

A Day in the Life

EPISODE THREE:
DANIEL GROVE'S DAY



Lesson Plans and Resources

Colonial Williamsburg

Episode Synopsis

Daniel Grove is the son and heir of Mr. Robert Grove of Archer's Hope, a large plantation on the outskirts of Williamsburg. Daniel was born into a very wealthy family. A member of the gentry class, he will one day inherit his father's large land holdings. When that day comes, Daniel will manage several large plantations with hundreds of slaves. Although responsible for this large agricultural operation, Daniel will never work with his hands. That distinguishes him as a gentleman.

As a gentleman, Daniel will one day, like his father, participate in politics and government. He will probably become a justice on the county court. He might stand for election to the House of Burgesses, and maybe one day the king will appoint him councillor, one of the royal governor's closest advisors. Daniel will be well educated to fulfill those roles. A private tutor hired by his father taught him not only reading, writing, and arithmetic, but also Greek, Latin, algebra, philosophy, history, and the sciences. He may go on to study at the College of William and Mary in Williamsburg or at another college. It is even possible that his father will send him to London for further schooling. As part of his education, Daniel has also become an expert horseman and is learning to fence, important skills for a young gentleman.

As a gentleman, Daniel is also expected to behave genteelly. He is well read and can quote lines from literature, such as Shakespeare. He is polite and deferential to others, particularly to his father and Mr. Carter. At the same time, he hardly even notices those who are beneath his social class. He does not even notice Jill, even though he and Percy nearly run her down during their horse race. Daniel has learned to play music and to dance, important social skills. He will exercise those skills when he attends the ball on this evening. Students will probably note that, although he professes love for Miss Elizabeth Carter, he only sees her occasionally and only when accompanied or chaperoned by family.



LESSON ONE

Modern Manners and Civility

INTRODUCTION

Too often people say that students need a “lesson in manners,” that they need to learn how to respect people and things and to be “civil” in a public forum. Where to begin? History and the study of historical documents may focus the thinking and discussion about how to treat one another. The following lessons will show students that proper behavior in societies changes over time. Students will examine ways people learn society’s rules and compare eighteenth-century manners with those of today.

OBJECTIVES

As a result of this lesson, students will be able to

1. define the purposes for manners in a society,
2. discuss twenty-first-century American manners,
3. create a civility book or poster.

STANDARDS OF LEARNING

This lesson meets the National Standards of Learning in the areas of historical research, comprehension, analysis, and interpretation.

MATERIALS

Graphic Organizer on Manners from Lesson One (one teacher transparency and one copy for each student)

SETTING THE STAGE

1. Create a transparency of the Graphic Organizer on Manners and use an overhead projector to display it for the entire class. Ask the students to describe why manners are so important. Record their ideas on the Graphic Organizer on Manners.
2. Ask students where they have seen rules to enforce good manners in public. Possible answers include restaurants, doors, shops (for instance, no shirt, no shoes, no service; we have the right to refuse service), churches, newspaper columns, etc.
3. Ask where people learn manners and what books are available today to guide us in how to behave properly in society. Possible answers include *Miss Manners* or Emily Post’s *Guide to Etiquette*. Ask the students what rules about manners their parents and teachers have shared with them. For each rule the students provide, ask why that rule is important. List a few of the students’ ideas on the transparency.

STRATEGY

1. Divide the class into five or six collaborative groups. Instruct each group to think about behavioral rules and manners they have at school, at home, and in public today, and why those rules and manners are important. Distribute a copy of the Graphic Organizer on Manners to each student. Appoint a team leader and team recorder for each group. Allow approximately 15 minutes for groups to complete their organizers.
2. Have each group report its findings to the class. Add the student input to the Graphic Organizer on Manners displayed on the overhead. Students should record the ideas of other groups on their individual graphic organizers.

