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POLITE PHILOSOPHER:

O R,

AN ESSAY ON THAT ART which makes a
 Man *happy in himself, and agreeable to
 others.*

*He who intends t^o advise the young and gay,
 Must quit the common rout—the formal way
 Which hum-drum pedants take to make folks wise,
 By praising virtue, and decrying vice.
 Let parsons tell what dreadful ills will fall
 On such as listen when their passions call:
 We, from such things our pupils to affright,
 Say not they're sins, but that they're unpolite,
 To shew their courage, beans you'd often dare,
 By blackest crimes, to brave old Lucifer;
 But who of breeding nice, of carriage civil,
 Wou'd trespass on good manners for the devil;
 Or, merely to display his want of fear,
 Be damn'd hereafter, to be laugh'd at here?*

THE EIGHTH EDITION.

E D I N B U R G H:

Printed for ALEXANDER DONALDSON,
 and sold at his Shop (No. 48.) St. Paul's
 Church-yard, London.

M. DCC. LXXVI.

P R E F A C E

OF THE

SECOND EDITION

THE PRINCIPLES OF AGRICULTURE AND THE ARTS
 IN CONNECTION WITH THE HISTORY OF THE
 COUNTRY AND THE STATE OF THE
 POPULATION AND THE CONDITION OF THE
 PEOPLE IN THE SEVERAL PARTS OF THE
 KINGDOM OF GREAT BRITAIN AND
 IRELAND IN THE SEVENTEENTH
 CENTURY



and w

P R E F A C E

T O T H E

S E C O N D E D I T I O N .

THE POLITE PHILOSOPHER was printed originally at Edinburgh*, and part of the edition sent up to London. The novelty of the title, and, to say truth, of the performance itself, for it is written in a manner never before made use of in our language, recommended it to some, and prejudiced it in the opinion of others; but time, which is the touchstone of such productions, did justice to this work, and at last procured it an esteem, not only here, but abroad. This, together with my great esteem for its ingenious AUTHOR, who is now in Italy, and who is allowed by all who know him to be truly a POLITE PHILOSOPHER, occasioned my sending this second edition into the world.

* In the year 1734.

The intent of the author (I very well knew his intent) was, to make men ashamed of their vices, by shewing them how ridiculous they were made by them, and how impossible it was for a bad man to be polite. It may be, graver books have been written on this subject, but few more to the point; its author being equally skilled in books and in men, in the dead languages and the living: I presume, therefore, that his observations will be generally found true, and his maxims just.

At first sight, it may seem that this book is calculated only for a few; but I beg leave to observe, that in truth there are but few to whom it may not be useful. As every man in his station ought to be honest, so every man in his behaviour may be polite; nay, he ought to be so, because he will be sure to find his account in it; since it is a quality easier discerned, and of consequence sooner rewarded, than the former. We must know and converse with a man, to be convinced of his probity; whereas we perceive at first sight whether he has good manners; by this we are prejudiced

in

in his favour; and who then would not strive to learn an art at once so easy, and so extensive in its use?

But, if it be beneficial to all, it is peculiarly necessary to YOUTH. It is at once a remedy for bashfulness, and a preservative against the contrary vice. A polite person stands in the middle, between a sheepish modesty and a distasteful boldness. It is the habit which adds the lust polish to education, brightens the man of letters, and spreads a gloss over that sort of learning which would otherwise appear pedantic. The polite man may not only understand Latin and Greek, but may also introduce them into discourse, provided it be before proper company, and on a proper occasion. The unpolished scholar lugs them in whenever they occur; quotes OVID to his mistress, and repeats a passage from POLYÆNEUS to a captain of the guards. To our youth therefore I beg leave to recommend this concise manual, which will cost them but little time to read, and no great pains to practise.

TO THE
AUTHOR

W

The text on this page is extremely faint and largely illegible. It appears to be a dedication or preface addressed to the author, starting with a large initial 'W'. The text is mirrored across the page, suggesting bleed-through from the reverse side.

— T O T H E
A U T H O R.

— *Velat materna tempora myrto.*

VIRG.

WHEN vice the shelter of a mask disdain'd,
When folly triumph'd, and a *Nero* reign'd,
Petronius rose, satyric, yet polite,
And shew'd the glaring monster full in sight;
To public mirth expos'd th' imperial beast,
And made his wanton court the common jest.

In your correcter page his wit we see,
And all the *Roman* lives restor'd in thee:
So is the piece proportion'd to our times;
For every age diversifies its crimes;
And vice, with *Proteus* art, in one conceals
What in the next more boldly it reveals;
In diff'rent shapes drives on the lashing trade,
And makes the world one changing masquerade.

THE griping wretch, whose av'rice robs the town,
To gain his point, a holy look puts on;

To earth directs his hands, to heav'n his eyes,
 And, with a shew of grace, defrauds and lies.
 Th' ambitious courtier, but for diff'rent ends,
 With seeming zeal the public good defends.
 Th' enthusiast thinks to him the standard giv'n
 Of truth divine, the master-key of heav'n.
 The pettifogger see'd, supports the cause,
 Howe'er unjust, and wrests the injur'd laws.
 To courage bullies; fops to wit pretend;
 And all can prostitute the name of *friend*.
 Yet though men want but eyes to see the cheat,
 They chuse to wink, and help their own deceit.
 The herd of fools resign themselves a prey,
 Which every knave pursues his private way.

THE question, FORRESTER, is something hard;
 How shall the wise the motley scene regard?
 While men ourselves, can we unmov'd stand by?
 Pain'd while we smile? or guiltless shall we cry?
 Humanity to grief would give the rule;
 But stronger reason sides with ridicule.

O! that thy work, instructive, but refin'd,
 The pleasing image of your easy mind;
 (Which, like the statues wrought by *Phidian* art,
 Is one fair whole, complete in every part);
 May cure the lighter follies of the age,
 Cool bigot-zeal, and soften party-rage;
 Expose ill-nature, pedantry o'ercome,
 Strike affectation dead, and scandal dumb;

Restore

Restore free-converse to its native light,
 And teach mankind with ease to grow polite.

THEN round thy brow the myrtle-garland twine,
 The grateful recompence of toils like thine;
 Secure in all you write, or do, to please;
 Join wit with sense, with understanding ease.
 Already here your just applauses rise,
 And the *Belles* read you with transported eyes.
 Some in the sweetest notes repeat thy lays;
 Others harmonious, speak the author's praise:
 All to approve, with equal zeal conspire;
 What more can fortune give?—or you desire?

As *Paris*, lost in passionate surprisè,
 To love's restless queen assign'd the prize:
 So while you beauty treat with such regard,
 The lovely theme shall be your best reward;
Venus shall from the shepherd's debt be free;
 And, by the fav'rite fair, repay the debt to thee.

POLITE PHILOSOPHER

MY GOOD FRIEND, I should be
glad to hear the name of the person to which I
have given the name of *Polite Philosopher*.
I am not sure I am not very apt to
write too liberally, but I think it better
to let the world see that I am not
too liberal a friend.

Polite who was first in Great Britain
that distinguished name is more than the
of wisdom; and I, by the addition of
name, would be understood to mean that
part of wisdom which relates more to the
of good conversation, and rather to those
words or behaviour to direct the heart
of others.

I should be glad to hear from you
of the progress of the kind of
polite philosophy I am about to introduce.

T H E

POLITE PHILOSOPHER.

METHOD requires, that, in my entrance on this work, I should explain the nature of that science to which I have given the name of POLITE PHILOSOPHY: and though I am not very apt to write methodically, yet I think it becomes me, on this occasion, to shew that my title is somewhat *à propos*.

Folks who are skilled in *Greek* tell us, that *philosophy* means no more than the *love of wisdom*; and I, by the adjunction of *polite*, would be understood to mean that sort of wisdom which teaches men to be at peace in themselves, and neither by their words or behaviour to disturb the peace of others.

Academical critics may perhaps expect, that I should at least quote some *Greek* sage or other, as the patron of that kind of knowledge which I am about to restore:
and,

and, as I pique myself on obliging every man in his way, I shall put them in mind of one *ARISTIPPUS*, who was professor of *Polite Philosophy* at *Syracuse*, in the days of the famous King *Dionysius*, in whose favour he stood higher than even *Plato* himself. Should they go farther, and demand an account of his tenets, I must turn them over to *Horace*, who has comprised them all in one line.

Omnis Aristippum decuit color, et status, et res

“ Secure his soul preserv’d a constant frame,
 “ Thro’ every varying scene of life the same

In the court of the King of *Sicily*, this wise man enjoyed all the delights that would have satisfied a sensual mind; but it was the use of these which shewed him a true philosopher. He was temperate in them, while he possessed them; and easy without them, when they were no longer in his power. In a word, he had the integrity of *Diogenes*, without his churlishness; and as his wisdom was useful to himself, so it rendered him agreeable to the rest of the world.

Aristippus had many pupils; but, for the regular succession in his school, it has either not been recorded by the *Greek* writers, or, at least, by any of them that came to my hand. Among the Romans, indeed, this kind of knowledge was in the highest esteem; and that at the time when the reputation of the commonwealth was at its greatest height. *Scipio* was less distinguished by the laurels he acquired from foreign conquests, than by the myrtle garland he wore as a professor in this art. The familiar letters of *Cicero* are so many short lectures in our science, and the life of *Pomponius Atticus* a praxis only on *Polite Philosophy*.

I would not be suspected to mention these great names with an intent to display my learning; far be it from me to write a satire on the age: all I aim at, is, to convince the *beaux esprits* of our times, that what I teach, they may receive without disparagement, since they tread thereby in the same road with the greatest heroes of antiquity; and, in this way, at least, emu-

late the characters of *Alexander* and *Cæsar*. Or, if those old-fashioned commanders excite not their ambition, I will venture to assure them, that, in this tract only, they will be able to approach the immortal Prince *Eugene*; who, glorious from his courage, and amiable from his clemency, is yet less distinguished by his *rank*, than by his *politeness*.

After naming Prince *Eugene*, it would debase my subject to add another example. I shall proceed therefore to the taking notice of such qualities of the mind as are requisite for my pupils to have, previous to the receipt of these instructions.

But as vanity is one of the greatest impediments in the road of a *Polite Philosopher*; and as he who takes upon him to be a preceptor, ought at least not to give an ill example to his scholars; it will not be improper for me to declare, that, in composing this piece, I had in my eye that precept of *Seneca*; *Hæc aliis dic, ut dum dicis, audias; ipse scribe ut dum scripseris, legas*. Which, for the sake of the ladies, I shall translate into *English*; and into verse, that

I may gratify my own propensity to rhyming.

Speaking to others, what you dictate hear;
And learn yourself, while teaching you appear.

Thus you see me stript of the ill-obeyed authority of a pedagogue; and are, for the future, to consider me only as a school-fellow playing the master, that we may the better conquer the difficulties of our task.

To proceed then in the character, which, for my own sake, as well as yours, I have put on, let me remind you, in the first place,

That *reason*, however antique you may think it, is a thing absolutely necessary in the composition of him who endeavours at acquiring a *philosophical politeness*; and let us receive it as a maxim, that, without *reason*, there is no being a *fine gentleman*.

However, to soften, at the same time that we yield to this constraint, I tell my blooming audience with pleasure, that *reason*, like a fop's under waistcoat, may be worn out of sight: and, provided it be but worn

at all, I shall not quarrel with them, though vivacity, like a laced shirt, be put over it to conceal it; for, to pursue the comparison, our minds suffer no less from indiscretion, than our bodies from the injuries of weather.

Next to this, another out-of-the-way qualification must be acquired; and that is, *calmness*. - Let not the smarts of the university, the sparks of the side-boxes, or the genteel flutterers of the drawing-room, imagine, that I will deprive them of those elevated enjoyments, drinking tea with a toast, gallanting a fan, or roving, like a butterfly, through a parterre of beauties. No; I am far from being the author of such severe institutions; but am, on the contrary, willing to indulge them in their pleasures, as long as they preserve their *senses*. - By which I would be understood to mean, while they act in character, and suffer not a fond inclination, an aspiring vanity, or a giddy freedom, to transport them into the doing any thing which may

forfeit

forfeit present advantages, or entail upon them future pain.

I shall have frequent occasion in the following pages to shew from examples, of what mighty use *reason* and an *undisturbed temper* are, to men of great commerce in the world; and therefore shall insist no farther on them here.

The last disposition of the soul which I shall mention, as necessary to him who would become a proficient in this science, is *good-nature*; a quality, which, as Mr. *Dryden* said in a dedication to one of the best-natured men of his time, deserves the highest esteem, though, from an unaccountable depravity, both of taste and morals, it meets with the least. For, can there be any thing more amiable in human nature, than to think, to speak, and to do, whatever good lies in our power unto all? No man who looks upon the sun, and who feels that cheerfulness which his beams inspire, but would rather wish himself like so glorious a being, than to resemble the tyger, however formidable for its fierceness,

or the serpent, hated for his hissing, and dreaded for his sting. *Good-nature* may indeed be made almost as diffusive as daylight; but short are the ravages of the tyger, innocent the bite of a serpent, to the vengeance of a cankered heart, or the malice of an invenomed tongue. To this let me add another argument in favour of this benevolence of soul; and farther persuasions will, I flatter myself, be unnecessary. *Good-nature* adorns every perfection a man is master of, and throws a veil over every blemish which would otherwise appear. In a word, like a skilful painter, it places his virtues in the fairest light, and casts all his foibles into shade.

Thus, in a few words, *sense*, *moderation*, and *sweetness*, are essential to a *polite philosopher*. And if you think you cannot acquire these, even lay my book aside. But before you do that, indulge me yet a moment longer. Nature denies the first to few; the second is in every man's power; and no man need be without the last, who either values general esteem, or is not in-
different

different to public hate. For, to say truth, what is necessary to make an honest man, properly applied, would make a polite one; and as almost every one would take it amiss, if we should deny him the first appellation; so you may perceive from thence how few there are, who, but from their own indiscretion, may deserve the second. It is want of attention, not capacity, which leaves us so many brutes; and, I flatter myself, there will be fewer of this species, if any of them can be prevailed on to read this. A description of their faults is to such the fittest lecture; for few monsters there are who can view themselves in a glass.

