Another great Indecorum is a Person's making a sort of a Monopoly of *all* the *Papers* exhibited on the Table, and keeping every one else empty-handed, while he's filling his own Head with all the Bombast and Tittle-Tattle of the Town.

It is barbarous, and argues the height of Indiscretion, to peep over any one's Shoulder when he is writing ; and ungenteel when he is reading, and fond to cast one's Eyes seriously upon any Papers lying in his Way.

While myself was compiling this *very Treatise*, a young Fellow of my Acquaintance came to visit me ; who, perceiving some written Sheets of Paper lying by me, grew most extravagantly curious, to know the Subject Matter of them, till I inform'd him it was on *Good Manners*.

'Tis not handsome to come too near those who are telling of Money ; nor to any Drawer that is open, or any Closet where Treasure or any Rarities are laid : In like manner, if we be in the Desk, Compting-House or Closet with any Person, who is suddenly call'd out, it is civil to go out with him, and attend his return in some other Room.

In a House of Lodgers, it is the highest Degree of Rudeness to stalk up and down Stairs,
like

like the People to the Long-Room at the Custom-House ; modest and well-bred Persons suffer great Inconveniencies, when they are thus jumbld among the rude Vulgar : I have known a Philosopher study under a Fencing-School ; and Country-Dances had over the Head of a Parson in a high Fever.

People of Distinction ought carefully to abstain from Swearing before their Servants, for when this Vice is used in the Parlour, it's soon taken up in the Kitchen, it walks into the Stables, and steals into all the servile Offices of the House. For Footmen wear their Master's Vices, as well as their Livery ; and copy their Actions to purchase their Favour.

Though the frequent Disputes which have lately happen'd at the Play-house, between the *Gentlemen* and the *Footmen*, about good Breeding, make me in hopes, that the Manners of the Age will mend : The former would never have insisted so strenuously, that the latter should shew a proper Respect to their Betters, if they had not resolv'd to set them an Example. What a great Pleasure it must be to the Ladies, that for the Future they may sit in the Boxes, without being star'd or ken'd out of Countenance ? No doubt but the Gentlemen in the Pit, will all sit with their Hats off, and not suffer any young Coxcomb (dress'd like a Footman) to be leaning on his Stick, and playing Monkey's Tricks betwixt the Acts.

I believe, it will be neither thought uncharitable nor extravagant, to suppose that there are hardly half an hundred Hackney Coachmen within the Bills of Mortality, but what would with the utmost Pleasure and Satisfaction, drive over the most innocent Person whom they never knew, or

receiv'd any Injury from, provided they could do it conveniently and safely, that is, *within the Verge of the Law*. We see what an inexpressible Delight it gives the Rabble, when a well-dress'd Person is dash'd over Head and Ears with Dirt, by an Art peculiar to the Gentlemen of the Whip; a sorry Scoundrel with scarce Shoes to his Feet, shall shake his Sides, as heartily as old Dr. *B—r—ker* at a Bawdy Story, and be as much comforted, as though you had given him a Shilling to fetch his Shirt out of Pawn, or to purchase a couple of Sheep's Heads for his Week's Subsistence. And when a Driver has been brought before his Commissioners, for an Insolence of this or any other kind, a starving Wife and Children are pleaded in bar of the Punishment due to his Villany.

A sober well appearing Woman can hardly walk the Streets on a *Monday*, without receiving the Civility of a *Salute* from a drunken Porter, or Bricklayer's Labourer; and People passing very quietly, have almost had their Breaths beat out by wilful Punches, and Justles from Fellows whom they never laid their Eyes on before.

Among those who conceive that Wit, Sense and every good Quality lie in the Joints, how many Lives and Limbs have been lost; how many Parishes, and Hospitals have been burthen'd with 'em? A great deal of this *Good Humour* may be seen daily in Market-Houses and Livery-Stables.

We had not long since a kind of Instance of Divine Vengeance on a *Gentleman*, who was something too remarkable in shewing *his fine Parts* in this way, and who lost his Life in the
same

same manner, himself had been the Occasion of others losing their Limbs.

Every sensible Man is naturally convinc'd, the more remote and contrary his Actions are to the Example of Brutes, the nearer does he approach to that Perfection, to which Man tends by natural Propensity, according to the Preheminence of his Nature.

The absolute Necessity, a Person, of what Rank soever, is under, of re-saluting with the Hat, a Person who hath saluted him, be his Appearance never so mean, hath afforded oftentimes a great deal of Diversion to the Nobility and Quality, who have received the most profound Reverences, and familiar Smiles, from People they have had no more Personal, or any other Knowledge of, than of *Julius Cæsar*. — The Gentlemen of a neighbouring Nation, are observ'd to be very adroit at these sort of Civilities to their Superiors.

It's surprizing to see such Tokens of Vanity, among People petitioning even for Bread, that when a Person of Rank and Figure is discoursing with a mean-looking Man, in the Court of Requests, or in any other Publick Place, the Fellow shall forget the half of what is said to him; because his Eyes are prying about, to observe who of his Acquaintance, are taking notice of him in that Situation.

'Tis natural to all Mankind to love and to desire to be beloved, as the prime Method to obtain other Benefits and ensuing Advantages that we aim at; to acquire this from others, depends principally upon the Behaviour of ourselves. A Man that would make himself belov'd, must first render himself Amiable. Now this is to be done by behaving civilly or with Civility to all
Men.

Men. First, in not expressing by Actions or Speeches any Injury, Disesteem, or under-valuing of another. Secondly, In being ready to do all good Offices and ordinary Kindnesses for another; and Thirdly, In receiving no Injuries or Offences from others; that is, not in resenting every Word or Action, which may (not rightly) be interpreted to under-valuing. For our outward Behaviour in general, that is best that declares the Sincerity and Uprightness of the Heart. Every Man is lov'd for his Honesty; and Villains pretend to it, and under that Colour practice Deceit.

How solemn a Thing the observance of *Punctilio's* is among the *Fair Sex*, their set *Visiting Days*, and all the *Peculiarities* which belong to them, may well testify. Among Persons of any Fashion, it is the sole Employment of one Man to register the *Visits paid*, the *How-d'ye's sent*, the *Messages left*; that the Lady may repay the same *Visits*, return the *same How-d'ye's*, and send a Servant to leave the same *Messages*. Thus to preserve them from any the least breach of *Punctilio's*, the whole *State* of the *Visiting Account* is plac'd by way of *Debtor* and *Creditor*; and the Lady supervises her *Ceremonial Ledger* every Morning, lest she should leave any *Debt of Honour* unpaid. By this Management of *Punctilio's*, it seems a Trade; and indeed the more so, because if any of these *Fair Merchants*, in Complaisance should not answer the Demands of *Visits* which are *drawn upon her*, she is immediately proclaim'd a *Bankrupt* in the *Beau Monde*, a *Commission of Ill Manners* is issued out against her, and she at once loses her *Credit* and *Acquaintance*.

Visits