3. After all team reports have been completed, ask each student to pick three rules of behavior—one each for home, school, and public situations. Next, instruct each student to select one of the following projects:
 - A. Make an illustrated book of manners. Write essays or stories demonstrating the wisdom of the three rules. Draw pictures to illustrate the points.
 - B. Make a poster depicting civility. Draw or paint scenarios illustrating the three rules, or artistically write the rules (color in the letters, use colored paper to cut out the letters, etc.) showing proper behavior at home, at school, and in public.

Graphic Organizer on Manners

WITH FAMILY	WITH FRIENDS	IN PUBLIC	IN CONVERSATION	AT MEALS

LESSON TWO

*Manners and Civility in the Eighteenth Century***INTRODUCTION**

In this lesson, students will explore eighteenth-century British and colonial American manners and how they were learned. The status inequality of colonial Virginians should become evident to students: only adult, white, male Protestant property holders could vote and hold office; free women were represented by male heads of households; and nearly half of all Virginians were enslaved.

OBJECTIVES

As a result of this lesson students will be able to

1. discuss eighteenth-century manners,
2. compare and contrast manners of the eighteenth century with manners of the twenty-first century,
3. identify major differences in social expectations and organization between the two centuries.

STANDARDS OF LEARNING

This lesson meets the National Standards of Learning in the areas of historical research, comprehension, analysis, and interpretation.

MATERIALS

- Graphic Organizer on Manners (teacher transparency and one copy for each student)
- Primary Source Document 1—Rules of Civility
- Primary Source Document 2—Phillip Vickers Fithian's Journal
- Primary Source Document 3—Colonel Landon Carter's Diary
- Primary Source Document 4—Rational Spelling-Book

SETTING THE STAGE

1. Remind students of the previous discussion on manners in Lesson One, and ask them how they think proper behavior may have changed over the past 230 years. List a few of the students' ideas on the transparency for all to see. Tell them that to help them understand the manners of the eighteenth century, they will investigate a variety of primary sources. Just like today, people in the eighteenth century commented on one another's behavior. Those comments can give us insight into what was considered good behavior at the time. Also, like today, there were books available in the eighteenth century that taught proper behavior.
2. One primary source the students will use is a small book copied by George Washington before he was 16 years old. Titled *Rules of Civility & Decent Behaviour in Company and Conversation*, the book is believed to be a partial transcription of Francis Hawkins's seventeenth-century book *Youths Behavior, or Decency in Conversation Amongst Men*. Hawkins's book was a translation of a sixteenth-century set of behavior rules compiled by French Jesuits. Share a couple of the items from *Rules of Civility* with the students before proceeding with the body of the lesson.

STRATEGY

1. Divide the class into collaborative groups of four or five students. Hand out four separate sections of Primary Source Document 1 to each. Ask each group to carefully examine its

- material. Distribute a copy of the Graphic Organizer on Manners to each student. Appoint a team leader and recorder for each group. Allow approximately 15 minutes for groups to complete their organizers before reporting to the entire class.
2. As each group reports, add its input to the Graphic Organizer on Manners displayed on the overhead. Other students will take notes. Have each group report on the following:
 - a. The type or name of the source
 - b. The category of manners illustrated (home, religious, social)
 - c. The most universal and still appropriate manner
 - d. The manner most inappropriate for modern times
 - e. The most amusing manner
 - f. The most difficult manner for *them* to obey
 - g. The one manner *they* would like to see brought back into fashion in the twenty-first century
 3. Discuss the following questions with the students: Did people learn manners in the same way in the eighteenth century as they do today? Do deportment rules always benefit *all* members of society? How have American rules of behavior have changed since the American Revolution? How did eighteenth-century behavioral expectations differ for girls and boys? Which rules best illustrate how society has changed since the eighteenth century?
 4. Using discussion notes and the primary source documents, have the students write a short essay about how American society has changed since the colonial period. What are the pros and cons of those changes? Have students support their answers with quotations from the primary source documents.
 5. Give each group a specific social situation. Have them role-play it twice, first using eighteenth-century manners, then using modern manners. Possible situations include:
 - a. You enter a room in which your parents are seated and there is an empty chair available.
 - b. Your parents or teacher tell you something with which you disagree.
 - c. You are seated at a dinner table next to an adult you do not know.