Our follies, when display'd, ourselves affright;
Few are so bad, to bear the odious sight.
Mankind, in herds, thro' force of custom, stray,
Misteach each other into error's way;
Pursue the road, forgetful of the end,
Sin by mistake, and, without thought, offend.

My readers, who have been many of them accustomed to think *politeness* rather an ornamental accomplishment, than a thing necessary

necessary to be acquired in order to an easy and happy life, may from thence pay less attention than my instructions require, unless I can convince them they are in the wrong. In order to which, I must put them in mind, that the tranquillity, and even felicity of our days, depends as strongly on small things, as on great; of which men may be easily convinced, if they but reflect how great uneasiness they have experienced from cross accidents, although they related but to trifles; and at the same time remember, that disquiet is of all others the greatest evil, let it arise from what it will.

Now, in the concerns of life, as in those of fortune, numbers are brought into what are called bad circumstances from small neglects, rather than from any great errors in material affairs. People are too apt to think lightly of shillings and pence, forgetting that they are the constituent parts of pounds; until the deficiency in the greater article shews them their mistake, and convinces them, by fatal experience, of a truth, which

which they might have learned from a little attention, *viz.* that great sums are made up of small.

Exactly parallel to this, is that wrong notion which many have, that nothing more is due from them to their neighbours, than what results from a principle of honesty; which commands us to pay our debts, and forbids us to do injuries; whereas a thousand little civilities, complacencies, and endeavours to give others pleasure, are requisite to keep up the relish of life, and procure us that affection and esteem, which every man who has a sense of it must desire. And in the right timing and discreet management of these punctilios, consists the essence of what we call *politeness*.

How many know the general rules of art,
Which unto tablets human form impart?
How many can depict the rising brow,
The nose, the mouth, and ev'ry feature shew?
Can in their colours imitate the skin,
And by the force of fire can fix them in?
Yet, when 'tis done, unpleasing to the sight;
Tho' like the picture, strikes not with delight:
'Tis ZINX alone gives the enamel'd face
A polish'd sweetness, and a glo'ry grace.

Examples

Examples have, generally speaking, greater force than precepts; I will therefore delineate the characters of *Honorius* and *Garcia*, two gentlemen of my acquaintance, whose humours I have perfectly considered, and shall represent them without the least exaggeration.

HONORIUS is a person equally distinguished by his birth and fortune. He has naturally good sense; and that too hath been improved by a regular education. His wit is lively, and his morals without a stain.— Is not this an amiable character? Yet *Honorius* is not beloved. He has, some way or other, contracted a notion, that it is beneath a man of honour to fall below the height of truth in any degree, or on any occasion whatsoever. From this principle, he speaks bluntly what he thinks, without regarding the company who are by. Some weeks ago, he read a lecture on female hypocrisy before a married couple, though the lady was much suspected on that head. Two hours after he fell into a warm declamation against simony and priest-craft before two dignitaries of the church; and,
from

from a continued course of this sort of behaviour, hath rendered himself dreaded as a monitor, instead of being esteemed as a friend.

GARCIA, on the contrary, came into the world under the greatest disadvantages. His birth was mean, and his fortune not to be mentioned; yet, though he is scarce forty, he has acquired a handsome estate in the country, and lives on it with more reputation than most of his neighbours. While a servitor at the university, he, by his assiduities, recommended himself to a noble Lord, and thereby procured a place of fifty pounds a-year in a public office. His behaviour there made him as many friends as there were persons belonging to that board. His readiness in doing favours, gained him the hearts of his inferiors; his deference for those in the highest characters in the office, procured him their good will; and the complacency he expressed towards his equals, and those immediately above him, made them espouse his interest with almost as much warmth as they did
their

their own. By this management, in ten years time, he rose to the possession of an office which brought him in a thousand pounds a-year salary, and near double as much in perquisites. Affluence hath made no alteration in his manners. The same easiness of disposition attends him in that fortune to which it has raised him; and he is at this day the delight of all who know him, from an art he has of persuading them, that their pleasures and their interests are equally dear to him with his own. Who, if it were in his power, would refuse what *Honorius* possesses? and who would not wish that possession accompanied with *Garcia's* disposition?

I flatter myself, that, by this time, most of my readers have acquired a tolerable idea of *politeness*, and a just notion of its use in our passage through life. I must, however, caution them of one thing, that, under pretence of politeness, they fall neither into a contempt or carelessness of *science*.

A man may have much learning without being a pedant: nay, it is necessary

that he should have a considerable stock of *knowledge* before he can be *polite*. The gloss is never given till the work is finished; without it the best wrought piece looks clumsy; but varnish over a rough board, is a preposterous daub. In a word, that rule of *Horace*, *Miscere utile dulci*, so often quoted, can never be better applied than in the present case, where neither of the qualities can subsist without the other.

With dress, for once, the rule of life we'll place;
Cloth is plain sense, and polish'd breeding, lace.
Men may in both mistake the true design:
Fools oft are tawdry, when they would be fine.
An equal mixture, both of use and show,
From giddy fops, points the accomplish'd beau.

Having now gone through the *præcognita* of *polite philosophy*, it is requisite we should descend with greater particularity into its several branches.

For though exactness would not be of a piece, either with the nature or intent of this work; yet some order is absolutely necessary, because nothing is more unpolite than to be obscure. Some philosophers have in-

deed prided themselves in a mysterious way of speaking: wrapping their maxims in so tough a coat, that the kernel, when found, seldom atoned for the pains of the finder.

The *polite sage* thinks in a quite different way. Perspicuity is the garment in which his conceptions appear; and his sentiments, if they are of any use, carry this additional advantage with them, that scarce any labour is required in attaining them. Graver discourses, like Galenical medicines, are often formidable in their figure, and nauseous in their taste. Lectures from a doctor in our science, like a chymical extraction, convey knowledge, as it were, by drops; and restore sense as the other does health, without the apparatus of physic.

Harsh to the heart, and grating to the ear,
 Who can reproof, without reluctance, hear?
 Why against priests the gen'ral hate so strong,
 But that they shew us all we do is wrong?
 Wit well apply'd, does weightier wisdom right,
 And gives us knowledge, while it gives delight.
 Thus on the stage, we, with applause, behold,
 What would have pain'd us from the pulpit told.

It

It is now time to apply what we have already advanced, to those points in which they may be the most useful to us; and therefore we will begin, by considering what advantage the practice of them will procure, in respect to those three things which are esteemed of the greatest consequence in the general opinion of the world. This leads me, in the first place, to explain the sentiments and conduct of a *polite philosopher* in regard to *religion*. I am not ignorant, that there are a multitude of those who pass both on the world, and on themselves, for very *polite* persons, who look on this as a topic below their notice. *Religion* (say they with a sneer) is the companion of melancholy minds; but, for the gayer part of the world, it is ill manners to mention it amongst them. Be it so. But give me leave to add, that there is no ranker species of ill breeding, than speaking of it sarcastically, or with contempt.

“ *Religion*, strictly speaking, means that
“ worship which men, from a sense of du-
“ ty, pay to that Being, unto whom they

“ owe their own existence, with all those
 “ blessings and benefits which attend it.”

Let a man but reflect on this definition, and it will be impossible for him not to perceive, that treating this in a ludicrous way, must not only be unpolite, but shocking. Who, that has a regard for a man, would not start at the thoughts of saying a base thing of his father before him? And yet what a distance is there between the notion of a *father* and a *Creator*! Since therefore no further arguments are necessary to prove the inconsistency between *raillery* and *religion*, what can be more cogent to a *polite man*, than thus shewing, that such discourses of his would be *mal à propos*?

Thus much for those who might be guilty of *unpoliteness* with respect to *religion* in general, a fault unaccountably common in an age which pretends to be so *polite*.

As to particular religions, or rather tenets in religion, men are generally warm in them, from one of these two reasons, *viz.* tenderness of conscience, or a high sense

sense of their own judgments. Men of plain parts, and honest dispositions, look on salvation as too serious a thing to be jested with: a *polite man* therefore will be cautious of offending upon that head, because he knows it will give the person to whom he speaks pain; a thing ever opposite to the character of a *polished philosopher*. The latter reason, which I have assigned for men's zeal in religious matters, may seem to have less weight than the first; but he who considers it attentively, will be of another opinion. Men of speculative religion, who are so from the conviction rather of their heads than their hearts, are not a bit less vehement than the real devotees. He who says a slight or a severe thing of their faith, seems to them to have thereby undervalued their understandings, and will consequently incur their aversion; which no man of common sense would hazard for a lively expression; much less a person of good breeding, who should make it his chief aim to be well with all. As a mark of my own *politeness*, I will here take leave

of this subject; since by dropping it, I shall oblige the gay part of my readers, as, I flatter myself, I have already done the graver part, from my manner of treating it.

Like some grave matron of a noble line,
 With awful beauty does religion shine.
 Just sense should teach us to revere the dame,
 Nor, by imprudent jests, to spot her fame.
 In common life you'll own this reas'ning right,
 That none but fools in gross abuse delight:
 Then use it here—nor think our caution vain;
 To be *polite* men need not be *profane*.

Next to their concerns in the other world, men are usually most taken up with the concerns of the *public* here. The love of our country is among those virtues to which every man thinks he should pretend: and the way in which this is generally shewn, is by falling into what we call *parties*; where, if a large share of good sense allay not that heat which is naturally contracted from such engagements, a man soon falls into all the violences of *faction*, and looks upon every one as his enemy, who does not express himself about the public

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lic good in the same terms he does. This is a harsh picture, but it is a just one, of the far greater part of those who are warm in political disputes. A *polite man* will therefore speak as seldom as he can on topics, where, in a mixed company, it is almost impossible to say any thing that will please all.

To say truth, *patriotism*, properly so called, is perhaps as scarce in this age as in any that has gone before us. Men appear to love themselves so well, that it seems not altogether credible they should, at every turn, prefer their country's interest to their own. The thing looks noble indeed; and therefore, like a becoming habit, every body would put it on. But this is hypocrisy, you'll say, and therefore should be detected! Here the *polite philosopher* finds new inducements to caution; fore places are always tender; and people at a masquerade are in pain, if you do any thing which may discover their faces.

Our philosophy is not intended to make a man that four monitor who points out
folks

folks faults, but to make them in love with their virtues; that is, to make himself and them easy while he is with them; and to do, or say nothing, which, on reflection, may make them less his friends at their next meeting.

Let us explain this a little further. The rules we offer, are intended rather to guide men in company than when alone. What we advance tends not so directly to amend people's hearts, as to regulate their conduct; a matter which we have already demonstrated to be of no small importance. Yet I beg you'll observe, that though morality be not immediately our subject, we are far, however, from requiring any thing in our pupils contrary thereto.

A polite man may yet be religious, and, if his reason be convinced, attached to any interest which, in his opinion, suits best with that of the public: provided he conform thus far to our system, that on no occasion he trouble others with the articles of his religious creed, or political engagements; or, by any stroke of wit or raillery,
hazard

hazard, for a laugh, that disposition of mind which is absolutely necessary to make men easy when together.

Were I indeed to indulge my own sentiments, I should speak yet with greater freedom on this subject. Since there is so vast a disproportion when we come to compare those who have really either a concern in the government, or the service of their country, more particularly at heart, and the men who pretend to either, merely from a desire of appearing of some consequence themselves; we ought certainly to avoid making one of this number, and aim rather at being quiet within ourselves, and agreeable to those among whom we live, let their political notions be what they will; inasmuch as this is a direct road to happiness, which all men profess they would reach, if they could. *Pomponius Atticus*, whose character appears so amiable, from the concurring testimony of all who mention him, owed the greatest part of that esteem in which he lived, and of the reputation by which he still survives, unto his steady

steady adherence to this rule. His benevolence made him love mankind in general, and his good sense hindered him from being tainted with those party prejudices which had bewitched his friends. He took not up arms for *Cæsar*; nor did he abandon *Italy* when *Pompey* withdrew with his forces, and had, in outward form, the sanction of the commonwealth. He saw too plainly the ambition of both: yet he preserved his complaisance for his friends in each party, without siding with either. Success never made them more welcome to *Pomponius*, nor could any defeat lessen them in his esteem. When victorious he visited them, without sharing in their power; and when vanquished he received them, without considering any thing but their distress. In a few words, he entertained no hopes from the good fortune of his friends, nor suffered the reverse of it to chill his breast with fear. His equanimity produced a just effect, and his universal kindness made him universally beloved.

I fancy this picture of a disposition, perfectly free from political sourness, will have an agreeable effect on many of my readers; and prevent their falling into a common mistake, that the circumstances of public affairs, and the characters of public persons, are the properest topics for general conversation: whereas they never consider, that it is hard to find a company, wherein somebody or other hath not either liking or distaste, or has received injuries or obligations from those who are likeliest to be mentioned upon such occasions; and who; consequently, will be apt to put a serious construction on a slight expression, and remember afterwards in earnest, what the speaker meant so much a jest, as never to have thought of it more. These perhaps may pass with some for trivial remarks; but with those who regard their own ease, and have at all observed what conduces to make men disagreeable to one another, I flatter myself they will have more weight.

Behaviour is like architecture; the symmetry

metry of the whole pleases us so much, that we examine not into its parts, which, if we did, we should find much nicety required in forming such a structure: though to persons of no taste, the rules of either art would seem to have little connection with their effects.

That *true politeness* we can only call,
 Which looks like *Jones's* fabric at *White'all**;
 Where just proportion we with pleasure see;
 Though built by rule, yet from all stiffness free;
 Tho' grand, yet plain; magnificent, not fine;
 The ornaments adorning the design.
 It fills our minds with rational delight,
 And pleases on reflection, as at sight.

After these admonitions as to religion and politics, it is very fit we observe another topic of modern discourse, of which it is hard to say, whether it be more common, or more contrary to true *politeness*. What I mean, is, the reflecting on men's professions, and playing on those general

* *Banqueting house.*

aspersions, which have been fixed on them by a sort of ill-nature hereditary to the world. And with this, as the third point which I promised to consider, shall be shut up the more serious part of this essay.

In order to have a proper idea of this point, we must first of all consider, that the chief cause both of love and hatred, is custom. When men, from a long habit, have acquired a facility of thinking clearly, and speaking well in any science, they naturally like that better than any other; and this liking, in a short time, grows up to a warmer affection; which renders them impatient, whenever their darling science is decried in their hearing. A *polite man* will have a care of ridiculing physic before one of the faculty, talking disrespectfully of lawyers while gentlemen of the long robe are by, or speaking contemptibly of the clergy when with any of that order.

Some critics may possibly object, that these are solecisms of too gross a nature for men of tolerable sense or education to be guilty of. But I appeal to those who are most

conversant in the world, whether this fault; glaring as it is, be not committed every day.

The strictest intimacy can never warrant freedoms of this sort: and it is indeed preposterous to think it should; unless we can suppose injuries are less evils when they are done us by friends, than when they come from other hands.

Excess of wit may oftentimes beguile;
 Jest is not always pardon'd—by a smile.
 Men may disguise their malice at the heart,
 And seem at ease—tho' pain'd with inward smart.
 Mistaken we—think all such wounds, of course,
 Reflection cures.—Alas! it makes them worse.
 Like scratches, they with double anguish seize,
 Rankle in time, and fester by degrees.

Let us now proceed to speak of *raillery* in general. *Invective* is a weapon worn as commonly as a sword; and, like that, is often in the hands of those who know not how to use it. Men of true courage fight but seldom, and never draw but in their own defence. Bullies are continually squabbling; and, from the ferocity of their
 beha-

behaviour, become the terror of some companies, and the jest of more. This is just the case with such as have a liveliness of thought, directed by a propensity to ill-nature: indulging themselves at the expence of others, they, by degrees, incur the dislike of all. Meek tempers abhor, men of cool dispositions despise, and those addicted to choler chastise them. Thus a licentiousness of tongue, like a spirit of rapine, sets one man against all; and the defence of reputation, as well as property, puts the human species on regarding a malevolent babler with a worse eye than a common thief; because fame is a kind of goods, which, when once taken away, can hardly be restored. Such is the effigy of this human serpent. And who, when he has considered it, would be thought to have fat for the piece?

It is a thousand to one my book feels the resentment of *Draco*, from his seeing his own likeness in this glass.

A good family, but no fortune, threw *Draco* into the army when he was very
D 2 young.

young. Dancing, fencing, and a smattering of *French*, are all the education either his friends bestowed, or his capacity would allow him to receive. He has been now two years in town, and from swearing, drinking, and debauching country wenches, (the general route of a military rake), the air of *St. James's* has given his vices a new turn. By dint of an embroidered coat, he thrusts himself into the beau coffee-houses, where a dauntless effrontery, and a natural volubility of tongue, conspire to make him pass for a fellow of wit and spirit.

A bastard ambition makes him envy every great character; and as he has just sense enough to know that his qualifications will never recommend him to the esteem of men of sense, or the favour of women of virtue, he has thence contracted an antipathy to both; and, by giving a boundless loose to universal malice, makes continual war against honour and reputation, where-ever he finds them.

Hecatilla is a female firebrand, more dangerous, and more artfully vindictive,
than

than *Draco* himself. Birth, wit, and fortune, combine to render her conspicuous; while a splanetic envy sours her, otherwise amiable, qualities; and makes her dreaded as a poison doubly dangerous, grateful to the taste, yet mortal in effect. All who see *Hecatilla* at a visit, where the brilliancy of her wit heightens the lustre of her charms, are imperceptibly deluded into a concurrence with her in opinion, and suspect not dissimulation under the air of frankness, nor a studied design of doing mischief in a seemingly casual stroke of wit. The most sacred character, the most exalted station, the fairest reputation, defend not against the infectious blast of sprightly *raillery*, borne on the wings of *wit*, and supported by a blaze of *beauty*, the fiery vapour withers the sweetest blossoms, and communicates to all who hear her, an involuntary dislike to those at whose merit she points her satyr.

At ev'ning thus the unsuspecting swain,
Returning homewards o'er a marshy plain,

Pleas'd at a distance sees the lambent light,
 And, hasty, follows the mischievous sp'rit ;
 Thro' brakes and puddles, over hedge and stile,
 Rambles, misguided, many a weary mile.
 Confus'd and wond'ring at the space he's gone,
 Doubts, then believes, and hurries faster on:
 The chest detected, when the vapour's spent,
 Scarce he's convinc'd, and hardly can repent.

Next to these cautions with respect to raillery, which, if we examine strictly, we shall find no better than a well-bred phrase for speaking ill of folks ; it may not be amiss to warn our readers of a certain vehemence in discourse, exceedingly shocking to others, at the same time that it not a little exhausts themselves.

If we trace this error to its source, we shall find that the spring of it is an impatience at finding others differ from us in opinion : and can there be any thing more unreasonable, than to blame that disposition in them which we cherish in ourselves ?

If submission be a thing so disagreeable to us, why should we expect it from them ? Truth can only justify tenaciousness in opinion. Let us calmly lay down what convinces

vinces us, and, if it is reasonable, it will hardly fail of persuading those to whom we speak. Heat begets heat; and the clashing of opinions seldom fails to strike out the fire of dissention.

As this is a foible more especially indecent in the fair sex, I think it will be highly necessary to offer another, and perhaps a more cogent argument to their consideration. Passion is a prodigious enemy to beauty: it ruffles the sweetest features, discolours the finest complexion, and, in a word, gives the air of a fury to the face of an angel. Far be it from me to lay restraints upon the ladies; but, in dissuading them from this method of enforcing their sentiments, I put them upon an easier way of effecting what they desire: for what can be denied to beauty, when speaking with an air of satisfaction? Complaisance does all that vehemence would extort, as anger can alone abate the influence of their charms.

Serene

Serene and mild we view the ev'ning air,
 The pleasing picture of the smiling fair;
 A thousand charms our several senses meet,
 Cooling the breeze, with fragrant odours sweet.
 But, sudden, if the sable clouds deform
 The azure sky, and threat the coming storm,
 Hasty we flee—ere yet the thunders roar,
 And dread what we so much admir'd before.

To vehemence in discourse let me join redundancy in it also; a fault flowing rather from carelessness than design; and which is more dangerous, from its being more neglected. Passion, as I have hinted, excites opposition; and that very opposition, to a man of tolerable sense, will be the strongest reproof for his inadvertency; whereas a person of a loquacious disposition, may often escape open censure from the respect due to his quality; or from an apprehension in those with whom he converses, that a check would but increase the evil; and, like curbing a hard-mouthed horse, serve only to make him run the faster: from whence the person in fault is often rivetted in his error, by mistaking a silent contempt for profound attention.

Perhaps

Perhaps this short description may set many of my readers right; which, whatever they may think of it, I assure them is of no small importance. Conversation is a sort of bank, in which all who compose it have their respective shares. The man therefore who attempts to ingross it, trespasses upon the rights of his companions; and, whether they think fit to tell him so or no, will, of consequence, be regarded as no fair dealer. Notwithstanding I consider conversation in this light, I think it necessary to observe, that it differs from other copartnerships in one very material point; which is this, that it is worse taken if a man pays in more than his proportion, than if he had not contributed his full quota, provided he be not too far deficient: for the prevention of which, let us have *Horace's* caution continually in our eye,

The indiscreet with blind aversion run
Into one fault, when they another shun.

It is the peculiar privilege of the fair, that, speaking or silent, they never offend. Who can be weary of hearing the softest harmony? or who, without pleasure, can behold beauty, when his attention is not diverted from her charms, by listening to her words? I would have stopt here, but that my deference for the ladies obliges me to take notice, that some of their own sex, when past the noon of life, or in their wane of power from some other reason, are apt to place an inclination of obliging their hearers amongst those topics of destruction, by which they would reduce the lustre of those stars that now gild the hemisphere where they once shone.

From this cause only I would advise the reigning toatts, by an equality of behaviour, to avoid the censure of these ill-natured tattlers.

Such hapless fate attends the young and fair,
 Expos'd to open force, and secret snare:
 Pursu'd by men, warm with destructive fire,
 Against their peace while female frauds conspire
Escap'd

Escap'd from those, in vain they hope for rest:
What fame's secure from an invidious jest?
By sight the deer, no more of dogs afraid,
Falls by a shot from some dark covert made:
So envious tongues their foul intentions hide;
Wound, tho' unseen, and kill ere they're descri'd.

Of all the follies which men are apt to fall into, to the disturbance of others, and lessening of themselves, there is none more intolerable than continual *egotismus*, and a perpetual inclination to self-panegyric. The mention of this weakness is sufficient to expose it; since I think no man was ever possessed of so warm an affection for his own person, as deliberately to assert, that it, and its concerns, are proper topics to entertain company. Yet there are many who, through want of attention, fall into this vein, as soon as the conversation begins to acquire life; they lay hold of every opportunity of introducing themselves, of describing themselves, and, if people are so dull as not to take the hint, of commending themselves: nay, what is more surprising than all this, they are amazed at

at the coldness of their auditors, forgetting, that the same passion inspires almost every body; and that there is scarce a man in the room who has not a better opinion of himself, than of any body else.

Disquisitions of this sort into human nature belong properly unto sages in *polite philosophy*; for the first principle of true politeness, is, not to offend against such dispositions of the mind as are almost inseparable from our species. To find out, and methodise these, requires no small labour and application. The fruits of my researches on this subject I communicate freely to the public; but must, at the same time, exhort my readers, to spare, now and then, a few minutes to such reflections; which will at least be attended with this good consequence, that it will open a scene which hath novelty, that powerful charm, to recommend it.

But I must beware of growing serious again: I am afraid my gravity may have disoblinded some of the *beau-monde* already.

He who intends t' advise the young and gay,
Must quit the common road—the formal way,
Which hum-drum pedants take to make folks wise,
By praising virtue, and decrying vice.

Let *parsons* tell what dreadful ills will fall

On such as listen when their passions call :

We from such things our pepils to affright,

Say not they're *sins*, but that they're *unpolite*.

To shew their courage, *beaus* would often dare,

By blackest crimes, to brave old *Lucifer* :

But who of breeding nice, of carriage civil,

Wou'd trespass on good manners for the devil ;

Or, merely to display his want of fear,

Be damn'd *hereafter*, to be laugh'd at *here* ?

It cannot be expected from me, that I should particularly criticise on all those foibles through which men are offensive to others in their behaviour : perhaps, too, a detail of this kind, however exact, might be thought tedious ; it may be construed into a breach of those rules, for a strict observance of which I contend. In order therefore to diversify a subject, which can no other way be treated agreeably, permit me to throw together a set of characters I once had the opportunity of seeing, which will afford a just picture of these Marplots

in conversation; and which my readers, if they please, may call the assembly of impertinents.

There was a coffeehouse in that end of the town where I lodged some time ago, at which several gentlemen used to meet of an evening, who, from a happy correspondence in their humours and capacities, entertained one another agreeably, from the close of the afternoon till it was time to go to bed.

About six months this society subsisted with great regularity, though without any restraint. Every gentleman who frequented the house, and conversed with the creators of this occasional club, were invited to pass an evening, when they thought fit, in a room, one pair of stairs, set apart for that purpose.

The report of this meeting drew, one night when I had the honour of being there, three gentlemen of distinction, who were so well known to most of the members, that admittance could not be refused them.

them. One of them, whom I chuse to call *Major Ramble*, turned of threescore, and who had had an excellent education, seized the discourse about an hour before supper, and gave us a very copious account of the remarks he had made in three years travels through *Italy*. He began with a geographical description of the dominions of his *Sardinian Majesty* as Duke of *Savoy*; and, after a digression on the fortifications of *Turin*, in speaking of which he shewed himself a perfect engineer, he proceeded to the secret history of the intrigues of that court, from the proposal of the match with *Portugal*, to the abdication of King *Victor Amadeus*. After this, he run over the general history of *Milan*, *Parma*, and *Modena*; dwelt half an hour on the adventures of the last Duke of *Mantua*; gave us a hasty sketch of the court of *Rome*; transferred himself from thence to the kingdom of *Naples*, repeated the insurrection of *Massaniello*, and, at a quarter before ten, finished his observations with the recital of what happened at the

reduction of that kingdom to the obedience of the present Emperor. What contributed to make this conduct of his the more out of the way, was, that every gentleman in the room had been in *Italy* as well as he; and one of them, who was a merchant, was the very person at whose house the Major resided when at *Naples*. Possibly he might imagine the knowledge they had in those things might give them a greater relish for his animadversions; or, to speak more candidly, the desire of displaying his own parts buried every other circumstance in oblivion.

Just as the Major had done speaking, a gentleman called for a glass of water; and happened to say, after drinking it, that he found his constitution much mended since he had left off malt liquor. Doctor *Herrick*, another of the strangers, immediately laid hold of this opportunity, and gave us a large account of the virtues of water; confirming whatever he advanced from the works of the most eminent physicians. From the main subject, he made an easy transi-

transition to medicinal baths and springs. Nor were his searches bounded by our own country; he condescended to acquaint us with the properties of the springs of *Bourbon*, particularized the genuine smell of *Spaw* water, applauded the wonderful effects of the *Piermont* mineral, and, like a true patriot, wound up his disquisitions with preferring *Astrop* wells (within three miles of which he was born) to them all. It was now turned of eleven; when the Major and Doctor took their leaves, and went away together in a hackney-coach.