PRIMARY SOURCE DOCUMENT 1 – RULES OF CIVILITY

SECTION ONE

- 1st Every Action done in Company, ought to be with Some Sign of Respect, to those that are Present.
- 2d When in Company, put not your Hands to any Part of the Body, not usually Discovered.
- 3d Shew Nothing to your Freind that may affright him.
- 4th In the Presence of Others Sing not to yourself with a humming Noise, nor Drum with your Fingers or Feet.
- 5th If You Cough, Sneeze, Sigh, or Yawn, do it not Loud but Privately; and Speak not in your Yawning, but put Your handkercheif or Hand before your face and turn aside.
- 6th Sleep not when others Speak, Sit not when others stand, Speak not when you Should hold your Peace, walk not on when others Stop.
- 7th Put not off your Cloths in the presence of Others, nor go out your Chamber half Drest.
- 8th At Play and at Fire its Good manners to Give Place to the last Commer, and affect not to Speak Louder than Ordinary.
- 9th Spit not in the Fire, nor Stoop low before it neither Put your Hands into the Flames to warm them, nor Set your Feet upon the Fire especially if there be meat before it.
- 10th When you Sit down, Keep your Feet firm and Even, without putting one on the other or Crossing them.
- 11th Shift not yourself in the Sight of others nor Gnaw your nails.
- 12th Shake not the head, Feet, or Legs rowl not the Eys lift not one eyebrow higher than the other wry not the mouth, and bedew no mans face with your Spittle, by approaching too near him when you Speak.
- 13th Kill no Vermin as Fleas, lice ticks &c in the Sight of Others, if you See any filth or thick Spittle put your foot Dexteriously upon it if it be upon the Cloths of your Companions, Put it off privately, and if it be upon your own Cloths return Thanks to him who puts it off.
- 14th Turn not your Back to others especially in Speaking, Jog not the Table or Desk on which Another reads or writes, lean not upon any one.
- 15th Keep your Nails clean and Short, also your Hands and Teeth Clean yet without Shewing any great Concern for them.
- 16th Do not Puff up the Cheeks, Loll not out the tongue rub the Hands, or beard, thrust out the lips, or bite them or keep the Lips too open or too Close.
- 17th Be no Flatterer, neither Play with any that delights not to be Play'd Withal.

- 18th** Read no Letters, Books, or Papers in Company but when there is a Necessity for the doing of it you must ask leave: come not near the Books or Writings of Another so as to read them unless desired or give your opinion of them unask'd also look not nigh when another is writing a Letter.
- 19th** Let your Countenance be pleasant but in Serious Matters Somewhat grave.
- 20th** The Gestures of the Body must be Suited to the discourse you are upon.
- 21st** Reproach none for the Infirmities of Nature, nor Delight to Put them that have in mind thereof.
- 22d** Shew not yourself glad at the Misfortune of another though he were your enemy.
- 23d** When you see a Crime punished, you may be inwardly Pleased; but always shew Pity to the Suffering Offender.
- 24th** Do not laugh too loud or too much at any Publick Spectacle.
- 25th** Superfluous Complements and all Affectation of Ceremonie are to be avoided, yet where due they are not to be Neglected.
- 26th** In Pulling off your Hat to Persons of Distinction, as Noblemen, Justices, Churchmen &c make a Reverence, bowing more or less according to the Custom of the Better Bred, and Quality of the Person. Amongst your equals expect not always that they Should begin with you first, but to Pull off the Hat when there is no need is Affectation, in the Manner of Saluting and resaluting in words keep to the most usual Custom.
- 27th** Tis ill manners to bid one more eminent than yourself be covered as well as not to do it to whom it's due Likewise he that makes too much haste to Put on his hat does not well, yet he ought to Put it on at the first, or at most the Second time of being ask'd; now what is herein Spoken, of Qualification in behaviour in Saluting, ought also to be observed in taking of Place, and Sitting down for ceremonies without Bounds is troublesome.