The company seemed inclinable to extend their usual time of sitting, in order to divert themselves after the night's fatigue. When Mr. *Papilio*, the third new comer, after two or three severe reflections on the oddity of some people's humours, who were for imposing their own idle conceits as things worthy the attention of a whole company; though, at the same time, their subjects are trivial, and their manner of treating them insipid: for my part, continued he, gentlemen, most people do me

the honour to say, that few persons understand medals better than I do. To put the musty stories of these queer old men out of our heads, I'll give you the history of a valuable medallion, which was sent me about three weeks ago from *Venice*. Without staying for any further mark of approbation than silence, he entered immediately on a long dissertation; in which he had scarce proceeded ten minutes, before his auditors, losing all patience, followed the example of an old *Turky* merchant, who, taking up his hat and gloves, went directly down stairs without saying a word.

Animadversions on what I have related, would but trespass on the patience of my readers; wherefore, in the place of them, let me offer a few remarks in verse, where my genius may be more at liberty, and vivacity atone for want of method.

Who wou'd not chuse to shun the gen'ral scorn,
 And fly contempt?—a thing so hardly borne.
 This to avoid—let not your tales be long;
 The endless speaker's ever in the wrong,
 And all abhor intemperance of tongue.

Tho'

Tho' with a fluency of easy sounds,
Your copious speech with every grace abounds;
Tho' wit adorn, and judgment give it weight;
Discretion must your vanity abate,
Ere your tir'd hearers put impatience on,
And wonder when the larum will be done.
Nor think by art attention can be wrought;
A flux of words will ever be a fault.
Things without limit we, by nature, blame;
And soon are cloy'd with pleasure, if the same,

Hitherto we have dwelt only on the blemishes of conversation, in order to prevent our readers committing such offences as absolutely destroy all pretences to *politeness*. But as a man cannot be said to discharge the duty he owes to society, who contents himself with barely doing nothing amiss; so lectures on *polite philosophy*, after removing these obstacles, may reasonably be expected to point out the method whereby true *politeness* may be obtained. But, alas! that is not to be done by words; rocks and tempests are easily painted, but the rays of *Phæbus* defy the pencil.

Methinks I see my auditors in surprise.
What, say they, have we attended so long
in

in vain? Have we listened to no purpose? Must we content ourselves with knowing how necessary a thing *politeness* is, without being told how to acquire it? Why really gentlemen, it is just so. I have done all for you that is in my power; I have shewn you what you are not to be; in a word, I have explained *politeness* negatively; if you would know it positively, you must seek it from company and observation. However, to shew my own good breeding, I will be your humble servant as far as I can, that is, I'll open the door, and introduce you, leaving you then at the single point where I can be of no further use, *id est*, application.

The world is a great school, wherein men are first to learn, and then to practise. As fundamentals in all sciences ought to be well understood, so a man cannot be too attentive at his first becoming acquainted with the public; for experience is a necessary qualification in every distinguished character, and is as much required in a fine gentleman as in a statesman. Yet it is to
be

be remarked, that experience is much sooner acquired by some, than by others: for it does not consist so much in a copious remembrance of whatever has happened, as in a regular retention of what may be useful; as a man is properly styled learned from his making a just use of reading, and not from his having perused a multitude of books.

As soon as we have gained knowledge, we shall find the best way to improve it will be exercise; in which two things are carefully to be avoided, positiveness and affectation. If, to our care in shunning them, we add a desire of obliging those with whom we converse, there is little danger, but that we become all we wish; and *politeness*, by an imperceptible gradation, will enter into our minutest actions, and give a polish to every thing we do.

Near to the far-extended coasts of Spain,
Some islands triumph o'er the raging main,
Where dwelt of old—as tuneful poets say,
Slings, who bore from all the prize away.
While infants yet—their feeble nerves they try'd;
Nor needful food, till won by art, supply'd.

Fix'd

Fix'd was the mark—the youngster, oft in vain,
 Whirl'd the misguided stone with fruitless pain;
 Till, by long practice, to perfect on brought,
 With easy slight their former task they wrought.
 Swift from their arm th' unerring pebble flew,
 And, high in air, the fluttering victim flew.
 So in each art men rise but by degrees,
 And months of labour lead to years of ease.

The Duke *de Rochefoucault*, who was esteemed the most brilliant wit in *France*, speaking of *politeness*, says, That a citizen will hardly acquire it at court, and yet may easily attain it in the camp. I shall not enter into the reason of this, but offer my readers a shorter, pleasanter, and more effectual method of arriving at the summit of genteel behaviour; that is, by conversing with the ladies.

Those who aim at panegyric, are wont to assemble a throng of glittering ideas, and then, with great exactness, clothe them with all the elegance of language, in order to their making the most magnificent figure when they came abroad in the world. So copious a subject as the praises of the fair, may, in the opinion of my readers, lay me

me under great difficulties in this respect. Every man of good understanding, and fine sense, is in pain for one who has undertaken so hard a task: hard indeed to me, who, from many years study of the sex, have discovered so many perfections in them, as scarce as many more years would afford me time to express. However, not to disappoint my readers, or myself, by foregoing that pleasure I feel, in doing justice to the most amiable part of the creation, I will indulge the natural propensity I have to their service, and paint, though it be but in miniature, the excellencies they possess, and the accomplishments which by reflection they bestow.

As when some poet, happy in his choice
Of an important subject—tunes his voice
To sweeter sounds, and more exalted strains,
Which from a strong reflection he attains;
As *Homer*, while his heroes he records,
Transfuses all their fire into his words:
So we, intent the charming sex to please,
Act with new life, and an unwonted ease;
Beyond the limits of our genius soar,
And feel an ardour quite unknown before.

Those

Those who, from wrong ideas of things, have forced themselves into a dislike of the sex, would be apt to cry out, Where would this fellow run? Has he so long studied women, and does he not know what numbers of affected prudes, gay coquettes, and giddy impertinents, there are amongst them!—Alas! Gentlemen, what mistakes are these? How will you be surpris-ed, if I prove to you, that you are in the same sentiments with me; and that you could not have so warm resentments at these peccadilloes, if you did not think the ladies more than mortal.

Are the faults you would pass by in a friend, and smile at in an enemy, crimes of so deep a dye in them, as not to be forgiven! And can this flow from any other principle, than a persuasion, that they are more perfect in their nature than we, and their guilt the greater, therefore, in departing even in the smallest degree from that perfection? Or, can there be a greater honour to the sex, than this dignity, which even their enemies allow them, to say, Truth,
I
virtue,

virtue, and women, owe less to their friends, than to their foes? since the vicious, in both cases, charge their own want of taste on the weakness of human nature; pursue grosser pleasures because they are at hand; and neglect the more refined, as things of which their capacities afford them no idea.

Born with a servile gust to sensual joy,
Souls of low taste the sacred flame destroy;
By which, allied to the ethereal fire,
Celestial views the hero's thoughts inspire;
Teach him in a sublimer path to move,
And urge him on to glory and to love:
Passions which only give a right to fame,
To present bliss, and to a deathless name.
While those mean wretches, with just shame o'er-
spread,
Live on unknown—and are, unheard of, dead.

Mr. *Dryden*, who knew human nature perhaps as well as any man who ever studied it, has given us a just picture of the force of female charms, in the story of *Cymon* and *Iphigenia*. *Boccace*, from whom he took it, had adorned it with all the tinsel finery an *Italian* composition is capable

of. The *English* poet, like most *English* travellers, gave *sterling* silver in exchange for that superficial gilding; and bestowed a moral where he found a tale. He paints, in *CYNON*, a soul buried in a confusion of ideas, inflamed with so little fire, as scarce to struggle under the load, or afford any glimmerings of sense. In this condition, he represents him struck with the rays of *Iphigenia's* beauty; kindled by them, his mind exerts its powers, his intellectual faculties seem to awake; and that uncouth ferocity of manners, by which he had hitherto been distinguished, gave way to an obliging behaviour, the natural effect of love.

The moral of this fable is a truth which can never be inculcated too much. It is to the fair sex we owe the most shining qualities of which ours is master: as the ancients insinuated, with their usual address, by painting both the virtues and graces as females. Men of true taste feel a natural complaisance for women when they converse with them, and fall, with-

out knowing it, upon every art of pleasing; which is the disposition at once the most grateful to others, and the most satisfactory to ourselves. An intimate acquaintance with the other sex fixes this complaisance into a habit, and that habit is the very essence of *politeness*.

Nay, I presume to say, *politeness* can be no other way attained. Books may furnish us with right ideas, experience may improve our judgments; but it is the acquaintance of the ladies only, which can bestow that easiness of address, whereby the *fine gentleman* is distinguished from the *scholar* and the *man of business*.

That my readers may be perfectly satisfied in a point, which I think of so great importance, let us examine this a little more strictly.

There is a certain constitutional pride in men, which hinders their yielding, in point of knowledge, honour, or virtue, to one another. This immediately forsakes us at the sight of woman. And the being accustomed to submit to the ladies, gives a

new turn to our ideas, and opens a path to reason, which she had not trode before. Things appear in another light; and that degree of complaisance seems now a virtue, which heretofore we regarded as a meanness.

I have dwelt the longer on the charms of the sex arising from the perfection visible in their exterior composition; because there is the strongest analogy between them, and the excellencies which, from a nicer inquiry, we discover in the minds of the fair. As they are distinguished from the robust make of man by that delicacy expressed by nature, in their form; so the severity of masculine sense is softened by a sweetness peculiar to the female soul. A native capacity of pleasing attends them through every circumstance of life; and what we improperly call the weakness of the sex, gives them a superiority unattainable by force.

The fable of the north-wind and the sun contending to make the man throw off his cloak, is not an improper picture of the
specific

specific difference between the powers of either sex. The blustering fierceness of the former, instead of producing the effect at which it aimed, made the fellow but wrap himself up the closer; yet no sooner did the sun-beams play, than that which before protected, became now an encumbrance.

Just so, that pride which makes us tenacious in disputes between man and man, when applied to the ladies, inspires us with an eagerness not to contend, but to obey.

To speak sincerely and philosophically, women seem designed by providence to spread the same splendour and cheerfulness through the intellectual economy, that the celestial bodies diffuse over the material part of the creation. Without them, we might indeed contend, destroy, and triumph over one another. Fraud and force would divide the world between them; and we should pass our lives, like slaves, in continual toil, without the prospect of pleasure or relaxation.

It is the conversation of women that

gives a proper bias to our inclinations, and, by abating the ferocity of our passions, engages us to that gentleness of deportment which we style *humanity*. The tenderness we have for them, softens the ruggedness of our own nature; and the virtues we put on to make the better figure in their eyes, keep us in humour with ourselves.

I speak it without affectation or vanity, that no man has applied more assiduously than myself to the study of the fair sex; and I aver it with the greatest simplicity of heart, that I have not only found the most engaging and most amiable, but also the most generous and most heroic qualities amongst the ladies; and that I have discovered more of candour, disinterestedness, and fervour in their friendships, than in those of our own sex, though I have been very careful, and particularly happy in the choice of my acquaintance.

My readers will, I dare say, observe, and indeed I desire they should, a more than ordinary zeal for inculcating a high esteem of, and a sincere attachment to
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the fair. What I propose from it, is, to rectify certain notions, which are not only destructive of all *politeness*, but, at the same time, detrimental to society, and incompatible with the dignity of human nature. These have, of late years, spread much among those who assume to themselves the title of *fine gentlemen*; and, in consequence thereof, talk with great freedom of those from whom they are in no danger of being called to an account. There is so much of baseness, cowardice, and contempt of truth, in this way of treating those who are alone capable of making us truly and rationally happy, that, to consider the crime, must be sufficient to make a reasonable man abhor it. Levity is the best excuse for a transient slip of this kind; but to persist in it, is evidently descending from our own species, and, as far as we are able, putting on the brute.

Fram'd to give joy, the lovely sex are seen;
Beauteous their form, and heav'nly in their mien.
Silent, they charm the pleas'd beholder's sight;
And, speaking, strike us with a new delight:

Words,

Words, when pronounc'd by them, bear each a dart;
 Invade our ears, and wound us to the heart.
 To no ill ends the glorious passion sways;
 By love and honour bound, the youth obeys:
 Till, by his service won, the grateful fair
 Consents, in time, to ease the lover's care;
 Seals all his hopes; and, in the bridal kiss,
 Gives him a title to untainted bliss.

I chuse to put an end to my lecture on *politeness* here, because, having spoke of the ladies, I would not descend again to any other subject. In the current of my discourse, I have taken pains to shew the use and amiableness of that art which this treatise was written to recommend: and have drawn, in as strong colours as I was able, those solecisms in behaviour, which men, either through giddiness, or a wrong turn of thought, are most likely to commit.

Perhaps the grave may think I have made *politeness* too important a thing, from the manner in which I have treated it; yet, if they will but reflect, that a statesman, in the most august assembly, a lawyer of the deepest talents, and a divine of the greatest parts, must, notwithstanding, have

have a large share of *politeness*, in order to engage the attention, and bias the inclinations of his hearers, before he can persuade them; they'll be of another opinion; and confess, that some care is due to acquiring that quality which must set off all the rest.

The gayer part of my readers may probably find fault with those restraints which may result from the rules I have here laid down: but I would have these gentlemen remember, that I point out a way whereby, without the trouble of study, they may be enabled to make no despicable figure in the world; which, on mature deliberation, I flatter myself they will think no ill exchange. The ladies will, I hope, repay my labours, by not being displeas'd with this offer of my service. And thus, having done all in my power towards making folks agreeable to one another, I please me with the hopes of having procur'd a favourable reception for myself.

When

When gay *Petronius*, to correct the age,
 Gave way, of old, to his satyric rage;
 This motley form he for his writings chose,
 And chequer'd lighter verse with graver prose.
 When, with just malice he design'd to show
 How far unbounded vice, at last, would go;
 In prose we read the execrable tale,
 And see the face of sin without a veil.
 But when his soul, by some soft theme inspir'd,
 The aid of tuneful poetry requir'd,
 His numbers with peculiar sweetness ran,
 And in his easy verse we see the man;
 Learn'd, without pride; of taste correct, yet free,
 Alike from niceness, and from pedantry;
 Careless of wealth, yet liking decent show:
 In sine, by birth a wit, by trade a beau.
 Freely he censur'd a licentious age,
 And him I copy, tho' with chaster page;
 Expose the evils in which brutes delight,
 And show how easy 'tis to be *polite*;
 Exhort our erring youth—to mend in time,
 And lectures give—for mem'ry's sake, in rhyme;
 Teaching this ART—to pass thro' life at ease,
 Pleas'd in ourselves, while all around we please.