George Washington, *Rules of Civility & Decent Behaviour in Company and Conversation: A Book of Etiquette* (Williamsburg, Va., 1971).

PRIMARY SOURCE DOCUMENT 1 – RULES OF CIVILITY

SECTION TWO

- 28th** If any one come to Speak to you while you are are Sitting Stand up tho he be your Inferiour, and when you Present Seats let it be to every one according to his Degree.
- 29th** When you meet with one of Greater Quality than yourself, Stop, and retire especially if it be at a Door or any Straight place to give way for him to Pass.
- 30th** In walking the highest Place in most Country's Seems to be on the right hand therefore Place yourself on the left of him whom you desire to Honour: but if three walk together the middest Place is the most Honourable the wall is usually given to the most worthy if two walk together.
- 31st** If any one far Surpassess others, either in age, Estate, or Merit yet would give Place to a meaner than himself in his own lodging or elsewhere the one ought not to except it, So he on the other part should not use much earnestness nor offer it above once or twice.
- 32d** To one that is your equal, or not much inferior you are to give the cheif Place in your Lodging and he to who 'tis offered ought at the first to refuse it but at the Second to accept though not without acknowledging his own unworthiness.
- 33d** They that are in Dignity or in office have in all places Preceedency but whilst they are Young they ought to respect those that are their equals in Birth or other Quality's, though they have no Publick charge.
- 34th** It is good Manners to prefer them to whom we Speak before ourselves especially if they be above us with whom in no Sort we ought to begin.
- 35th** Let your Discourse with Men of Business be Short and Comprehensive.
- 36th** Artificers & Persons of low Degree ought not to use many ceremonies to Lords, or Others of high Degree but Respect and highly Honour them, and those of high Degree ought to treat them with affibility & Courtesie, without Arrogancy.
- 37th** In Speaking to men of Quality do not lean nor Look them full in the Face, nor approach too near them at lest Keep a full Pace from them.
- 38th** In visiting the Sick, do not Presently play the Physicion if you be not Knowing therein.
- 39th** In writing or Speaking, give to every Person his due Title According to his Degree & the Custom of the Place.
- 40th** Strive not with your Superiers in argument, but always Submit your Judgment to others with Modesty.
- 41st** Undertake not to Teach your equal in the art himself Proffesses; it Savours of arrogancy.
- 42d** Let thy ceremonies in Courtesie be proper to the Dignity of his place with whom thou conversest for it is absurd to act the same with a Clown and a Prince.
- 43d** Do not express Joy before one sick or in pain for that contrary Passion will aggravate his Misery.

- 44th When a man does all he can though it Succeeds not well blame not him that did it.
- 45th Being to advise or reprehend any one, consider whether it ought to be in publick or in Private; presently, or at Some other time in what terms to do it & in reproving Shew no Sign of Cholar but do it with all Sweetness and Mildness.
- 46th Take all Admonitions thankfully in what Time or Place Soever given but afterwards not being culpable take a Time & Place convenient to let him know it that gave them.
- 47th Mock not nor Jest at any thing of Importance break no Jest that are Sharp Biting and if you Deliver any thing witty and Pleasent abstain from Laughing there at yourself.
- 48th Wherein you reprove Another be unblameable yourself; for example is more prevalent than Precepts.
- 49th Use no Reproachfull Language against any one neither Curse nor Revile.
- 50th Be not hasty to beleive flying Reports to the Disparagement of any.
- 51st Wear not your Cloths, foul, unript or Dusty but See they be Brush'd once every day at least and take heed that you approach not to any Uncleaness.
- 52d In your Apparel be Modest and endeavour to accomodate Nature, rather than to procure Admiration keep to the Fashion of your equals Such as are Civil and orderly with respect to Times and Places.
- 53d Run not in the Streets, neither go too slowly nor with Mouth open go not Shaking yr Arms kick not the earth with yr feet, go not upon the Toes, nor in a Dancing fashion.
- 54th Play not the Peacock, looking every where about you, to See if you be well Deck't, if your Shoes fit well if your Stokings sit neatly, and Cloths handsomely.