F I N I S.

S O M E

A D V I C E S

O N

M E N A N D M A N N E R S,

B Y

L O R D C H E S T E R F I E L D.

S O M E
A D V I C E S
O N
M E N A N D M A N N E R S,
B Y
L O R D C H E S T E R F I E L D.

G R A C E S.

THE desire of pleasing is at least half the art of doing it; the rest depends only upon the manner, which attention, observation, and frequenting good company, will teach. Those who are lazy, careless, and indifferent whether they please or not, we may depend upon it, will never please. The art of pleasing is a very necessary one to possess,

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self, but a very difficult one to acquire. To do as one would be done by, is the surest method of pleasing. Observe carefully what pleases us in others, and probably the same things in us will please others. If we are pleased with the complaisance and attention of others to our humours, our tastes, or our weaknesses; the same complaisance and attention on our parts to theirs, will equally please them. Let us be serious, gay, or even trifling, as we find the present humour of the company: this is an attention due from every individual to the majority. The art of pleasing cannot be reduced to a receipt; if it could, that receipt would be worth purchasing at any price. Good sense and good nature are the principal ingredients: and our own observation, and the good advice of others, must give the right colour and taste to it.

The graces of the person, the countenance, and the way of speaking, are essential things: the very same thing, said by a genteel person, in an engaging way, and
gracefully

gracefully and distinctly spoken, would please, which would shock if muttered out by an awkward figure, with a fullen serious countenance. The poets represent Venus as attended by the three graces, to intimate, that even beauty will not do without. Minerva ought to have three also; for, without them, learning has few attractions.

If we examine ourselves seriously, why particular people please and engage us, more than others of equal merit, we shall always find, that it is because the former have the graces, and the latter not. I have known many a woman, with an exact shape, and a symmetrical assemblage of beautiful features, please nobody; while others, with very moderate shapes and features, have charmed every body. It is certain, that Venus will not charm so much without her attendant graces, as they will without her. Among men, how often has the most solid merit been neglected, unwelcome, or even rejected, for want of them? while flimsy parts, little know-

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ledge,

ledge, and less merit, introduced by the graces, have been received, cherished, and admired.

We proceed now to investigate what these graces are, and to give some instructions for acquiring them.

A man's fortune is frequently decided for ever by his first address. If it is pleasing, people are hurried involuntarily into a persuasion that he has a merit which possibly he has not ; as, on the other hand, if it is ungraceful, they are immediately prejudiced against him ; and unwilling to allow him the merit which, it may be, he has. The worst bred man in Europe, should a lady drop her fan, would certainly take it up, and give it to her : the best bred man in Europe could do no more. The difference, however, would be considerable : the latter would please by his graceful address in presenting it ; the former would be laughed at for doing it awkwardly. The carriage of a gentleman should be genteel, and his motions graceful. He should be particularly careful of his manner and address, when he presents

presents himself in company. Let them be respectful without meanness, easy without too much familiarity, genteel without affectation, and insinuating without any seeming art or design. Men as well as women, are much oftner led by their hearts than by their understandings. The way to the heart is through the senses; please their eyes and their ears, and the work is half done.

A gentleman always attends even to the *choice* of his amusements. If at cards, he will not play at cribbage, all-fours, or putt; or, in sports of exercise, be seen at skittles, foot-ball, leap-frog, cricket, driving of coaches, &c.; for he knows that such an imitation of the manners of the mob will indelibly stamp him with vulgarity. I cannot likewise avoid calling playing upon any musical instrument illiberal in a gentleman. Music is usually reckoned one of the liberal arts, and not unjustly; but a man of fashion, who is seen piping or fiddling at a concert, degrades his own dignity. If you love music, hear it; pay

fiddlers to play to you, but never fiddle yourself. It makes a gentleman appear frivolous and contemptible, leads him frequently into bad company, and wastes that time which might otherwise be well employed.

However trifling some things may seem, they are no longer so when above half the world thinks them otherwise. Carving, as it occurs at least once in every day, is not below our notice. We should use ourselves to carve adroitly and genteely without hacking half an hour across a bone, without belpattering the company with the sauce, and without overturning the glasses into your neighbour's pockets. To be awkward in this particular, is extremely disagreeable and ridiculous. It is easily avoided by a little attention and use; and a man who tells you gravely, that he cannot carve, may as well tell you, that he cannot blow his *nose*; it is both as easy and as necessary.

Study to acquire that fashionable kind of *small talk*, or *chit-chat*, which prevails in all polite assemblies, and which, trifling

as it may appear, is of use in mixed companies, and at table. It turns upon the public events of Europe, and then is at its best; very often upon the number, the goodness, or badness, the discipline, or the clothing, of the troops of different princes; sometimes upon the families, the marriages, the relations, of princes and considerable people; and sometimes the magnificence of public entertainments, balls, masquerades, &c. Upon such occasions, likewise, it is not amiss to know how to *parler cuisine*, and to be able to dissert upon the growth and flavour of wines. These, it is true, are very little things; but they are little things that occur very often, and therefore should be said *avec gentillesse et grace*.

The person should be accurately clean; the teeth, hands, and nails, should be particularly so. A dirty mouth has real ill consequences to the owner; for it infallibly causes the decay, as well as the intolerable pain of the teeth; and is very offensive, for it will most inevitably stink. Nothing looks more ordinary, vulgar, and illiberal, than

than dirty hands, and ugly, uneven, and ragged nails; the ends of which should be kept smooth and clean, (not tipped with black), and small segments of circles; and every time that the hands are wiped, rub the skin round the nails backwards, that it may not grow up, and shorten them too much. Upon no account whatever put your fingers in your nose or ears. It is the most shocking, nasty, vulgar rudeness; that can be offered to company. The ears should be washed well every morning, and in blowing the nose, never look at it afterwards.

These things may perhaps appear too insignificant to be mentioned; but when it is remembered, that a thousand little nameless things, which every one feels, but no one can describe, conspire to form that *whole* of pleasing, I think we ought not to call them trifling. Besides, a clean shirt and a clean person are as necessary to health, as not to offend other people. I have ever held it as a maxim, and which I have lived to see verified, That a man
who

who is negligent at twenty, will be a sloven at forty, and intolerable at fifty years of age.

Attend to the compliments of congratulation, or condolence, that you hear a well-bred man make to his superiors, to his equals, and to his inferiors : watch even his countenance, and his tone of voice ; for they all conspire in the main point of pleasing. There is a certain distinguishing diction of a man of fashion : he will not content himself with saying, like John Trott, to a new-married man, “ Sir, I
“ wish you much joy ;” or to a man who has lost his son, “ Sir, I am sorry for your
“ loss ;” and both with a countenance equally unmoved : but he will say in effect the same thing, in a more elegant, and less trivial manner, and with a countenance adapted to the occasion. He will advance with warmth, vivacity, and a cheerful countenance to the new-married man, and embracing him, perhaps, say to him,
“ If you do justice to my attachment to
“ you, you will judge of the joy that I
“ feel

“ feel upon this occasion, better than I
 “ can express it,” &c.; to the other, in
 grave composure of countenance, in a
 more deliberate manner, and with af-
 fliction, he will advance slowly, with a
 lower voice, perhaps, say, “ I hope you do
 “ me the justice to be convinced, that I
 “ feel whatever you feel, and shall ever
 “ be affected where you are concerned.”

There is a certain language of conversa-
 tion, a fashionable diction, of which every
 gentleman ought to be perfectly master, in
 whatever language he speaks. The French
 attend to it carefully, and with great rea-
 son; and their language, which is a lan-
 guage of phrases, helps them out exceeding-
 ly. That delicacy of diction is characteristi-
 cal of a man of fashion and good company.

Dress is one of the various ingredients
 that contribute to the art of pleasing, and
 therefore an object of some attention; for
 we cannot help forming some opinion of a
 man's sense and character from his dress.
 All affectation in dress, implies a flaw in
 the understanding. Men of sense carefully
 avoid any particular character in their
 dress;

dress; they are accurately clean for their own sake, but all the rest is for the sake of other people. A man should dress as well, and in the same manner, as the people of sense and fashion of the place where he is - if he dresses more than they, he is a fop; if he dresses less, he is unpardonably negligent: but, of the two, a young fellow should be rather too much than too little dressed; the excess of that side will wear off with a little age and reflection.

The difference in dress between a man and a fop is, that the fop values himself upon his dress, and the man of sense laughs at it, at the same time that he knows he must not neglect it. There are a thousand foolish customs of this kind, which, as they are not criminal, must be complied with, and even cheerfully, by men of sense. Diogenes the Cynic was a wise man for despising them, but a fool for shewing it.

We should not attempt to rival, or to excel, a fop in dress; but it is necessary to dress, to avoid singularity and ridicule. Great care should be taken to be always dressed like the reasonable people of our
own

own age in the place where we are, whose dress is never spoken of one way or another, as neither too negligent, or too much studied.

Awkwardness of carriage is very alienating, and a total negligence of dress and air, an impertinent insult upon custom and fashion. Women have great influence as to a man's fashionable character; and an awkward man will never have their votes, which are very numerous, and oftener counted than weighed.

When we are once well-dressed for the day, we should think no more of it afterwards; and, without any stiffness for fear of discomposing that dress, we should be as easy and natural as if we had no clothes on at all.

Dancing, likewise, though a silly trifling thing, is one of those established follies which people of sense are sometimes obliged to conform to; and if they do, they should be able to perform it well.

In dancing, the motion of the arms should be particularly attended to, as these

decide a man's being genteel or otherwise, more than any other part of the body. A twist or stiffness in the wrist will make any man look awkward. If a man dances well from the waist upwards, wears his hat well, and moves his head properly, he dances well. Coming into a room, and presenting yourself to a company, should be always attended to, as this always gives the first impression, which is often indelible. Those who present themselves well, have a certain dignity in their air, which, without the least seeming mixture of pride, at once engages and is respected.

Drinking of healths is now growing out of fashion, and is deemed unpolite in good company. Custom once had rendered it universal; but the improved manners of the age now consider it as absurd and vulgar. What can be more rude or ridiculous, than to interrupt persons at their meals with an unnecessary compliment? Abstain, then, from this silly custom where you find it disused; and use it only at those tables where it continues general.

A steady assurance is too often improperly styled *impudence*. For my part, I see no impudence, but, on the contrary, infinite utility and advantage, in presenting one's self with the same coolness and unconcern, in any, and every company. Till one can do that, I am very sure that one can never present one's self well. Whatever is done under concern and embarrassment, must be ill done; and till a man is absolutely easy and unconcerned in every company, he will never be thought to have kept good, nor be very welcome in it. Assurance and intrepidity, under the white banner of seeming modesty, clear the way to merit, that would otherwise be discouraged by difficulties in its journey; whereas barefaced impudence is the noisy and blustering harbinger of a worthless and senseless usurper.

A man of sense may be in haste, but can never be in a hurry; because he knows, that whatever he does in a hurry he must necessarily do very ill. He may be in haste to dispatch an affair, but he will take care

not

not to let that haste hinder his doing it well. Little minds are in a hurry when the object proves (as it commonly does) too big for them; they run, they hare, they puzzle, confound, and perplex themselves; they want to do every thing at once, and never do it at all. But a man of sense takes the time necessary for doing the thing he is about well; and his haste to dispatch a business, only appears by the continuity of his application to it: he pursues it with a cool steadiness, and finishes it before he begins any other.

Frequent and loud laughter is the characteristic of folly and ill-manners: it is the manner in which the mob expresses their silly joy at silly things; and they call it being merry. In my mind, there is nothing so illiberal, and so ill-bred, as audible laughter. True wit, or sense, never yet made any body laugh; they are above it; they please the mind, and give a cheerfulness to the countenance. But it is low buffoonery, or silly accidents, that always excite laughter; and that is what people

of sense and breeding should show themselves above. A man's going to sit down, in the supposition that he has a chair behind him, and falling down upon his breech for want of one, sets a whole company a-laughing, when all the wit in the world would not do it: a plain proof, in my mind, how low and unbecoming a thing laughter is; not to mention the disagreeable noise that it makes, and the shocking distortion of the face that it occasions.

Many people, at first from awkwardness, have got a very disagreeable and silly trick of laughing whenever they speak; and I know men of very good parts, who cannot say the commonest thing without laughing; which makes those who do not know them take them at first for natural fools.

It is of the utmost importance to write letters well; as this is a talent which occurs, as well in business, as in pleasure: and inaccuracies in orthography, or in style, are never pardoned but in ladies; nor is it
hardly

hardly pardonable in them. The epistles of Cicero are the most perfect models of good writing.

Letters should be easy and natural, and convey to the persons to whom we send them, just what we would say to those persons if we were present with them.

The best models of letter-writing are Cicero, Cardinal d'Ossat, Madame Sevigné, and Comte Bussy Rabutin. Cicero's epistles to Atticus, and to his familiar friends, are the best examples in the friendly and the familiar style. The simplicity and clearness of the letters of Cardinal d'Ossat, shew how letters of business ought to be written. For gay and amusing letters, there are none that equal Comte Bussy's and Madame Sevigné's. They are so natural, that they seem to be the extempore conversations of two people of wit, rather than letters.

Neatness in folding up, sealing, and directing letters, is by no means to be neglected. There is something in the exterior, even of a letter, that may please or

displeafe, and confequently deserves fome attention.

There is nothing that a young man, at his first appearance in the world, has more reason to dread, and therefore should take more pains to avoid, than having any ridicule fixed on him. In the opinion even of the most rational men, it will degrade him, but ruin him with the rest. Many a man has been undone by acquiring a ridiculous nick-name. The causes of nick-names among well-bred men, are generally the little defects in manner, elocution, air, or address. To have the appellation of *muttering*, *awkward*, *ill bred*, *absent*, *left-legged*, annexed always to your name, would injure you more than you imagine. Avoid then these little defects, and you may set ridicule at defiance.

To acquire a graceful utterance, read aloud to some friend every day, and beg of him to interrupt, and correct you, whenever you read too fast, do not observe the proper stops, lay a wrong emphasis, or utter your words unintelligibly. You may
even

even read aloud to yourself, and tune your utterance to your own ear. Take care to open your teeth when you read or speak and articulate every word distinctly; which last cannot be done but by sounding the final letter. But above all, study to vary your voice according to the subject, and avoid a monotony. Daily attention to these articles will, in a little time, render them easy and habitual to you.

The voice and manner of speaking, too, are not to be neglected. Some people almost shut their mouths when they speak, and mutter so that they are not to be understood: others speak so fast, and sputter, that they are not to be understood neither: some always speak as loud as if they were talking to deaf people; and others so low, that one cannot hear them. All these habits are awkward and disagreeable, and are to be avoided by attention; they are the distinguishing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how necessary it is to mind all these little things:
for

for I have seen many people, with great talents, ill received, for want of having these talents; and others well received, only from their little talents, and who had no great ones.

Orthography, or spelling well, is so absolutely necessary for a man of letters, or a gentleman, that one false spelling may fix a ridicule on him for the remainder of his life. Reading carefully will contribute, in a great measure, to preserve you from exposing yourself by false spelling; for books are generally well spelled, according to the orthography of the times. Sometimes words, indeed, are spelled differently by different authors; but those instances are rare; and where there is only one way of spelling a word, should you spell it wrong, you will be sure to be ridiculed. Nay, a *woman* of a tolerable education would despise and laugh at her lover, if he should send her an ill spelled *billet-doux*.

Style is the dress of thoughts; and let them be ever so just, if your style is homely, coarse, and vulgar, they will appear

to as much disadvantage, and be as ill received, as your person, though ever so well proportioned, would, if dressed in rags, dirt, and tatters. It is not every understanding that can judge of matter; but every ear can, and does judge more or less, of style.

Mind your diction, in whatever language you either write or speak; contract a habit of correctness and elegance. Consider your style, even in the freest conversation and most familiar letters. After, at least, if not before, you have said a thing, reflect if you could not have said it better.

Every man who has the use of his eyes, and his right hand, can write whatever hand he pleases. Nothing is so ungentleman-like as a schoolboy's scrawl. I do not desire you to write a stiff formal hand, like that of a school-master, but a genteel, legible, and liberal character, and to be able to write quick. As to the correctness and elegance of your writing, attention to grammar does the one, and to the best authors the other. Epistolary correspondence should

should be easy and natural, and convey to the persons just what we would say if we were with them.

Vulgarism in language is a certain characteristic of bad company, and a bad education. Proverbial expressions, and trite sayings, are the flowers of the rhetoric of a vulgar man. Would he say, that men differ in their tastes, he both supports and adorns that opinion, by the good old saying, as he respectfully calls it, that "What is one man's meat is another man's poison." If any body attempt being *smart*, as he calls it, upon him, he gives them *tit for tat*; aye, that he does. He has always some favourite word for the time being, which, for the sake of using often, he commonly abuses; such as, *vastly* angry, *vastly* kind, *vastly* handsome, and *vastly* ugly. Even his pronunciation of proper words, carries the mark of the beast along with it. He calls the earth *yearth*; he is *obleiged*, not *obliged* to you. He goes *to wards*, and not towards such a place. He sometimes affects hard words,

by

by way of ornament, which he always mangles, like a learned woman. A man of fashion never has recourse to proverbs, and vulgar aphorisms; uses neither favourite words nor hard words; but takes great care to speak very correctly and grammatically, and to pronounce properly; that is, according to the usage of the best companies.

Humming a tune within ourselves, drumming with our fingers, making a noise with our feet, and such awkward habits, being all breaches of good manners, are therefore indications of our contempt for the persons present, and consequently should not be practised.

Eating very quick, or very slow, is characteristic of vulgarity; the former infers poverty; the latter, if abroad, that you are disgusted with your entertainment; and if at home, that you are rude enough to give your friends what you cannot eat yourself. Eating soup with your nose in the plate is also vulgar. So likewise is smelling to the meat while on the fork, before you put it
in

in your mouth. If you dislike what is sent upon your plate, leave it; but never, by smelling to or examining it, appear to tax your friend with placing unwholesome provisions before you.

Spitting on the floor or carpet is a filthy practice; and which, were it to become general, would render it as necessary to change the carpets as the table-cloths. Not to add, it will induce our acquaintance to suppose, that we have not been used to genteel furniture; for which reason alone, if for no other, a man of liberal education should avoid it.

To conclude this article; never walk fast in the streets, which is a mark of vulgarity, ill-befitting the character of a gentleman, or a man of fashion, though it may be tolerable in a tradesman.

To stare any person full in the face whom you may chance to meet, is an act also of ill-breeding; it would seem to bespeak as if you saw something wonderful in his appearance, and is therefore a tacit reprehension.

Keep yourself free, likewise, from all

odd tricks or habits; such as, scratching yourself; putting your fingers to your mouth, nose, and ears; thrusting out your tongue, snapping your fingers, biting your nails, rubbing your hands, sighing aloud, an affected shivering of your body, gaping, and many others, which I have noticed before; all which are imitations of the manners of the mob, and degrading to a gentleman.

A B S E N C E O F M I N D.

AN absent man is generally either a very weak, or a very affected man: he is, however, a very disagreeable man in company. He is defective in all the common offices of civility. He does not enter in to the general conversation, but breaks into it from time to time, with some starts of his own, as if he waked from a dream. He seems wrapped up in thought, and possibly does not think at all. He does not know his most intimate acquaintance by sight, or answers them as if he were at cross purposes. He leaves his hat in one room, his cane in another, and would probably leave his shoes in a third, if his buckles, though awry, did not save them. This is a sure indication, either of a mind so weak that it cannot bear above one object at a time; or so affected, that it would be supposed to be wholly ingrossed by some very great and important objects. Sir Isaac Newton, Mr. Locke, and perhaps five or six more since the creation, may have had a right to absence, from the intense thought their investigations required.

No man is, in any degree, fit for either business or conversation, who does not command his attention to the present object, be what it will. When I see a man absent in mind, I chuse to be absent in body; for it is almost impossible for me to stay in the room, as I cannot stand inattention and awkwardness.

I would rather be in company with a dead man, than with an absent one: for if the dead man affords me no pleasure, at least he shews me no contempt; whereas the absent man very plainly, though silently, tells me, that he does not think me worth his attention. Besides, an absent man can never make any observations upon the characters, customs, and manners of the company. He may be in the best companies all his lifetime, (if they will admit him), and never become the wiser: we may as well converse with a deaf man, as an absent one. It is indeed a practical blunder to address ourselves to a man, who we plainly perceive neither hears, minds, nor understands us.

ATTENTION.

A Man is fit for neither business nor pleasure, who either cannot, or does not, command and direct his attention to the present object, and, in some degree, banish, for that time, all other objects from his thoughts. If at a ball, a supper, or a party of pleasure, a man were to be solving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a poor figure in that company; or if, in studying a problem in his closet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician.

There is time enough for every thing in the course of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time.

This steady and undissipated attention to one object is a sure mark of a superior genius; as hurry, bustle, and agitation, are

are the never-failing symptoms of a weak and frivolous mind.

Indeed without attention nothing is to be done: want of attention, which is really want of thought, is either folly or madness. You should not only have attention to every thing, but a quickness of attention, so as to observe at once, all the people in the room; their motions, their looks, and their words; and yet without staring at them, and seeming to be an observer. This quick and unobserved observation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called absence, which is a thoughtlessness and want of attention about what is doing, makes a man so like either a fool or a madman, that, for my part, I see no real difference. A fool never has thought: a madman has lost it; and an absent man is, for the time, without it.

In short, the most material knowledge of all, I mean the knowledge of the world, is never to be acquired without great attention; and I know many old people,

who, though they have lived long in the world, are but children still as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide, in some degree, the truth, and give a general exterior resemblance to almost every body. Attention and sagacity must see through that vail, and discover the natural character.

Add to this, there are little attentions which are infinitely engaging, and which sensibly affect that degree of pride and self-love which is inseparable from human nature; as they are unquestionable proofs of the regard and consideration which we have for the persons to whom we pay them. As for example: Suppose you invited any body to dine or sup with you, you ought to recollect if you had observed that they had any favourite dish, and take care to provide it for them; and when it came, you should say, “ You seem’d to
 “ me, at such and such a place, to give
 “ this dish a preference, and therefore I
 “ ordered

“ ordered it : this is the wine that I ob-
“ served you liked, and therefore I procur-
“ ed some.” Again, most people have their
weaknesses; they have their aversions or
their likings to such or such things. If we
were to laugh at a man for his aversion to
a cat, or cheese, (which are common anti-
pathies), or, by inattention or negligence,
to let them come in his way where we
could prevent it; he would, in the first case,
think himself insulted; and, in the second,
slighted; and would remember both. But,
on the other hand, our care to procure for
him what he likes, and to remove from
him what he dislikes, shews him that he is
at least an object of our attention, flatters
his vanity, and perhaps makes him more
your friend than a more important service
would have done. The more trifling these
things are, the more they prove your at-
tention for the person, and are consequent-
ly the more engaging. Consult your own
breast, and recollect how these little atten-
tions, when shown you by others, flatter
that degree of self-love and vanity from
which

which no man living is free. Reflect how they incline and attract you to that person, and how you are propitiated afterwards to all which that person says or does. The same causes will have the same effects in your favour.

AWK-

A W K W A R D N E S S

O F D I F F E R E N T K I N D S.

MANY very worthy and sensible people have certain odd tricks, ill habits, and awkwardnesses in their behaviour, which excite a disgust to and dislike of their persons, that cannot be removed or overcome by any other valuable endowment or merit which they may possess.

Now awkwardness can proceed but from two causes; either from not having kept good company, or from not having attended to it.

When an awkward fellow first comes into a room, it is highly probable, that his sword gets between his legs, and throws him down, or makes him stumble at least: when he has recovered this accident, he goes and places himself in the very place of the whole room where he should not: there he soon lets his hat fall down; and, in taking it up again, throws down his cane; in recovering his cane, his hat falls a second time; so that he is a quarter of an

an hour before he is in order again. If he drinks tea or coffee, he certainly scalds his mouth, and lets either the cup or the saucer fall, and spills the tea or coffee in his breeches. At dinner, his awkwardness distinguishes itself particularly, as he has more to do: there he holds his knife, fork, and spoon, differently from other people; eats with his knife, to the great danger of his mouth, picks his teeth with his fork, and puts his spoon, which has been in his throat twenty times, into the dishes again. If he is to carve, he can never hit the joint; but, in his vain efforts to cut through the bone, scatters the sauce in every body's face. He generally daubs himself with soup and grease, though his napkin is commonly stuck through a button-hole, and tickles his chin. When he drinks, he infallibly coughs in his glass, and besprinkles the company. Besides all this, he has strange tricks and gestures; such as, snuffing up his nose, making faces, putting his fingers in his nose, or blowing it, and looking afterwards in his handkerchief,

chief, so as to make the company sick. His hands are troublesome to him when he has not something in them, and he does not know where to put them; but they are in perpetual motion between his bosom and his breeches: he does not wear his cloths, and, in short, does nothing like other people. All this, I own, is not in any degree criminal; but it is highly disagreeable and ridiculous in company, and ought most carefully to be avoided by whoever desires to please.

From this account of what you should not do, you may easily judge what you should do; and a due attention to the manners of people of fashion, and who have seen the world, will make it habitual and familiar to you.

There is likewise an awkwardness of expression and words most carefully to be avoided; such as, false English, bad pronunciation, old sayings, and common proverbs; which are so many proofs of having kept bad and low company. For example. If, instead of saying, "That tastes
" are different, and that every man has
" his

“ his own peculiar one,” you should let off a proverb, and say, That “ what is one man’s meat is another man’s poison ;” or else, “ Every one as they like, as the good man said when he kissed his cow ;” every body would be persuaded, that you had never kept company with any body above footmen and housemaids.

There is likewise an awkwardness of the mind, that ought to be, and with care may be, avoided ; as for instance, to mistake or forget names. To speak of Mr. What-d’ye-call-him, or Mrs. Thingum, or How-d’ye-call-her, is excessively awkward and ordinary. To call people by improper titles and appellations, is so too ; as my Lord, for Sir ; and Sir, for my Lord. To begin a story or a narration when you are not perfect in it, and cannot go through with it, but are forced, possibly, to say in the middle of it, “ I have forgot the rest,” is very unpleasant and bungling. One must be extremely exact, clear, and perspicuous, in every thing one says ; otherwise, instead of entertaining or informing others, one only tires and puzzles them.

B A S H F U L N E S S.

BASHFULNESS is the distinguishing character of an English booby, who appears frightened out of his wits if people of fashion speak to him, and blushes and stammers, without being able to give a proper answer; by which means he becomes truly ridiculous, from the groundless fear of being laughed at.

There is a very material difference between modesty and an awkward bashfulness, which is as ridiculous as true modesty is commendable: it is as absurd to be a simpleton as to be an impudent fellow; and we make ourselves contemptible, if we cannot come into a room, and speak to people, without being out of countenance, or without embarrassment. A man who is really diffident, timid, and bashful, be his merit what it will, never can push himself in the world: his despondency throws him into inaction; and the forward, the bustling, and the petulant, will always precede him. The manner makes

the whole difference. What would be impudence in one manner, is only a proper and decent assurance in another. A man of sense, and of knowledge of the world, will assert his own rights, and pursue his own objects, as steadily and intrepidly as the most impudent man living, and commonly more so; but then he has art enough to give an outward air of modesty to all he does. This engages and prevails, whilst the very same things shock and fail, from the overbearing or impudent manner only of doing them.