George Washington, *Rules of Civility & Decent Behaviour in Company and Conversation: A Book of Etiquette* (Williamsburg, Va., 1971).

PRIMARY SOURCE DOCUMENT 1 – RULES OF CIVILITY

SECTION THREE

- 55th** Eat not in the Streets, nor in the House, out of Season.
- 56th** Associate yourself with Men of good Quality if you Esteem your own Reputation; for 'tis better to be alone than in bad Company.
- 57th** In walking up and Down in a House, only with One in Company if he be Greater than yourself, at the first give him the Right hand and Stop not till he does and be not the first that turns, and when you do turn let it be with your face towards him, if he be a Man of Great Quality, walk not with him Cheek by Joul but Somewhat behind him; but yet in Such a Manner that he may easily Speak to you.
- 58th** Let your Conversation be without Malice or Envy, for 'tis a Sign of a Tractable and Comendable Nature: And in all Causes of Passion admit Reason to Govern.
- 59th** Never express anything unbecoming, nor Act agst the Rules Moral before your inferiours.
- 60th** Be not immodest in urging your Freinds to Discover a Secret.
- 61st** Utter not base and frivolous things amongst grave and Learn'd Men nor very Difficult Questionians or Subjects, among the Ignorant or things hard to be believed, Stuff not your Discourse with Sentences amongst your Betters nor Equals.
- 62d** Speak not of doleful Things in a Time of Mirth or at the Table; Speak not of Melancholy Things as Death and Wounds, and if others Mention them Change if you can the Discourse tell not your Dreams, but to your intimate Friend.
- 63d** A Man ought not to value himself of his Atchievements, or rare Qualities of wit; much less of his riches Virtue or Kindred.
- 64th** Break not a Jest where none take pleasure in mirth Laugh not aloud, nor at all without Occasion, deride no mans Misfortune, tho' there Seem to be Some cause.
- 65th** Speak not injurious Words neither in Jest nor Earnest Scoff at none although they give Occasion.
- 66th** Be not forward but friendly and Courteous; the first to Salute hear and answer & be not Pensive when it's a time to Converse.
- 67th** Detract not from others neither be excessive in Commanding.
- 68th** Go not thither, where you know not, whether you Shall be Welcome or not. Give not Advice without being Ask'd & when desired do it briefly.
- 69th** If two contend together take not the part of either unconstrained; and be not obstinate in your own Opinion, in Things indiferent be of the Major Side.
- 70th** Reprehend not the imperfections of others for that belongs to Parents Masters and Superiours.
- 71st** Gaze not on the marks or blemishes of Others and ask not how they came. What you may Speak in Secret to your Friend deliver not before others.

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- 72d** Speak not in an unknown Tongue in Company but in your own Language and that as those of Quality do and not as the Vulgar; Sublime matters treat Seriously.
- 73d** Think before you Speak pronounce not imperfectly nor bring out your Words too hastily but orderly & distinctly.
- 74th** When Another Speaks be attentive your Self and disturb not the Audience if any hesitate in his Words help him not nor Prompt him without desired, Interrupt him not, nor Answer him till his Speech be ended.
- 75th** In the midst of Discourse ask not of what one treateth but if you Perceive any Stop because of your coming you may well intreat him gently to Proceed: If a Person of Quality comes in while your Conversing it's handsome to Repeat what was said before.
- 76th** While you are talking, Point not with your Finger at him of Whom you Discourse nor Approach too near him to whom you talk especially to his face.
- 77th** Treat with men at fit Times about Business & Whisper not in the Company of Others.
- 78th** Make no Comparisons and if any of the Company be Commended for any brave act of Vertue, commend not another for the Same.
- 79th** Be not apt to relate News if you know not the truth thereof. In Discoursing of things you Have heard Name not your Author always A Secret Discover not.
- 80th** Be not Curious to Know the Affairs of Others neither approach those that Speak in Private.