Englishmen, in general, are ashamed of going into company. When we avoid singularity, what should we be ashamed of? And why should we not go into a mixed company, with as much ease, and as little concern, as we would go into our own room? Vice and ignorance are the only things we ought to be ashamed of: while we keep clear of them, we may venture any where without fear or concern. Nothing sinks a young man into low company so surely as bash-

bashfulness. If he thinks that he shall not, he most surely will not please.

Some indeed, from feeling the pain and inconveniencies of bashfulness, have rushed into the other extreme, and turned impudent; as cowards sometimes grow desperate from excess of danger: but this is equally to be avoided, there being nothing more generally shocking than impudence. The medium between these two extremes points out the well-bred man, who always feels himself firm and easy in all companies; who is modest without being bashful, and steady without being impudent.

A mean fellow is ashamed and embarrassed when he comes into company, is disconcerted when spoken to, answers with difficulty, and does not know how to dispose of his hands; but a gentleman who is acquainted with the world, appears in company with a graceful and proper assurance, and is perfectly easy and unembarrassed. He is not dazzled by superior rank; he pays all the respect that is due to it, without being disconcerted; and can

converse as easily with a king as with any one of his subjects. This is the great advantage of being introduced young into good company, and of conversing with our superiors. A well-bred man will converse with his inferiors without insolence, and with his superiors with respect, and with ease. Add to this, that a man of a gentleman-like behaviour, though of inferior parts, is better received than a man of superior abilities who is unacquainted with the world. Modesty and a polite easy assurance, should be united.

COM-

C O M P A N Y.

TO keep good company, especially at our first setting out, is the way to receive good impressions. Good company is not what respective sets of good company are pleased either to call or think themselves. It consists chiefly (though not wholly) of people of considerable birth, rank, and character; for people of neither birth nor rank are frequently, and very justly, admitted into it, if distinguished by any peculiar merit, or eminency in any liberal art or science. So motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardness, and others get into it by the protection of some considerable person. In this fashionable good company, the best manners and the purest language are most unquestionably to be learnt; for they establish and give the *ton* to both, which are called the language and manners of good company; neither

of them being ascertained by any legal tribunal.

A company of people of the first quality cannot be called good company, in the common acceptation of the phrase, unless they are the fashionable and accredited company of the place; for people of the first quality can be as silly, as ill-bred, and as worthless, as people of the meanest degree. And a company consisting wholly of people of very low condition, whatever their merit or talents may be, can never be styled good company; and therefore should not be much frequented, though by no means despised.

A company wholly composed of learned men, though greatly to be respected, is not meant by the words *good company*: they cannot have the easy and polished manners of the world, as they do not live in it. If we can bear our parts well in such a company, it will be proper to be in it sometimes; and we shall be more esteemed in other companies for having a place in that.

A company consisting wholly of professed wits and poets, is very inviting to young men, who are pleased with it, if they have wit themselves; and if they have none, are foolishly proud of being one of it. But such companies should be frequented with moderation and judgment. A wit is a very unpopular denomination, as it carries terror along with it; and people are as much afraid of a wit in company, as a woman is of a gun, which she supposes may go off of itself, and do her a mischief. Their acquaintance, however, is worth seeking, and their company worth frequenting; but not exclusively of others, nor to such a degree as to be considered only as one of that particular set.

Above all things, endeavour to keep company with people above you; for there you rise, as much as you sink with people below you. When I say company above you, I do not mean with regard to their birth, but with regard to their merit, and the light in which the world considers them.

There

There are two sorts of good company; one which is called the *beau monde*, and consists of those people who have the lead in courts, and in the gay part of life; the other consists of those who are distinguished by some peculiar merit, or who excel in some particular and valuable art or science.

Be equally careful to avoid that low company, which, in every sense of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. Vanity, that source of many of our follies, and of some of our crimes, has sunk many a man into company in every light infinitely below him, for the sake of being the first man in it. There he dictates, is applauded, and admired: but he soon disgraces himself, and disqualifies himself for any better company.

Having thus pointed out what company you should avoid, and what company you should associate with, I shall next lay down a few

RULES.

RULES FOR BEHAVIOUR IN COMPANY.

WHEN a young man, new in the world, first gets into company, he determines to conform to and imitate it. But he too often mistakes the object of his imitation. He has frequently heard the absurd term of genteel and fashionable vices. He there observes some people who shine, and who in general are admired and esteemed; and perceives, that these people are rakes, drunkards, and gamblers: he therefore adopts their vices, mistaking their defects for their perfections, and imagining that they owe their fashion and their lustre to these genteel vices. But it is exactly the reverse: for these people have acquired their reputation by their parts, their learning, their good-breeding, and other real accomplishments; and are only blemished and lowered in the opinions of all reasonable people, by these general and fashionable vices. It is therefore plain, that, in these mixed characters, the good part only makes people forgive, but not approve, the bad.

If

If a man should unfortunately have any vices, he ought at least to be content with his own, and not adopt other people's. The adoption of vice has ruined ten times more young men than natural inclinations.

Let us imitate the real perfections of the good company into which we may get; copy their politeness, their carriage, their address, and the easy and well-bred turn of their conversation: but we should remember, that, let them shine ever so bright, their vices, if they have any, are so many blemishes, which we would no more endeavour to imitate, than we would make artificial warts upon our faces, because some very handsome man had the misfortune to have a natural one upon his. We should, on the contrary, think how much handsomer he would have been without it.

Having thus given you instructions for making you well received in good company, I proceed next to lay before you the polite

RULES

RULES FOR CONVERSATION.

WHEN you are in company, talk often, but never long; in that case, if you do not please, at least you are sure not to tire your hearers.

Inform yourself of the characters and situations of the company, before you give way to what your imagination may prompt you to say. There are, in all companies, more wrong heads than right ones, and many more who deserve than who like censure. Should you therefore expatiate in the praise of some virtue which some in company notoriously want, or declaim against any vice which others are notoriously infected with; your reflections, however general, and unapplied, will, by being applicable, be thought personal, and levelled at those people. This consideration points out to you sufficiently, not to be suspicious and captious yourself, nor to suppose that things, because they may, are therefore meant at you.

Tell stories very seldom, and absolutely
never

never but where they are very apt, and very short. Omit every circumstance that is not material, and beware of digressions. To have frequent recourse to narrative, betrays great want of imagination.

Never hold any body by the button, or the hand, in order to be heard out; for if people are not willing to hear you, you had much better hold your tongue than them.

Long talkers generally single out some unfortunate man in company, to whisper, or at least, in a half-voice, to convey a continuity of words to. This is excessively ill-bred; and, in some degree, a fraud; conversation-stock being a joint and common property. But if one of these unmerciful talkers lays hold of you, hear him with patience, (and at least seeming attention), if he is worth obliging; for nothing will oblige him more than a patient hearing, as nothing will hurt him more, than either to leave him in the midst of his discourse, or to discover your impatience under your affliction.

There is nothing so brutally shocking,

nor so little forgiven, as a seeming inattention to the person who is speaking to you; and I have known many a man knocked down for a much slighter provocation than that inattention which I mean. I have seen many people, who, while you are speaking to them, instead of looking at and attending to you, fix their eyes upon the ceiling, or some other part of the room, look out of the window, play with a dog, twirl their snuff-box, or pick their nose. Nothing discovers a little, futile, frivolous mind, more than this, and nothing is so offensively ill-bred: it is an explicit declaration on your part, that every the most trifling object deserves your attention more than all that can be said by the person who is speaking to you. Judge of the sentiments of hatred and resentment which such treatment must excite in every breast where any degree of self-love dwells. I repeat it again and again, that sort of vanity and self-love is inseparable from human nature, whatever may be its rank or condition; even your footman will sooner

forget and forgive a beating, than any manifest mark of slight and contempt. Be, therefore, not only really, but seemingly and manifestly attentive to whoever speaks to you.

It is considered as the height of ill-manners to interrupt any person while speaking, by speaking yourself, or calling off the attention of the company to any new subject. This, however, every child knows.

Take, rather than give, the subject of the company you are in. If you have parts, you will show them, more or less, upon every subject; and if you have not, you had better talk sillily upon a subject of other people's, than of your own chusing.

Never display your learning but on particular occasions. Reserve it for learned men; and let even these rather extort it from you, than appear forward to display it. Hence you will be deemed modest, and reputed to possess more knowledge than you really have. Never seem wiser or more learned than your company. The man who affects to display his learning,
will

will be frequently questioned; and if found superficial, will be ridiculed and despised; if otherwise, he will be deemed a pedant. Nothing can lessen real merit (which will always show itself) in the opinion of the world, but an ostentatious display of it by its possessor.

When you oppose or contradict any person's assertion or opinion, let your manner, your air, your terms, and your tone of voice be soft and gentle, and that easily and naturally, not affectedly. Use palliatives when you contradict; such as, "I may be mistaken—I am not sure, but I believe"—"I should rather think," &c. Finish any argument or dispute with some little good-humoured pleasantry, to shew that you are neither hurt yourself, nor mean to hurt your antagonist; for an argument kept up a good while, often occasions a temporary alienation on each side.

Avoid, as much as you can, in mixed companies, argumentative, polemical conversation; which certainly indispose, for a time, the contending parties towards each

other; and if the controversy grows warm and noisy, endeavour to put an end to it by some genteel levity or joke.

Arguments should never be maintained with heat and clamour, though we believe or know ourselves to be in the right; we should give our opinions modestly and coolly; and if that will not do, endeavour to change the conversation, by saying, “ We shall not be able to convince one another, nor is it necessary that we should, so let us talk of something else.”

Remember that there is a local propriety to be observed in all companies; and that what is extremely proper in one company, may be, and often is, highly improper in another.

The jokes, *bons mots*, the little adventures, which may do very well in one company, will seem flat and tedious when related in another. The particular character, the habits, the cant of company, may give merit to a word or a gesture, which would have none at all if divested of those accidental circumstances. Here people
very

very commonly err; and fond of something that has entertained them in one company, and in certain circumstances, repeat it with emphasis in another, where it is either insipid, or, it may be, offensive, by being ill timed, or misplaced. Nay, they often do it with this silly preamble, "I will tell you an excellent thing:" or, "I will tell you the best thing in the world." This raises expectations, which, when absolutely disappointed, make the relater of this excellent thing look, very deservedly, like a fool.

Upon all occasions avoid speaking of yourself if it be possible. Some, abruptly, speak advantageously of themselves, without either pretence or provocation. This is downright impudence. Others proceed more artfully, as they imagine; forging accusations against themselves, and complaining of calumnies which they never heard, in order to justify themselves, and exhibit a catalogue of their many virtues. "They acknowledge, indeed, it may ap-

pear odd, that they should talk thus of

“ themselves ; it is what they have a great
“ aversion to, and what they could not
“ have done, if they had not been thus
“ unjustly and scandalously abused.” This
thin veil of modesty drawn before vanity, is
much too transparent to conceal it, even
from those who have but a moderate share
of penetration.

Others go to work more modestly and
more slyly still : They confess themselves
guilty of all the cardinal virtues, by first
degrading them into weaknesses, and then
acknowledging their misfortune in being
made up of those weaknesses. “ They
“ cannot see people labouring under mis-
“ fortunes, without sympathizing with,
“ and endeavouring to help them. They
“ cannot see their fellow-creatures in di-
“ stress without relieving them ; though
“ truly their circumstances cannot very well
“ afford it. They cannot avoid speaking
“ the truth, though they acknowledge it
“ to be sometimes imprudent. In short,
“ they confess, that, with all these weak-
“ nesses, they are not fit to live in the
“ world,

“ world, much less to prosper in it. But
“ they are now too old to pursue a con-
“ trary conduct, and therefore they must
“ rub on as well as they can.”

Though this may appear too ridiculous and *outré* even for the stage, yet it is frequently met with upon the common stage of the world. This principle of vanity and pride is so strong in human nature that it descends even to the lowest objects; and we often see people fishing for praise, where, admitting all they say to be true, no just praise is to be caught. One perhaps affirms, that he has rode post an hundred miles in six hours. Probably this is a falsehood; but even supposing it to be true, what then? why, it must be admitted that he is a very good post-boy, that is all. Another asserts, perhaps not without a few oaths, that he has drank six or eight bottles of wine at a sitting. It would be charitable to believe such a man a liar; for, if we do not, we must certainly pronounce him a beast.

There are a thousand such follies and
extra-

extravagancies which vanity draws people into, and which always defeat their own purpose. The only method of avoiding these evils, is never to speak of ourselves. But when, in a narrative, we are obliged to mention ourselves, we should take care not to drop a single word that can, directly or indirectly, be construed as fishing for applause. Be our characters what they will, they will be known; and no body will take them upon our own words. Nothing that we can say ourselves will varnish our defects, or add lustre to our perfections; but, on the contrary, it will often make the former more glaring, and the latter obscure. If we are silent upon our own merits, neither envy, indignation, nor ridicule, will obstruct or allay the applause which we may really deserve. But if we are our own panegyrists upon any occasion, however artfully dressed or disguised, every one will conspire against us, and we shall be disappointed of the very end we aim at.

Take care never to seem dark and mysterious; which is not only a very unamiable,

able.

able character, but a very suspicious one too: if you seem mysterious with others, they will be really so with you, and you will know nothing. The height of abilities is, to have a frank, open, and ingenuous exterior, with a prudent and reserved interior: to be upon your own guard, and yet, by a seeming natural openness, to put people off theirs. The majority of every company will avail themselves of every indiscreet and unguarded expression of yours, if they can turn it to their own advantage.

Always look people in the face when you speak to them: the not doing it is thought to imply conscious guilt; besides that you lose the advantage of observing, by their countenances, what impression your discourse makes upon them. In order to know people's real sentiments, I trust much more to my eyes than to my ears: for they can say whatever they have a mind I should hear; but they can seldom help looking what they have no intention that I should know.

Private scandal should never be received
nor

nor retailed willingly: for though the defamation of others may, for the present, gratify the malignity or the pride of our hearts; yet cool reflection will draw very disadvantageous conclusions from such a disposition. In scandal, as in robbery, the receiver is always thought as bad as the thief.