George Washington, *Rules of Civility & Decent Behaviour in Company and Conversation: A Book of Etiquette* (Williamsburg, Va., 1971).

PRIMARY SOURCE DOCUMENT 1 – RULES OF CIVILITY

SECTION FOUR

- 82d** Undertake not what you cannot perform but be carefull to keep your promise.
- 83d** When you deliver a matter do it without passion & with discretion, however mean the person be you do it too.
- 84th** When your Superiours talk to any Body hearken not neither Speak nor Laugh.
- 85th** In Company of these of Higher Quality than yourself Speak not til you are ask'd a Question then Stand upright put of your Hat & Answer in few words.
- 86th** In Disputes, be not So Desireous to Overcome as not to give Liberty to each one to deliver his Opinion and Submit to the Judgment of the Major Part especially if they are Judges of the Dispute.
- 87th** Let thy carriage be such as becomes a Man Grave Settled and attentive to that which is spoken. Contradict not at every turn what others Say.
- 88th** Be not tedious in Discourse, make not many Digressions, nor repeat often the Same manner of Discourse.
- 89th** Speak not Evil of the absent for it is unjust.
- 90th** Being Set at meat Scratch not neither Spit Cough or blow your Nose except there's a Necessity for it.
- 91st** Make no Shew of taking great Delight in your Victuals, Feed not with Greediness; cut your Bread with a Knife, lean not on the Table neither find fault with what you Eat.
- 92d** Take no Salt or cut Bread with your Knife Greasy.
- 93d** Entertaining any one at table it is decent to present him wt. meat, Undertake not to help others undesired by the Master.
- 94th** If you Soak bread in the Sauce let it be no more than what you put in your Mouth at a time and blow not your broth at Table but Stay till Cools of it Self.
- 95th** Put not your meat to your Mouth with your Knife in your hand neither Spit forth the Stones of any fruit Pye upon a Dish nor Cast anything under the table.
- 96th** It's unbecoming to Stoop much to ones Meat Keep your Fingers clean & when foul wipe them on a Corner of your Table Napkin.
- 97th** Put not another bit into your Mouth til the former be Swallowed let not your Morsels be too big for the Gowls.
- 98th** Drink not nor talk with your mouth full neither Gaze about you while you are a Drinking.
- 99th** Drink not too leisurely nor yet too hastily. Before and after Drinking wipe your Lips breath not then or Ever with too Great a Noise, for its uncivil.

- 100th** Cleanse not your teeth with the Table Cloth Napkin Fork or Knife but if Others do it let it be done wt. a Pick Tooth.
- 101st** Rinse not your Mouth in the Presence of Others.
- 102d** It is out of use to call upon the Company often to Eat nor need you Drink to others every Time you Drink.
- 103d** In Company of your Betters be not longer in eating than they are lay not your Arm but only your hand upon the table.
- 104th** It belongs to the Chiefest in Company to unfold his Napkin and fall to Meat first, But he ought then to Begin in time & to Dispatch with Dexterity that the Slowest may have time allowed him.
- 105th** Be not Angry at Table whatever happens & if you have reason to be so, Shew it not but on a Chearfull Countenance especially if there be Strangers for Good Humour makes one Dish of Meat a Feast.
- 106th** Set not yourself at the upper of the Table but if it Be your Due or that the Master of the house will have it So, Contend not, least you Should Trouble the Company.
- 107th** If others talk at Table be attentive but talk not with Meat in your Mouth.
- 108th** When you Speak of God or his Atributes, let it be Seriously & wt. Reverence. Honour & Obey your Natural Parents altho they be Poor.
- 109th** Let your Recreations be Manfull not Sinfull.
- 110th** Labour to keep alive in your Breast that Little Spark of Celestial fire Called Conscience.

George Washington, *Rules of Civility & Decent Behaviour in Company and Conversation: A Book of Etiquette* (Williamsburg, Va., 1971).

**PRIMARY SOURCE DOCUMENT 2—
PHILLIP VICKERS FITHIAN'S JOURNAL**

Newly graduated from Princeton, Phillip Vickers Fithian was a Presbyterian minister who came to Virginia in October 1773 and spent a year as tutor for the Robert Carter family at Nomini Hall.

I observe in the course of the lessons, that Mr Christian [the dancing master] is punctual, and rigid in his discipline, so strict indeed that he struck two of the young Misses for a fault in the course of their performance, even in the presence of the Mother of one of them! And he rebuked one of the young Fellows so highly as to tell him he must alter his manner, which he had observed through the Course of the Dance, to be insolent, and wanton, or absent himself from the School. . . I thought this a sharp reproof, to a young Gentleman of seventeen, before a large number of Ladies! . . . When the candles were lighted we all repaired, for the last time, into the dancing Room; first each couple danced a Minuet, then all joined as before in the country Dances, these continued till half after Seven when Mr Christian retired.

Hunter Dickinson Farish, ed., *Journal and Letters of Philip Vickers Fithian: A Plantation Tutor of the Old Dominion, 1773–1774* (Williamsburg, Va., 1957), pp. 33–34.

**PRIMARY SOURCE DOCUMENT 3—
COLONEL LANDON CARTER'S DIARY**

Colonel Landon Carter, the son of Robert “King” Carter, lived at the Richmond County plantation Sabine Hall with his son Robert Wormeley Carter and his family.

[June 16, 1771]

[I] made it my business and duty to talk to this Grandson and namesake, and set before him the unhappiness he must throw everybody into as well as himself, for he must be despised by all his relations. At first he endeavoured to avoid me, and went away. . . . [I] bid him come back, — he pretended to be affraid that I wanted to scold at him. . . . I told him no, it was my concern that made me earnest to advise him to employ his good sense which god had blessed him with, and not to sacrifice that to a temper which must in the end make him miserable. At last he seemed to listen, and indeed shed tears at what I said. . . . I hope in God that he will learn to behave better.

Jack P. Greene, ed., *The Diary of Colonel Landon Carter of Sabine Hall, 1752–1778* (Charlottesville, Va., 1965), vol. 1, p. 578.

**PRIMARY SOURCE DOCUMENT 4—
RATIONAL SPELLING-BOOK**

Inside the cover of the book *Rational Selling-Book*, Williamsburg lawyer Joseph Prentis wrote, “This Book was presented to Eliza Prentis by her Papa, because she is a good little Girl and is fond of reading.” Eliza was then seven years old.

Directions for an agreeable Behavior, and Polite Address, &c.

Lesson VII *Of Behaviour at Home to your Parents*

...

3. As soon as you come into the Room to your Parents and Relations, bow, and stand near the Door till you are told where to sit.

...

5. Never sit down till you are desired, and then not till you have bowed and answered what was asked of you.

...

10. Begin what you would say with, Sir, or Madam; and when you have spoke, wait patiently for an Answer.

11. Before you speak, make a Bow, or Courtesy, and when you have received your Answer, make another, but with Descretion.

12. You may be sure whatever your Parents order you to do, is right, therefore do it with a good Will and Readiness.

Lesson VIII *Of Behaviour to the Family*

1. If you have Sisters or Brothers, it is your Duty to love them; they will love you for it, and it will be pleasing to your Parents, and a Pleasure to yourselves.

...

4. Never revenge yourself, for that is wicked, your Relations will always take your Part, when you behave with Quietness.

5. Never quarrel with your Brothers or Sisters.

6. Be courteous to the Servants, because they are your Inferiors; but for the same Reason, never be familiar with them.

John Clarke, *Rational Spelling-Book* (Dublin, 1796), pp. 262–263.