Never, in conversation, attack whole bodies of any kind; for you may thereby unnecessarily make yourself a great number of enemies. Among women, as among men, there are good as well as bad, and, it may be, full as many, or more, good, than among men. This rule holds as to lawyers, soldiers, parsons, courtiers, citizens, &c. They are all men, subject to the same passions and sentiments, differing only in the manner, according to their several educations; and it would be as imprudent as unjust to attack any of them by the lump. Individuals forgive sometimes; but bodies and societies never do. Many young people think it very genteel and witty to abuse the clergy; in which they are extremely

tremely mistaken; since, in my opinion, parsons are very like men, and neither the better nor the worse for wearing a black gown. All general reflections upon nations and societies are the trite, thread-bare jokes of those who set up for wit without having any, and so have recourse to common-place. Judge of individuals from your own knowledge of them, and not from their sex, profession, or denomination.

Mimickry, which is the common and favourite amusement of little low minds, is in the utmost contempt with great ones. It is the lowest and most illiberal of all buffoonery. We should neither practise it, nor applaud it in others. Besides that the person mimicked is insulted; and, as I have often observed to you before, an insult is never forgiven.

We may frequently hear some people, in good company, interlard their conversation with oaths, by way of embellishment, as they suppose; but we must observe, too, that those who do so, are never
those

those who contribute, in any degree, to give that company the denomination of good company. They are generally people of low education; for swearing, without having a single temptation to plead, is as silly, and as illiberal, as it is wicked.

Whatever we say in company, if we say it with a supercilious cynical face, or an embarrassed countenance, or a silly disconcerted grin, it will be ill received. If we mutter it, or utter it indistinctly, and ungracefully, it will be still worse received.

Never talk of your own or other people's domestic affairs: yours are nothing to them, but tedious; theirs are nothing to you. It is a tender subject; and it is a chance if you do not touch some body or other's fore place. In this case, there is no trusting to specious appearances, which are often so contrary to the real situation of things between men and their wives, parents and their children, seeming friends, &c. that, with the best intentions in the world, we very often make some very disagreeable blunders.

Nothing makes a man look sillier in company, than a joke or pleasantry not relished, or not understood; and if he meets with a profound silence when he expected a general applause, or, what is still worse, if he is desired to explain the joke or *boss mot*, his awkward and embarrassed situation is easier imagined than described.

Be careful how you repeat in one company what you hear in another. Things seemingly indifferent may, by circulation, have much graver consequences than may be imagined. There is a kind of general tacit trust in conversation, by which a man is engaged not to report any thing out of it, though he is not immediately enjoined secrecy. A retailer of this kind draws himself into a thousand scrapes and discussions, and is shyly and indifferently received where-ever he goes.

Always adapt your conversation to the people you are conversing with; for I suppose you would not talk upon the same subject, and in the same manner, to a bishop, a philosopher, a captain, and a woman.

People of an ordinary low education, when they happen to fall into good company, imagine themselves the only object of its attention: if the company whispers, it is, to be sure, concerning them; if they laugh, it is at them; and if any thing ambiguous, that, by the most forced interpretation, can be applied to them, happens to be said, they are convinced that it was meant at them; upon which they grow out of countenance first, and then angry. This mistake is very well ridiculed in the *Stratagem*; where *Scrub* says, “ I am sure
“ they talked of me, for they laughed
“ confoundedly.” A well-bred man seldom thinks, but never seems to think, himself slighted, undervalued, or laughed at in company, unless where it is so plainly marked out, that his honour obliges him to resent it in a proper manner. On the contrary, a vulgar man is captious and jealous; eager and impetuous about trifles. He suspects himself to be slighted, thinks every thing that is said meant at him: if the company happen to laugh, he is per-
suaded

suaded they laugh at him; he grows angry and testy, says something very impertinent, and draws himself into a scrape, by showing what he calls a proper spirit, and asserting himself. The conversation of a vulgar man also always favours strongly of the lowness of his education and company. It turns chiefly upon his domestic affairs, his servants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphasis, as interesting matters. He is a man-gossip.

A certain degree of exterior seriousness in looks and motions gives dignity, without excluding wit and decent cheerfulness. A constant smirk upon the face, and a whistling activity of the body, are strong indications of futility.

E C O N O M Y.

A FOOL squanders away, without credit or advantage to himself, more than a man of sense spends with both. The latter employs his money as he does his time, and never spends a shilling of the one, nor a minute of the other, but in something that is either useful, or rationally pleasing to himself or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withstand the charms of a toy-shop; snuff-boxes, watches, heads of canes, &c. are his destruction. His servants and tradesmen conspire with his own indolence to cheat him; and, in a very little time, he is astonished, in the midst of all the ridiculous superfluities, to find himself in want of all the real comforts and necessaries of life.

Without care and method, the largest fortune will not, and with them almost the smallest will, supply all necessary expences. As far as you can possibly, pay ready money for every thing you buy, and avoid bills.

bills. Pay that money too yourself, and not through the hands of any servant; who always either stipulates poundage, or requires a present for his good word, as they call it. Where you must have bills, (as for meat and drink, clothes, &c.), pay them regularly every month, and with your own hand. Never, from a mistaken economy, buy a thing you do not want, because it is cheap; or, from a silly pride, because it is dear. Keep an account, in a book, of all that you receive, and of all that you pay; for no man who knows what he receives and what he pays, ever runs out. I do not mean, that you should keep an account of the shillings and half-crowns which you may spend in chair-hire, operas, &c.; they are unworthy of the time, and the ink, that they would consume; leave such *minutiae* to dull, penny-wise fellows: but remember, in economy, as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones.

FRIENDSHIP.

YOUNG persons have commonly an unguarded frankness about them, which makes them the easy prey and bubbles of the artful and the experienced: they look upon every knave, or fool, who tells them that he is their friend, to be really so; and pay that profession of simulated friendship with an indiscreet and unbounded confidence, always to their loss, often to their ruin. Beware of these professed friendships. Receive them with great civility, but with great incredulity too; and pay them with compliments, but not with confidence. Do not suppose that people become friends at first sight, or even upon a short acquaintance. Real friendship is a slow grower, and never thrives, unless ingrafted upon a stock of known and reciprocal merit.

There is another kind of nominal friendship among young people, which is warm for the time, but luckily of short duration. This friendship is hastily produced, by their
being

being accidentally thrown together, and pursuing the same course of riot and debauchery. A fine friendship truly! and well cemented by drunkenness and lewdness. It should rather be called a conspiracy against morals and good manners, and be punished as such by the civil magistrate. However, they have the impudence and the folly to call this confederacy a friendship. They lend one another money for bad purposes; they engage in quarrels, offensive and defensive, for their accomplices; they tell one another all they know, and often more too; when, of a sudden, some accident disperses them, and they think no more of each other, unless it be to betray and laugh at their imprudent confidence.

When a man uses strong protestations or oaths to make you believe a thing, which is of itself so probable, that the bare saying of it would be sufficient, depend upon it he deceives you, and is highly interested in making you believe it, or else he would not take so much pains.

Remem-

Remember to make a great difference between companions and friends; for a very complaisant and agreeable companion may, and often does, prove a very improper and a very dangerous friend. People will, in a great degree, form their opinion of you upon that which they have of your friends; and there is a Spanish proverb which says, very justly, "Tell me who you live with, and I will tell you who you are." One may fairly suppose, that a man who makes a knave or a fool his friend, has something very bad to do, or to conceal. But at the same time that you carefully decline the friendship of knaves and fools, if it can be called friendship, there is no occasion to make either of them your enemies, wantonly and unprovoked; for they are numerous bodies; and I would rather chuse a secure neutrality, than alliance, or war, with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a personal one. Their enmity is the next dangerous thing to their friendship.

—Have

—Have a real reserve with almost every body; and have a seeming reserve with almost no body; for it is very disagreeable to seem reserved, and very dangerous not to be so. Few people find the true medium; many are ridiculously mysterious and reserved upon trifles; and many imprudently communicative of all they know.

GOOD-

G O O D - B R E E D I N G .

GOOD-BREEDING has been very justly defined to be, “ The result of much
 “ good-sense, some good-nature, and a
 “ little self-denial, for the sake of others,
 “ and with a view to obtain the same in-
 “ dulgence from them.”

Good-breeding alone can prepossess people in our favour at first sight; more time being necessary to discover greater talents. Good-breeding, however, does not consist in low bows, and formal ceremony; but in an easy, civil, and respectful behaviour.

Indeed good-sense, in many cases, must determine good-breeding; for what would be civil at one time, and to one person, would be rude at another time, and to another person: there are, however, some general rules of good-breeding. As, for example: to answer only Yes, or No, to any person, without adding, Sir, My Lord, or Madam, (as it may happen), is always extremely rude; and it is equally so not to give proper attention and a civil answer, when

when spoken to. Such behaviour convinces the person who is speaking to us, that we despise him, and do not think him worthy of our attention, or an answer.

A well-bred person will take care to answer with complaisance when he is spoken to; will place himself at the lower end of the table, unless bid to go higher; will drink first to the lady of the house, and then to the master; he will not eat awkwardly or dirtily, nor sit when others stand; and he will do all this with an air of complaisance, and not with a grave ill-natured look, as if he did it all unwillingly.

There is nothing more difficult to attain, or so necessary to possess, as perfect good-breeding; which is equally inconsistent with a stiff formality, an impertinent forwardness, and an awkward bashfulness. A little ceremony is sometimes necessary; a certain degree of firmness is absolutely so; and an outward modesty is extremely becoming.

Virtue and learning, like gold, have
their

their intrinsic value; but if they are not polished they certainly lose a great deal of their lustre: and even polished brags will pass upon more people than rough gold. What a number of sins does the cheerful, easy good-breeding of the French frequently cover!

My Lord Bacon says, "That a pleasing figure is a perpetual letter of recommendation." It is certainly an agreeable fore-runner of merit, and smooths the way for it.

A man of good-breeding should be acquainted with the forms and particular customs of courts. At Vienna, men always make curt'sies, instead of bows, to the Emperor; in France, no body bows to the King, or kisses his hand; but, in Spain and England, bows are made, and hands are kissed. Thus every court has some peculiarity, which those who visit them ought previously to inform themselves of, to avoid blunders and awkwardnesses.

Very few, scarcely any, are wanting in the respect which they should shew to those

whom they acknowledge to be infinitely their superiors. The man of fashion and of the world, expresses it in its fullest extent; but naturally, easily, and without concern: whereas a man who is not used to keep good company, expresses it awkwardly; one sees that he is not used to it, and that it costs him a great deal: but I never saw the worst-bred man living guilty of lolling, whistling, scratching his head, and such-like indecencies, in company that he respected. In such companies, therefore, the only point to be attended to is, to show that respect, which every body means to show, in an easy, unembarrassed, and graceful manner.

In mixed companies, whoever is admitted to make part of them, is, for the time at least, supposed to be upon a footing of equality with the rest; and, consequently, every one claims, and very justly, every mark of civility and good-breeding. Ease is allowed; but carelessness and negligence are strictly forbidden. If a man accosts you, and talks to you ever so dully or

frivolously, it is worse than rudeness, it is brutality, to show him, by a manifest inattention to what he says, that you think him a fool or a blockhead and not worth hearing. It is much more so with regard to women; who, of whatever rank they are, are entitled, in consideration of their sex, not only to an attentive, but an officious, good-breeding, from men. Their little wants, likings, dislikes, preferences, antipathies, fancies, whims, and even impertinencies, must be officiously attended to, flattered, and, if possible, guessed at, and anticipated, by a well-bred man. You must never usurp to yourself those conveniencies and *agrément*s which are of common right; such as the best places, the best dishes, &c. but, on the contrary, always decline them yourself, and offer them to others; who, in their turns, will offer them to you: so that, upon the whole, you will, in your turn, enjoy your share of common right.

The third sort of good-breeding is local, and is variously modified, in not only
different

different countries, but in different towns of the same country. But it must be founded upon the two former sorts; they are the matter to which, in this case, Fashion and Custom only give the different shapes and impressions. Whoever has the two first sorts, will easily acquire this third sort of good-breeding, which depends singly upon attention and observation. It is properly the polish, the lustre, the last finishing strokes of good-breeding. A man of sense, therefore, carefully attends to the local manners of the respective places where he is, and takes for his models those persons whom he observes to be at the head of the fashion and good-breeding. He watches how they address themselves to their superiors, how they accost their equals, and how they treat their inferiors; and lets none of those little niceties escape him, which are to good-breeding what the last delicate and masterly touches are to a good picture, and which the vulgar have no notion of, but by which good judges distinguish the master. He attends even to their air, dress, and motions, and imi-

tates them liberally, and not servilely; he copies, but does not mimic. These personal graces are of very great consequence. They anticipate the sentiments, before merit can engage the understanding; they captivate the heart, and give rise, I believe, to the extravagant notions of charms and philters. Their effects were so surprising, that they were reckoned supernatural.

In short, as it is necessary to possess learning, honour and virtue, to gain the esteem and admiration of mankind; so politeness and good-breeding are equally necessary to render us agreeable in conversation and common life. Great talents are above the generality of the world, who neither possess them themselves, nor are competent judges of them in others; but all are judges of the lesser talents, such as civility, affability, and an agreeable address and manner; because they feel the good effects of them, as making society easy and agreeable.

To conclude: be assured, that the profoundest learning, without good-breeding,

is unwelcome and tiresome pedantry; that a man who is not perfectly well-bred, is unfit for good company, and unwelcome in it; and that a man who is not well-bred is full as unfit for business as for company.

Make, then, good-breeding the great object of your thoughts and actions. Observe carefully the behaviour and manners of those who are distinguished by their good-breeding; imitate, nay, endeavour to excel, that you may at least reach them; and be convinced that good-breeding is to all wordly qualifications, what charity is to all Christian virtues. Observe how it adorns merit, and how often it covers the want of it.

F I N I S.











